

SECTION TWO

ASTRONOMIST PHILOSOPHY: THE COMETANIC WAY



SECTION TWO, SUBSECTION ONE

HOW ASTRONISM SEES THE WORLD





FOUNDATIONS OF
ASTRONOMIST PHILOSOPHY

ESSENCE OF ASTRONIST PHILOSOPHY

The crux of Astronist philosophy is to live one's life as proximate to the astronomical world and as in tune with the phenomena of the night sky as possible; this is a kind of way of life that guides behaviour towards the resolutions of astrosis (fulfilment of scope) and cosmosis (cosmic cessation).

ESSENCE OF ASTRONIST PHILOSOPHY

This proximation does not take place within a moral-immoral paradigm.

Nor does it take places within a theist-atheist paradigm.

These attributions to the process of proximation can be made by individuals according to their preference, but Astronist philosophy simply states the centrality of this process in revealing truth as it relates to the self and as it relates to the collective (society or humanity as a whole).

ESSENCE OF ASTRONIST PHILOSOPHY

Although ethical precepts may be found throughout Astronist philosophy, it would be inaccurate to describe Astronism as a moralistic or even theistic or atheistic philosophy.

This is because these topics, although they are addressed to varying degrees in Astronist thought, are not central because Astronism is not "moral-centric" or "theocentric."

This is because such systems that do express concern for these attributes hold different purposes and goals than does Astronism.

Instead, as we have already delineated, Astronism is cosmocentric so what does not come to effect a person's or all humanity's relations with the astronomical world does not primarily concern Astronism.

ESSENCE OF ASTRONIST PHILOSOPHY

What is given a central place and as a result, extensive rumination in Astronism, is the individual and collective human condition as it relates to the night sky; our understanding of it, our relations with it, and our proximity to it.

Important is that Astronism asserts that its system of beliefs, theory and practice is the "prime mover" for executing this "plan of proximation" which it achieves through its "economy of transcension."

ESSENCE OF ASTRONIST PHILOSOPHY

What needs to be stressed is what Astronist philosophy is intended to be used for and what its goals are.

- To ignite and establish an individual's personal relations with and proximity to the astronomical world, whether this be in a spiritual sense, a religious sense, an emotional sense, or in an existential or philosophical sense.
- To do the same but for society or humanity as a whole; such a "mass proximation" holds different preconditions and numerous consequences that although may correspond to an individual, far outreach the scope of a single person.
- To promote the principle of "anothia", that the astronomical world is central both in life and in death, a principle that captures all Astronism.

ESSENCE OF ASTRONIST PHILOSOPHY

Before proceeding, it is perhaps important to highlight the recurring words "proximity" and "proximation."

Proximity in this sense simultaneously refers to a physical closeness, a spiritual closeness, an emotional closeness, an ideological closeness and an existential closeness.

It is these five closenesses, or proximities that Astronists should intend to cultivate throughout their lives, yet with the scope for focusing one's time and attention on just one or two of these proximities rather than all five.

ESSENCE OF ASTRONIST PHILOSOPHY

One may say "why is proximation to the astronomical world so centrally important or justifiable?"

Astronist philosophy answers this by the aforementioned principle that the astronomical world is humanity's existential source; it is the place that we as humans have always, since prehistoric times and the scope of man, attributed our origins and our resolutions to both as a species and as individuals and it is through Astronism that this tradition of attribution shall continue.

PERSONAL PROXIMITY

Astronism calls for proximity to the astronomical world, both in the personal and in the public sense.

Personal proximity, therefore, encompasses the activities you can engage with that will lead to your individual transcension (or astrosis).

These activities are regarded to contribute to the overall transcension of humankind, but their immediate effects, they lead to both your own and perhaps influence other's astroses.

COLLECTIVE PROXIMITY

Differently, collective proximity denotes those activities that a person engages with that directly and immediately impact the transcension of a particular society, but typically in reference to humankind as a whole.

Such activities include tiriton (the spreading of the Astronist message), engagement in space exploration, or teaching as many people as possible towards their personal transcensions (or astroses).

ASTRONIST PHILOSOPHY OF LIFE

Astronism regards the question of the meaning of life and concerns over the situation of the human condition fulfilled and justified through exploration of, expansion into, and proximation towards the astronomical world.

REPHYSICALISATION

Rephysicalisation is a mentality that emerges as a result of Astronism's focus on the astronomical world as humanity's existential source. It asserts that as a product of cosmocentrism, Astronism primarily emphasises the physical, specifically the astronomical, rather than the ethereal or spiritual to answer existential questions.

Rephysicalisation is predicated on the notion that prehistorically, especially during the scope of man, humans sustained their answers to existential questions through physical phenomena, such as by way of celestial bodies (this is referred to as physicalisation, or the original physicalisation). However, following the Controversion, humanity's focus turned to invisible or non-physical entities to try to explain existence (e.g. God, the soul etc.), a process called etherealisation.

It is asserted that through Astronism's founding, a rephysicalisation has occurred whereby the focus has once again turned primarily to the physical world, specifically the astronomical world, to answer humanity's existential questions.

A night sky filled with stars and the Milky Way galaxy, with a landscape of hills and a car's red taillight visible in the foreground.

LIFE'S PURPOSE

LIFE PURPOSE

- An endearing yet ever-frightening question is the one that ponders on the meaning of life; what this question is essentially yearning for is some substantiation that "the self" and humanity as "the collective" possess some degree of justification for their existence.
- This question of the meaning of life then yearns for the attribution of purpose to human existence; the fact that the question itself exists highlights its precondition for some life meaning; it wants there to exist a meaning to life and it is the providing of this purpose that demonstrates one of the core functions of any belief system, whether it be religious in nature, philosophical, or political/ideological.

EMPYREANCY

- That which is called **empyreancy** studies those Astronist principles that relate to the meaning of life.
- Two purposes are identified in empyreancy; purpose as an individual in relation to "the self" and purpose as an individual in relation to "the collective."
- Empyreancy bases itself on the notion that the astronomical world possesses all facets of life meaning and the capacity for providing life meaning to all humanity.
- The naturalisation of empyreancy means that any notions of the supernatural or preternatural as providing life meaning are removed or are otherwise disregarded not necessarily by denial of the existence of such entities, but due to the fact that they draw attention away from the astronomical world and its phenomena's capacity for providing life meaning.

EMPYREANCY

- The two types of purposes to life are extrospectionism and introspectionism.
- The former sees life meaning as out to the individual through phenomena outside of themselves while the latter sees life meaning manifest from within themselves.
- Astronism, due to its cosmocentricity, is partial to extrospectionism as it sees the purpose of life as harboured within and manifested through the astronomical world.

SPECTRUM OF LIFE PURPOSE

- Astronism, Cometanism and all astroncy are diametrically opposed to nihilism – the denial of meaning – not only is nihilism found to be inapplicable or useless, it is regarded as essentially unfounded, that meaning, with or without the existence of humanity, would still continue as it relates to either other sapient or sentient beings, or to the functionings of The Cosmos as a whole.
- Astronism, Cometanism and all astroncy find their place in the category of the “affirmation of life” alongside both secular humanism and religion.

LIFE PURPOSE FOR ASTRONISTS

- Essentially, the life purpose of an Astronist is to achieve the condition called astrosis; this is a state of being not unlike "enlightenment" or "supreme insight" but specifically with regards to one's personal relations with and proximity to the astronomical world.
- The principle of sojournism captures this life meaning for Astronists in that it states the centrality of the making of use of our temporary corporeal existence by our cosmically uniting intellectually, physically and spiritually.

EMPYREANCY

- Empyreancy – Astronist principles relating to the purpose of life.
- Two purposes: purpose as an individual in relation to “the self” and purpose as an individual in relation to “the collective.”

SIX FAMILIES OF VIEWS ON THE MEANING OF LIFE

NO MEANING

UNCERTAINTY

AFFIRMATION OF SOME DEGREE OF MEANING TO LIFE

Nihilism

There is neither any particular meaning to human life nor any special purpose to the universe.

Absurdism

(Nihilism-derived)

The conflict between the human tendency to seek out meaning in a cosmos that objectively possesses no meaning.

Existentialism

(Nihilism-derived)

There is no objective meaning to life so the endeavour turns to creating purpose relative to the individual.

Solipsism

(Nihilism-derived)

There is no meaning to life because anything external to the mind cannot be sure to exist.

Agnosticism

The notion that nothing can be certainly known about the meaning of life due to life itself remaining a mystery; the question of the meaning of life is unanswerable.

Gnosticism

(Agnosticism-derived)

The acquisition of more knowledge about the universe is essential in being able to answer the question of the meaning of life sometime in the future.

SUBJECTIVE MEANING

PREDETERMINED MEANING

Hedonism

The meaning of life is the pursuit of pleasure.

Egoism

(Hedonism-derived)

The meaning of life derives from actions that serve the goals of oneself.

Humanism

(Hedonism-derived)

The meaning of life emerges in the endeavour of the human species to survive and flourish.

Materialism

(Hedonism-derived)

The meaning of life comes from the accumulation of material possessions.

Altruism

Selfless concern for the welfare of others, especially when a sense of meaning is derived from pursuing the happiness of others.

Cynicism

(Altruism-derived)

The meaning of life is to live in virtue, involving the rejection of wealth, power, and fame.

Stoicism

(Altruism-derived)

The meaning of life is to secure alleviation from suffering in all ways possible.

Veganism

(Altruism-derived)

The meaning of life comes from helping and protecting animals as fellow sentient beings.

Astronism

The meaning of life is intertwined with our personal and collective exploration of and subsumption into the astronomical world.

Astronaturalism

(Astronism-derived)

Fulfilling one's scope (afforded opportunities) during life is the intrinsic purpose of individual human existence as a means of contributing to the collective transcendence of humanity.

Eleuthonism

(Astronism-derived)

The attainment and sustainment of freedom is the highest moral good and the truest purpose of human life; collectivistic and individualistic purpose.

Sapienism

(Astronism-derived)

The meaning of human life is derived from the endeavour to discover other intelligent species in The Cosmos, resulting in their impartation of truths to humanity; collectivistic purpose.

Transtellationism

(Astronism-derived)

Intellectual, physical and spiritual proximity to the astronomical world during life assures the transmigration of one's soul to the stars upon death; individualistic purpose.

Theism

The meaning of life is brought about through the actions and decrees of a god or gods.

Asceticism

(Theism-derived)

The meaning of life is found in abstinence from sensual pleasures and one's refrainment from their desires, especially as a means of salvation and spiritual refinement.

Mysticism

(Theism-derived)

The meaning of life derives from the endeavour to unite with God.

Spiritualism

(Theism-derived)

Gaining access to the spiritual afterlife gives both context and purpose to corporeal life.

COMMENTS ON THE PREVIOUS SLIDE

- Astronism identifies that absurdism is based on the presupposition that if humans don't provide meaning to something then it objectively has no meaning.
- However, Astronism rejects this by stating that in the scenario of humanity no longer existing on the Earth or even having never existed, the Earth, the Moon, the Sun and all other entities in The Cosmos still possess meaning through the functional courses on which they proceed.
- Essentially, Astronism, primarily due to its cosmocentric worldview, does not equate the quality of meaning or purposefulness to human attribution of these.

OVERVIEW OF CATEGORIES

- The category "no meaning" refers to views which make a claim of meaninglessness to some degree, typically denying either a specific purpose to the lives of individual human beings or denial of meaning to the broader course of The Cosmos as a whole.
- The category "uncertainty" refers to views which make neither a claim to meaning nor a claim to meaninglessness, instead opting for the notion that not yet enough is known about The Cosmos to justifiably make the claim of either its meaning or its meaninglessness or that the answer to the meaning of life is simply unattainable, either presently or universally.
- The category "subjective meaning" is influenced by existentialist thought and refers to views which deny an objective meaning to life while still making the claim to meaning through human attribution of meaning to external objects (The Cosmos) and to themselves (internal, personal senses of purposefulness).
- The category "predetermined meaning" refers to views which make a claim to meaning as pre-existing and typically as independent of the existence of humanity, specifically of human attribution of meaning usually because meaning is link to bestowal by a deity (theism) or as a fact of cosmic existence and that the capacity for conceiving of meanings to life is not exclusive to the human species (astronism).

INTRACOSMISM

- At the basis of empyreancy is the notion that the astronomical world possesses the answers to life meaning.
- Well, this notion is embodied in the doctrine of intracosmism.
- Its essential premise is that rather than looking for the answers to human existentiality, destiny, and purpose in extracosmic existences and concepts, such as those of God, heaven, and hell, as seen in some religious traditions, we should instead turn towards The Cosmos which is believed to hold all the comprehensible answers to our ontological questions.

COSMICAL JOURNEY

- A physical, spiritual or emotional endeavour into the astronomical world, also referred to as the astral world.
- This cosmical journey into the astronomical world is a key and central part of the endeavour of transcension.
- The cosmical journey can be understood as a particular conception of space expansion and space exploration as intertwined with beliefs about transcension and the astronomical world as possessing the capacity for salvation.

COSMOCENTRIC MISSION

- The Astronist mission is to promote cosmocentric thinking, a core purpose of Astronism itself as a belief system, but also part of an Astronist's meaning of life.
- This spreading of cosmocentrism is central to the course of an Astronist's life as the fundamental component and worldview of the broader Astronist system.
- If anything about Astronism is spoken of it should be its cosmocentric worldview.

A night sky filled with stars and a faint Milky Way galaxy, viewed from a dark, silhouetted landscape. The foreground shows a dark, rocky hillside with some sparse vegetation. A small, bright red light is visible in the lower right foreground, possibly from a car. The overall scene is a serene night sky over a natural landscape.

THE MORAL & ETHICAL
TRADITION OF ASTRONOMY

A NON-MORALISTIC WORLDVIEW

- Astronism is not moralistic in the sense that its concepts and goals are heavily integrated into a system of moral codes that must be followed to reach such goals as is characteristic to the majority of other religions.
- Instead, Astronism relies on the governing concept of scope — the opportunity of the present moment and one's self-reflection of the actions or non-actions that one has experienced.

ELEUTHONISM

- In the spirit of this amoralistic worldview, Cometan established the ethical principle of eleuthonism.
- Eleuthonism regards freedom as the highest moral aim and the true goal of human life with its attainment or degree of attainment being the foundation to Astronist ethics.
- Astronism therefore sees freedom as the highest moral truth and is the principal righteous good.

ELEUTHONISM

- Astronism sees freedom as the ultimate prize but a distinction is made between personal freedoms and collective freedoms with the latter often given precedence over the former; this is essentially to say that a person should understand their own personal freedoms are fundamentally intertwined and therefore may need to be limited in order for the freedom of all people to be attained.
- This is to say that rules and limitations are sometimes needed to be put in place in order to attain more freedom.
- For example, just because Astronism sees freedom as fundamentally good does not mean that Astronism regards laws controlling and therefore limiting behaviour to be fundamentally bad. Instead, the freedoms that are gained through the laws controlling freedom-limiting activities, such as murder and theft, hold the ultimate goal of attaining as much freedom as possible.

ELEUTHONISM

- In Astronism, freedom is seen as an elusive treasure, one that is fragile and vulnerable and so therefore requires extensive philosophical contemplation to know how to maintain it in different political and personal scenarios.
- It is for this reason that Cometan establishes the discipline of eleuthology to discern all aspects of freedom, including primarily its attainment and sustainment.

ISOPANISM

All animate beings in existence should be equal due to their animateness despite differences in sentience or sapience.

SECTION TWO, SUBSECTION TWO

ASTRONIST ONTOLOGY





COMETAN'S UNIQUE WAY

THE COMPLEMENTARIAN WAY

- The Abrahamic religions of Judaism, Christianity and Islam hold to the ontological worldview called complementarianism.
- This view says that men and women have different but *complementary* roles and responsibilities in marriage, family life, and religious leadership.
- This view has arguably lead to the Abrahamic opposition to homosexual relationships and to the exclusion of women from certain roles in society, such as the breadwinner and religious leader.
- To distinguish the Astronist worldview from this, Cometan develops the philosophy of uniquitarianism, colloquially called his "Unique Way."

UNIQUITARIANISM

- Essentially, unquitarianism holds that men and women have unique roles and responsibilities in society, marriage, family life, religious leadership and in the world of work rather than a preselected series of roles to which people must then conform.
- These “unique roles and responsibilities” therefore correspond to each individual’s personality, ambitions, ideals, sexual orientation, gender identity and religious and philosophical confessions.
- Not only is unquitarianism established in order to help promote and achieve freedom (eleuthonism) but to demonstrate Astronism’s break from the ontological principles of earlier belief systems.
- Also, it is thought that the system of complementarianism simply was not up to dealing with the complexities of contemporary and did not correspond to the needs and ideals of modern life.

A night sky filled with stars and the Milky Way galaxy, with a landscape of hills and a car in the foreground.

COSMOS IS THE ONLY REALITY

COSMOTARIANISM

- Cosmotarianism is the ontological principle that The Cosmos is the only reality, essentially to say that all that happens at an anthropic or terrestrial level is inferior to that which occurs as astronomical levels.
- The cosmotarian tradition within Astronism developed as a result of the emergence of the worldview of cosmocentrism; to say that not only does the astronomical world possess importance in the social, psychological, political and existential experiences of humanity, but fundamentally, that it possesses an objective ontological centrality due to the scales at which astronomical progeny and phenomena occur.

THE ORGANIC COSMOS



ASTRONIST ORGANICISM

- Also referred to as astronomical organicism, or astro-organicism, regards the astronomical world in its totality, often referred to as The Cosmos, is itself an organic whole distinct from and superior to the terrestrial natural world. As such, Astronist organicism makes the distinction between the terrestrial natural world and the astronomical natural world with the latter holding superiority over the former (known as astronomical authority).

SECTION TWO, SUBSECTION THREE

SENTEREOLOGY: THE STUDY OF ASTRONALITY



A night sky filled with stars and the Milky Way galaxy, with a landscape of hills and a car in the foreground.

SENTEREOLOGY:
AN INTRODUCTION

OUTLINE OF SENTEREEOLOGY

- Sentereology is the study of human experience of an emotional attachment to the night sky — astronality — and how this comes to effect beliefs and practices.
- Sentereologists therefore study all aspects of astronality — its many forms and levels, the philosophical discourses underlying it, the empirical study of it, its history, and its role in Astronism and in Astronist experience and practice.
- Sentereology is often colloquially referred to as astronality theory.

OUTLINE OF ASTRONALITY

- Astronality can be described as a perceptual inherent of human beings that encompasses all emotional experience as it relates to the night sky, as experienced since prehistoric times.
- In modern and contemporary contexts, this experience of astronality has broadened to include all emotional experience in relation to the broader astronomical world — not limited to the night sky — and to space culture itself, including space exploration, extraterrestrial life, and rocketry.

ENHANCING ASTRONALITY

- If an Astronist's central, personal goal is proximity to the astronomical world (stellancy), then cultivation of one's emotional attachments to the astronomical world is a necessary precursor to achieving such a proximated status.
- The term astrolacy describes this general intention to enhance one's astronality in the context of the Astronist belief system.
- Of course, therefore, astrolacy can be understood as one of the first steps on one's journey to astrosis because without the intention to enhance one's astronality then there exists no hope to become one with The Cosmos during one's lifetime.

ASTRONALITY THEORY

- Stellanic dualism — one's possession of two or more dimensions to their astronality, and by extension their stellancy, either inherently or through cultivation.
- Wonderness movement — an Astronist current that gives a central role to the emotion of wonder as it relates to one's astronality, particularly the cultivation and mastery of wondermentation.
- Xenoastronality — experience of astronality among a scoped extraterrestrial species.
- Zooastronality — experience of astronality in an animal.

TERMINOLOGY OF ASTRONALITY

- Astronal — relating to or denoting astronality or its experience.
- Astronalisation — making something about astronality.
- Astronality — the quality of a person experiencing astronality.
- Astronality — a person who experiences astronality, especially one who speaks about their experience.

META-ASTRONALITY

A night sky filled with stars and the Milky Way galaxy, with a landscape of hills and a car in the foreground.

ASTRONALITY

- **Astronality** is asserted by Astronist theory as a human emotion involving a mixture of wonderment, self-reflection, existential meaning, and perhaps fear and happiness as a result of observation of the astronomical world. Astronality is considered to possess spiritual, physical and intellectual components independently.
- This "connection" or "psychological experience" is fundamental to Astronism as it provides a direction for mastering one's own astronality; mastery of astronality is called **astrosis** (corporeal cosmosis); all beings are considered to become united with The Cosmos upon death (called **cosmosis**). A variety of beliefs about cosmosis exist (including astranthropy, astrothanasia).
- I have traced this aspect of the human psyche back through time to the Upper Palaeolithic period of the Stone Age about 40,000 BCE. This is approximately when the first engravings on cave walls of stars and objects featuring astronomical matter were created.

META-ASTRONALITY

- Empyreancy – Astronist principles relating to the purpose of life.
- Two purposes: purpose as an individual in relation to “the self” and purpose as an individual in relation to “the collective.”
- Astrism is a physical attribute or personality trait that signifies a person’s pursuit of astrosis or the engagement with their astronality.
- Stellanic works are those seven activities regarded as central to a person’s stellancy including: contributing to the Peregrination, cultivating wisdom, identifying receptions, instructing of the starblind, observing the night, praying for blessings, and ruminating the stars.

META-ASTRONALITY

- Astronal essentialism is the philosophical doctrine that astronality has a set of characteristics that makes astronality what it is and that it is the goal of the Astronist to discover these and to express them in as many ways as possible.
- Subsequentialism is the notion that the spiritual and existential elements of astronality are subsequential to the emotional/psychological elements or that the fundamental psychological emotions of astronality are precursory to the deeper spiritual and existential elements which imbue a broader set of beliefs and assumptions into them than simplistic forms of astronality, namely telescropy.

DIMENSIONS OF ASTRONALITY

- Epistemality — a dimension of astronality associated with the engagement with one's astronality by way of the intellect, or the acquisition, challenge and critical analysis of one's own knowledge.
- Physiconality — physical engagement with the astronomical world.
- Pneumality — spiritual engagement with the astronomical world.

LEVELS OF ASTRONALITY

- From highest level to the most basic level:
 - Cometanality — sustained, long-term sequences of astronal experiences that possess a profound effect on one's life vocation.
 - Astroxia — significant commitment to heightening and mastering one's astronality through adherence to Astronist beliefs and practices.
 - Stellarity/Celestalia — regular experience of astronality, especially to the degree to which this holds an effect on one's worldview.
 - Telescopy — a sense of meaning and purpose in one's life derived from the astronomical world, especially in answering pertinent eschatological, soteriological and existential questions (related to collective futurism).
 - Noctcaelador — emotional attachment to the astronomical world yet devoid of relation to broader religious and philosophical topics.

FORMS OF ASTRONALITY

- Affective astronality — the degree of a person's care for the astronomical world.
- Behavioural astronality — one's commitment to protect and explore the astronomical environment.
- Cognitive astronality — a feeling of integration with astronomical world.
- Queer astronality — expression of astronality in ways not associated with mainstream Astronist activity; sometimes astropsychonautics is placed under this category.
- VR astronality — expression of astronality through means of virtual reality systems.

A night sky with the Milky Way galaxy visible, set against a dark blue background with numerous stars. The foreground shows a dark, hilly landscape with a car's red taillight visible in the lower right corner.

ASTROPSYCHOLOGY & NOCTCAELADOR

NOCTCAELADOR

- Noctcaelador is a psychological construct that was first conceptualised by William E. Kelly and Donald Daughtry.
- Noctcaelador is therefore a tool used to facilitate understanding of human behaviour and is therefore a domain for an array of behaviours; the term noctcaelador is used in the context of the discipline of psychology while astronality is used to denote a very similar phenomenon but is instead used in the context of Astronism.

COMETANIC THEORIES ON NOCTCAELADOR

- Absorptivism — the instance in which a person, especially one with a propensity for noctcaelador, experiences a sense of absorption into the night sky, with some extreme cases causing trancelike states described as astral ecstasies in Astronism.
- Attachmentism — a person's consideration of the night sky as an attachment object due to a variety of reasons ranging from its quietude to its consistency or its sense of safety and security.
- Connectivism — the instance and nature of a person's capacity to feel an association with or a relation or link to the astronomical world (emotionally, intellectually, physically, religiously, spiritually, or stellanically); a sense of astronality.

COMETANIC THEORIES ON NOCTCAELADOR

- Extrospection is the examination of the external world, especially in Astronism The Cosmos, for existential comfort rather than searching within the self
- Nyctophilism is the Astronist attempt to change the concept that darkness and night-time are bad or dangerous in the minds of people to connotations of goodness, clarity and transcension; this is regarded as an important principle in order to bridge the perceived distance between the public and the night-time hours, perhaps as a means of promoting noctism.

COMETANIC THEORIES ON NOCTCAELADOR

- Permeability — the degree to which external stimuli to effects one's perceptions and behaviours. In astropsychology, permeability is applied in reference to a person's propensity to experience noctcaelador; the permeation of the astronomical world as an external stimuli with effect on behaviour and perception.
- Regulationism — the concept that the night sky can act as a stimulus for regulating the psyche in some individuals.
- Sidereal therapy — (or therapeutic astronomy) the engagement of a person in stargazing and other astronomically-related activities to achieve specific therapeutic treatment goals. It is considered that direct observation of astronomical phenomena and the attainment of a feeling absorption in relation to outer space guides a person's focus away from stress and other factors that may be depleting their quality of life.

COMETANIC THEORIES ON NOCTCAELADOR

- Cosmos connectedness — the degree to which an individual includes the astronomical world or space exploration as part of their identity; essentially, the extent to which a person's astronality is integrated into their self-concept.
- Connectedness to cosmos scale — (abbreviated CCS) a measure of an individual's degree of connection to the astronomical world and related phenomena.
- Nyctophilia hypothesis — the assertion that humans possess an innate tendency to seek connections with astronomical phenomena or outer space as a whole and in Astronist theory, this is regarded as having been the case since the scope of man during the Upper Palaeolithic period.
- Place attachment — the emotional bond between a person and a place, applied in astropsychology to a person's emotional attachment to the astronomical environment.

SECTION TWO, SUBSECTION FOUR

ASTRONIST THEORY



BRANCHES

- Astronist theory — the extension of Astronism into theoretical, fictional, or philosophical discourse.
- Cometanic theory — the body of philosophical discourses and scholarly works verifiably produced directly by Cometan.
- Characteristics theory — the assertion that different philosophical systems possess a focus on one primary human characteristic that they seek to explore theoretically and achieve some goal in relation to.
- Philosophy of space exploration — the Astronist discourse concerning the nature, purpose, functions, necessities and benefits of the Humanic Exploration of The Cosmos.
- Truncation theory — scheduling three year periods into the future rather than any longer or any shorter.

CONCEPTUAL THEORY

- Belief orientation – a belief oriented on a topic.
- Conceptual
- Instrument of study
- Dogma, subject of dogma, or peremptory – a type of subject that is incontrovertible to the functioning of the Astronist system.
- Doctrine, subject of exploration, or exploratory – a type of subject or belief whose contents is interpretable rather than presented as incontrovertible.

ORIENTATIONS

- Extrospectionism is the belief that meaning to life and the answers to existential questions are to be found outside of the self, especially in the astronomical world.
- Introspectionism is the belief that meaning to life and the answers to many or all existential questions are to be found within ourselves.
- Sojournism is the principle that the meaning of our temporary corporeal existence is to become cosmically united intellectually, physically, and spiritually.

SECTION TWO, SUBSECTION FIVE

KNOWLEDGE SOURCES IN ASTRONOMY



AFFLATION

- The central concept for knowledge sources in Astronism and in all astroncy is afflation.
- Afflation, which may also be called inspiration, personal inspiration or afflatus, describes the summation of Cometan's experiences from the age of fifteen that lead to his founding of Astronism, but also describes experiences of persons called etherists throughout history.
- Afflation is the disclosure of knowledge, foresight and truth by means of connection to the astronomical world by means of intense contemplations, ecstasies, indrucies and celestial modes which then leads to innate impulses and sometimes also preternatural abilities.

AFFLATION

- Afflation forms the basis of the category of inspired religions, of which Astronism is a member.
- Thus, it is contrasted with revelation and the revealed religions.
- Afflation is the disclosure of knowledge and foresight by means of connecting oneself to the astronomical world through intense contemplations, forms of meditation, astral ecstasies and other experiential phenomena that lead to innate impulses, reception and inducements, as well as preternatural abilities.

PRETERNATURALISM

- The preternatural does not correspond to the supernatural in Astronism.
- Instead, it denotes skills or phenomena that are out of the ordinary but that do not necessarily defy the laws of nature.
- Preternatural skills in Astronism are actually available to all due to the exoteric nature of the Astronist belief system; surography is a skill that any person could conduct if they action their afforded scope to do so.

TERNARISM

- Ternarism is the assertion of the existence of three sources of knowledge in Astronism regarding the astronomical world as either the intermediary of such or the ursource of all knowledge.
- These three forms are discovery by space exploration and space expansion (regarded as knowledge through physical experience, called peregrination), reception and inspiration (regarded as knowledge through divinical, intellectual and mystical experience), and observation (regarded as knowledge through scientific experimentation and empirical research).

URSOURCE

- Uresource is the original source of knowledge regarded by some Astronists as the astronomical world.
- In astrotheism, all knowledge is regarded as intermediated by The Cosmos but that all knowledge emanates from an ultimate extracosmic source (conceptualised as The Divine).

SECTION TWO, SUBSECTION SIX

ASTRONOMIST PHILOSOPHY OF RELIGION



ASTRONIST TRADITION OF PHILOSOPHY OF RELIGION

- There has existed a tradition of philosophical inquiry into religion in Astronism since its inception.
- Theories and branches within the Astronist philosophy of religion attempt to understand the dynamics and functions of religion often sociologically, but also with connection to psychology, archaeology and politics.
- A separate, yet important part of this Astronist philosophy of religion is the comparison of belief systems against one another in order to more accurately conceive of their primary themes.

ASTRONIST TRADITION OF PHILOSOPHY OF RELIGION

- During Astronism's development, it was natural that I would receive ideations that pertained to the nature of religion because Astronism is in effect a 'new religion.'
- Engaging with theories on religion allowed Astronism to emerge into the unique form that it has because in understanding the dynamics of pre-existing systems allowed for the development of the Astronist system.
- Therefore, a number of theories, terms and concepts have emerged of Cometanic to deal with or otherwise address the many dimensions of religious behaviour in its many forms.

ASTRONIST TRADITION OF PHILOSOPHY OF RELIGION

- Major contributions from the Astronist philosophy of religion, specifically Cometanic theories on philosophy of religion, include:
 - Actions of religion
 - Astronist goals of religion
 - Astronist future of religion
 - Astronist origins of religion theory
 - Cometanic freedom of religion theory
 - Curist theory
 - Ethnotheology
 - Intertraditions
 - Metareligion
 - Mutualities
 - Processes of religion
 - Religious concentricity
 - Religious tendencies
 - Sentimentology
 - Worldview theory

SECTION TWO, SUBSECTION SEVEN

ASTROFUTUROLOGY



ASTROLUTION

- Astrolution is the physiological and psychological evolutionary changes that are predicted to take place in regards to human beings and other species as a direct result of space exploration.
- Astrolutionism is the belief orientation that space exploration and particularly, the colonisation of worlds other than the Earth will inevitably cause accelerated evolution amongst human beings.

CONTIGUANCE

- Contiguance is the notion that the Humanic Exploration of The Cosmos is not definite to occur and that certain occurrences must be secured unless The Exploration shall not occur.
- This concept has since come to form a branch of Astronist philosophy called contiguan philosophy that concerns itself with how to ensure the Humanic Exploration occurs as this relates to but is not synonymous with the endeavour of transcension.
- Orientations on contiguance include centurialism, definitism, eonism, hemicenturialism, indefinitism, periodism, sesquianism, tricenturialism, and ultradefinitism.

SEMANTOLOGY

- Semantonomy is the particular set of beliefs a person holds regarding the topic of whether humanity possesses a higher existential meaning.
- Transpersonalism is the Astronist philosophical assertion that there does exist a higher meaning and purpose to the evolution and present sentient existence of humanity, one that extends far beyond the mere existence of personal identity. Transpersonalism stands in contradistinction from that of nihilism. Transpersonalist thought is key not only to the Astronist belief system, but to many other religions, with Astronism an ardent asserter that human life evolved with a specific destiny to expand into outer space for the cosmist purpose of "cosmic return", but also for the purpose of achieving transcension.

FUTUROCENTRISM

- Futurocentrism is a worldview that seeks to place the future, the events of the future, or future times in general as the central focus of a person's living experience. The future is given central importance in all religious, philosophical, and spiritual discourses as opposed to the present (Buddhism) or the past (Christianity).

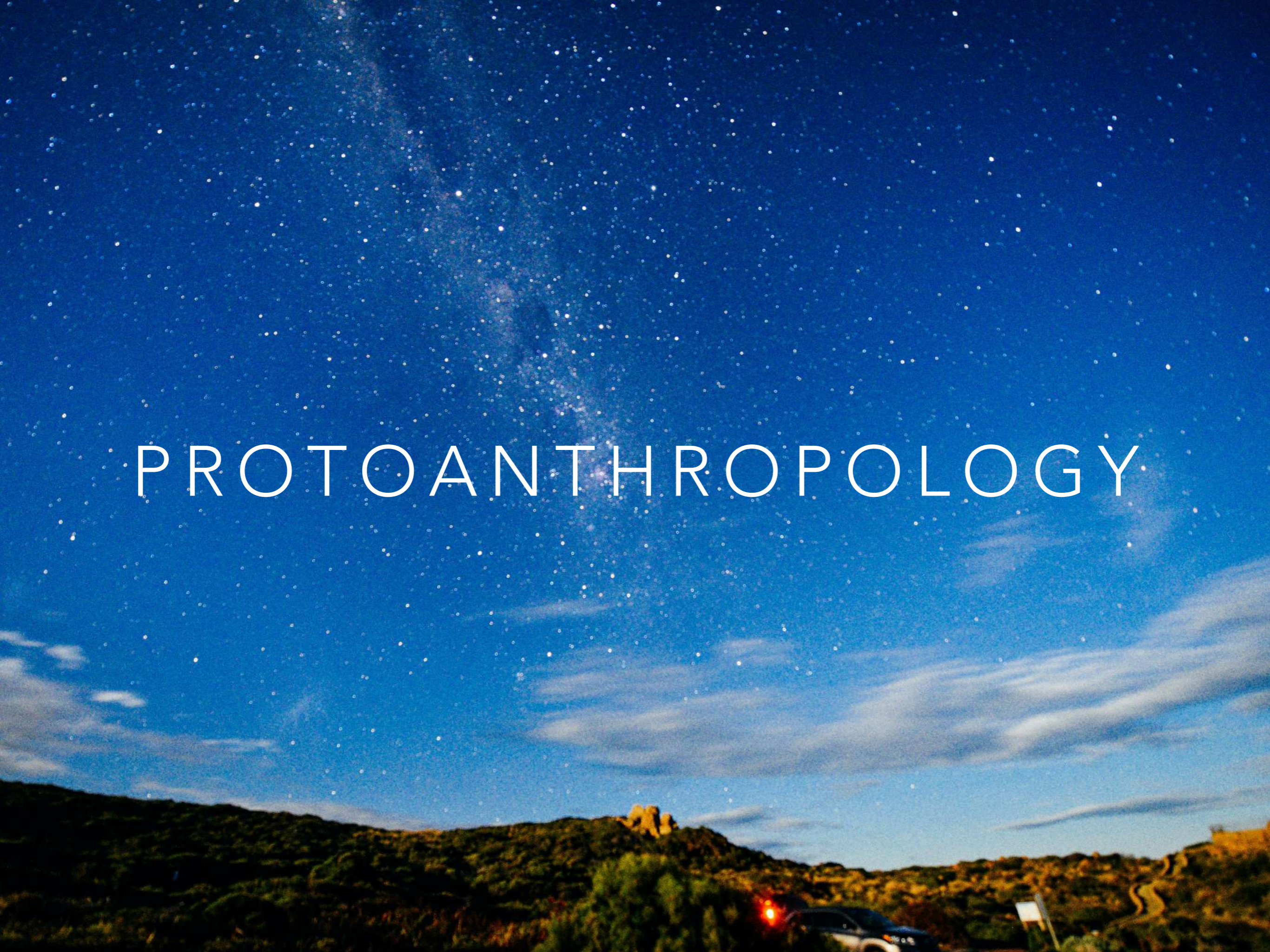
TERARCHIANISM

- Terarchianism is the belief in the imminent end of humanity, or the implosion of human civilisation as a result of inadequate progress in the endeavour to settle worlds other than the Earth. Terarchian beliefs were held prior to and throughout the Founding era, but the word terarchian was coined by Cometan to refer to this phenomenon.

ASTRONIST PROPHECY

- Also included as part of astrofuturology is Astronist prophecy.
- Examples include the Ten Grands
- Astral Dawn
- Comet of death
- Great Departation
- Finally, the Grand Prophecy which denotes an Astronist apocalyptic prophecy which states that humanity's continued confinement to the Earth will lead to the mass extinction of humankind as a result of an impact event involving an astronomical body that is likely to be approaching the Earth in a similar way to the extinction of the dinosaurs.

PROTOANTHROPOLOGY



PROTOANTHROPOLOGY

- Protoanthropology is the Astronist discipline covering theological, philosophical, biological, spaciological, and futurological bases but which focuses on issues relating to the first of things in relation to the Humanic Exploration of The Cosmos.
- A protoanthropologist therefore studies aspects of the scope of man, conditions of the human species and other species, sideronomy, and beliefs related to the first things of humankind.
- Protoanthropology is therefore the opposite of eschatology as eschatology deals with "the last things" while protoanthropology deals with "the first things."

ASPECTS OF PROTOANTHROPOLOGY

- Sideronomy — the study of the extraterrestrial origins of life and the consequences of this on historical and contemporary human connection and interactions with the astronomical world.
- Conditions of species — sapience and sentience and how these relate to the condition of humanity being scoped.
- Prosopology — the study of people in relation to The Cosmos.
- Comet of life — the comet or set of comets believed in Astronism and in some branches of the theory of panspermia that impacted the Earth approximately at least 3.7 billion years ago and brought microorganisms to the planet that can now be found in hydrothermal vent precipitates on the seafloor as the earliest known life forms.
- Palaeocosmism — the principle that early humans of the Palaeolithic and Neolithic periods saw astronomical progeny and phenomena, as well as the night sky as a whole, in a way that humans of the present era will never understand, especially applied to as to suggest that such prehistoric peoples held purer or more direct connection to the stars.

ASPECTS OF PROTOANTHROPOLOGY

- Enkindlement — the first instance of the human experience of the emotion of astronality as a direct subsequence of the scope of man.
- Urman — a future single human couple or group of humans in the Astronist tradition regarded as having been the first peoples to settle on a planet other than the Earth and from whom all future humans living on planets other than the Earth will be able to trace their lineage to.
- First astroner — a title attributed to an unspecified member of the Aurignacian people group living in Europe during the Upper Palaeolithic period of the Stone Age during which, to current understanding, the experience of astronality is considered to have first occurred as based on archaeological evidence from the time; this individual is also given the names **Preia** (female) or **Preian** (male).
- Astral progenitor — the assertion that humans originate from the stars, or another astronomical object (such as from bacteria from a comet) and therefore, astronomical progeny and phenomena should be regarded as humanity's progenitors.

OVERVIEW – 12 ESSENCES OF ASTRONIST PHILOSOPHY

1. Because outer space is seen as the primary existential source in Astronism, Astronist philosophy focuses on guiding individuals, and humanity as a whole, in cultivating a stronger and purer relationship with the stars.



2. Astronist philosophy teaches individuals to live in close proximity to the astronomical world in terms of thought, belief and practice so as to assure the resolutions that astrosis brings, hence the life purpose of a practicing Astronist is to live, work and generally be in a way that leads to this highest condition of themselves as a kind of personal transcension or "saving of the self."



3. Empyreancy is established as the Astronist tradition of exploring the question of the meaning of life with Astronism asserting ample purposes to both individual and collective human existence centred on a spacial theme, therefore fundamentally rejecting the doctrine of nihilism.



4. Astronism asserts a form of life purpose that places an all-emphasis on that which is external to the self, specifically the natural extraterrestrial environment, a place regarded as having provided humankind with meaning since prehistoric times, a tradition that has seen a decline but which Cometan seeks to revive.



5. In the philosophical sense then, astronism is the doctrine that the meaning of life and by extension, both personal and collective salvation, are provided through the emotional functions of the night sky and by way of the prospects of outer space, especially its physical and philosophical exploration.



6. In its prioritisation of the importance of the astronomical world, Astronism detracts from the philosophies of humanism, materialism and hedonism yet without necessarily resorting to spiritualism to provide answers to pressing existential questions.



7. Cometan establishes the new type of belief system called astroncy in order to categorise those philosophies which place a central focus on outer space as the means by which higher conditions of knowledge, self-understanding and experience may be sought and reached.



8. Astronism prizes freedom above all else, a principle called eleuthonism, which pertains to one's own freedoms as well as those of others; this is because freedom is seen as integral to the process of potentialisation and so the principal moral question and determiner of ethicality in Astronism is the degree to which or whether at all an act inhibits freedom, either one's own or someone or something else's.



9. Essentially, Astronist philosophy centres on fulfilling one's potential as a means of saving themselves; this entails acting on scope — the opportunity of the present moment — as a means of attaining one's highest possible condition (called astrosis).



10. Scope is the governing concept of all Astronism as it embodies all the opportunities presented to us during our lives; Astronist philosophy encourages Astronists to fulfil their potential in their familial, professional and contemplative lives hence establishing a scopic paradigm which is conceptualised as encompassing the aforementioned moral one.



11. Astronist theory extends human observations of the night sky and space exploration into cultural discourses, namely to discern how these activities since prehistoric times have come to effect the human psyche, religious belief, and society.



12. Astronist philosophy sees the human past, present and future as inextricably intertwined with the progeny and phenomena of the astronomical world with its entire futurology oriented on human interactions with and in outer space.

SECTION THREE

DEFINING AND DESIGNATING ASTRONISM



A night sky filled with stars, with a silhouette of a large telescope or observatory structure on the horizon.

SECTION THREE, SUBSECTION ONE

DEFINING ASTRONISM

DEFINITIONS

- Astronism (broadest sense) — the consideration of the astronomical world as the source of human salvation, existentiality, and meaning/purpose, a consequence of which is the cosmocentric worldview.
- Cometanism — the sum total dispensations of the personage of Cometan and his resulting philosophy; Astronism as founded and presented by Cometan.
- Institutionalism — a select and organised form of the large range of beliefs and practices that come to form Astronism.

SECTION THREE, SUBSECTION TWO

DESIGNATING ASTRONISM

HOW SHOULD ASTRONISM BE DESCRIBED?

- The questions “what is Astronism” and “how should it be categorised” seem very simple ones, but when dealing with a belief system as complex and new as Astronism, these questions become very complicated, particularly people begin to project their views and connotations of different designations into the arena.
- In fact, these and similar questions have come to form a distinct discipline of Astronist study, one that is tasked with sustaining the discourse around how Astronism can be designated – this discipline is called meta-Astronism or meta-Astronist theory.

DESIGNATION THEORY

- In meta-Astronist discourses, designation denotes the task of placing Astronism into a category, justifying its place within this category, identifying those aspects of Astronism that suggest why it should be so designated, and analysing what effect such a designation holds on Astronism's functions and overall nature.
- Within meta-Astronism, designation theory specifically dealing with this task and is responsible for observing how designations of Astronism are shifting all the time, both the language invoked by the Institution, that invoked by non-Astronist entities, and that invoked colloquially.

DESIGNATION THEORY

- The event now appellated as the Great Elucidation was an important one for the Founding era as it involved Cometan's initial delineation of Astronism as holding a four-pronged designation of philosophy, religion, ideology and spirituality; a combination of the four primary categories of belief systems at the time.
- Prior to Cometan's Great Elucidation, Astronism was mainly understood as possessing philosophical and a religious elements but that these intermingled to form a singular whole. Meanwhile, the Great Elucidation called for Astronism to be regarded and referred to according to these four delineated categories with its beliefs and practices also organised accordingly.

DESIGNATION THEORY

- Although elucidationist approaches to Astronist designation remain influential within the Institution, other currents continue to exist alongside it.
- Organised philosophy is a designation for Astronism that holds Omnidoxical origins back in the early to mid Founding era and continues to be in use in Institutional materials; support for organised philosophy remains strong, both for its dispensing with the term “religion” and for its unique use in relation to Astronism.
- More recently, in the early months of The Year of Manifestation the concept of a new type of belief system emerged from Cometan’s receptions and works and was initially delineated in the First Edition of The Institutional Dictionary of Astronism — this designation is astroncy.