

Astronism

the religion of the stars

COMETAN





Astral Publishing,
a subsidiary of the Astronist Institution.

160 Cop Lane,
Penwortham,
Preston,
PR1 9AD

First edition published 2022

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permission granted by the Astronist Institution either in written or digital formal consent. Enquiries concerning reproduction outside the scope of the above should be sent to the Rights Department of the Astronist Institution at the address above or by the following email: help@jessemillette.com.

Contents

Introduction – Page 4

Definitions – Page 5

The Five Dogmas – Page 7

History of Astronism – Page 8

Becoming an Astronist – Page 9

Cosmocentrism – Page 11

The Sideresis – Page 13

Astronist philosophy – Page 16

Astronist cosmology – Page 18

Astronist soteriology – Page 20

Astronist metaphysics – Page 23

Astronist eschatology – Page 25

Astronist theology – Page 29

Cometanology – Page 31

Short glossary – Page 32

Objectives of the Astronist Institution – page 35

Introduction

The purpose of this pamphlet is to provide an executive summary of the Astronist belief system. Made bold throughout the book are key words which any person studying Astronism or otherwise thinking of becoming an Astronist should ideally be familiar with. Official definitions of these and other key words are provided in the glossary at the rear of the pamphlet. In order to present a simpler form of Astronism, much of the technical terminology unique to the Astronist belief system has been removed from this book although these terms can be found in the more technical work *The Institutional Dictionary of Astronism* published in March 2021.

Astronism is a belief system that ultimately sees great potential in humanity to go far beyond where we have ventured before, both physically and mentally. Indeed, Astronism was founded on pure love for the astronomical world and the cosmocentric theme that pervades the religion is a reflection of this. To Astronism, humanity has come far in the development of our civilisation and the advancement of our species, but the time has come for the next stage of our evolution, and transcension is prized as the process that will elevate humanity to its next great condition which is to be a spacefaring species.

Astronism simply advocates for human beings to become more aware of and connected to the astronomical world. Just as my own connection to the astronomical world has formed my religious and philosophical identity, I intend for others to feel the same, to become Astronist. Acknowledgement is extended to Giulio Prisco who encouraged Cometan to write this short summary of the Astronist belief system.

Definitions

General: Astronism is a cosmocentric religion founded by the British philosopher Cometan in 2013 following his experience of an intensive series of ideations and receptions from the astronomical world that produced knowledge (afflation) about transcension that formed the Astronist philosophy.

Soteriological: Astronism is an analipsocentric religion that sees transcension as the principal means of salvation for humankind. Humanity's elevation to the astronomical world is regarded to bring about such advancements in knowledge and comprehension of The Cosmos so that we will be able to release ourselves from our cosmic, limited state and thereby extinguish all suffering and evil. The climax of transcension will be humanity's transit of the cosmic periphery (transcosmisation) to enter a limitless, infinite existence called the Ultimatum.

Eschatological: Astronism is a cosmocentric religion that affirms a prophecy called returnism; that humanity, just as it originated from the astronomical world, will return it in life for the sake of salvation (transcension) and in death (as part of the process of cosmosis). Astronism describes a spiritual journey into the metaphysical dimension of the astronomical world for the equivalent of an afterlife but sees the final destination of both living and deceased humanity as intertwined and wholly dependent on the completion of transcension.

Philosophical: Astronism is a belief system belonging to the prehistoric Astronic tradition that may be followed either as one's religion or philosophy. The fundamental Astronist principle is that outer space is the most important source of knowledge for answering long-standing theological and

philosophical questions. Therefore, the goal of the Astronist is to proximate themselves as much as possible to the astronomical world through a process in which they cultivate their astronality (their emotional connection to The Cosmos) and to enact the scope (opportunity for transcension) endowed to them. Astronist ethical values are oriented around the progression of transcension and so in turn what progresses transcension or one's personal astrosis is regarded as righteous and anything that regresses these processes is considered immoral.

Theological: Astronism is a largely non-theistic religion due to its focus on the astronomical world and the salvific endeavour of transcension. As such, God and similar pre-Astronist religious concepts like the soul or redemption are all seen as merely 'analytic agents', meaning that these concepts are interpreted or otherwise reshaped to focus on humanity's achievement of transcension. For example, one of the principal questions in Astronism is whether or not God has endowed humanity's transcension or is otherwise guiding this process through divine intervenience. Despite Astronism's non-theocentric stance, there is an emerging tradition of Astronist theological discourse surrounding the depadotheistic conception of God in the form of The Divine that has roots in the Astronist cosmology. Also of interest in Astronist theology are the branches astrotheism and exotheism; the doctrine that the astronomical world is a divine portal and the doctrine that extraterrestrial beings possess theological insight or may themselves have achieved a god-like condition.

The Five Dogmas

Cosmocentrism: the worldview having outer space at its centre as based on the notion that the astronomical world is the principal source of theological and philosophical wisdom.

Transcension: the belief that through expansion into and exploration of outer space, humankind will achieve salvation by means of elevation and potentialisation.

Cosmosis: all life reunites with The Cosmos upon death, especially involving the convergence of souls in the Overworld (the metaphysical dimension of the astronomical world regarded as the abode of the spirits of the dead).

Astrosis: reunion with The Cosmos is possible during one's lifetime through practices of immersion and proximation.

Ultimationism: an infinite, limitless existence, in which only entities of an unlimited nature are able to reside in, exists beyond the periphery of The Cosmos and where humanity holds the potential to reach if transcension is completed and humanity undergoes the process of transcension.

History of Astronism

The concept of Astronism first emerged on 1st July 2013 in the mind of a fifteen year old Catholic boy from Lancashire, England; this boy's name was Cometan. Indeed, this initial inception of Astronism was far different from how the religion appears today. However, what has remained the same is my dedication to spread my worldview of cosmocentrism.

Following the initial spark for this idea, I underwent on a personal journey of deep reflection and introspection that ultimately lead to my experience of astral ecstasy and intensive receptions of knowledge that have been revealed through my writings. These primitive interactions with my astrality formed my absolute love and pure affinity for the astronomical world as the source of my existential purpose. I knew from the outset that outer space was the source of answers for me; that it was the stars to which I would look for knowledge, solace and divine intervention in my life and the world. It was only my absolute dedication to practices such as astral meditation, ruminating on The Cosmos, engaging in astral prayer as well as devotion to the astronomical world that Astronism formed.

Astronism has emerged as just the newest member of a long line of astronomical or space-themed religions that altogether form the Astronic tradition. This Astronic religious tradition is regarded to possess prehistoric roots in evidence that humans practiced astrolatry and astromancy during the Upper Palaeolithic and Neolithic eras. Astronism sees itself as the culmination all these space religions and movements preceding it like cosmism, UFO religions or cosmodeism. Astronism absorbs the principles from all these precedent philosophies to form a new universal religion based on the cosmocentric worldview and a values system revolving around transcension.

Becoming an Astronist

Becoming an Astronist is actually very simple. Technically, a person need only to profess a cosmocentric worldview to become an Astronist. By professing cosmocentrism, a person is regarded to contribute positively to transcension and to have embarked on their personal journey to astrosis (the goal of astral mysticism) which is the essence of the Astronist life. Following one's acceptance of the worldview of cosmocentrism, however, it is also important that they study the four other Astronist dogmas transcension, cosmosis, astrosis and ultimatism to understand why these four other beliefs are considered incontrovertibly true in order for the Astronist system to continue to function coherently. However, if all an Astronist wishes to do is to live their life according to cosmocentric values without any further study of Astronism itself then I am more than happy for them to conduct their Astronist life in this way. The only issue is that they may limit their achievement of astrosis or may not fulfil their potential in contributing to transcension by choosing this path.

One of the most common questions I am asked as the founder of Astronism is whether a person needs to believe in God or the soul to be an Astronist. The answer is no. This is because neither Astronism nor the Astronist identity is contingent on these concepts being true. What I would say, however, is that if a person doesn't believe in God or the soul then they do limit their ability to engage with all aspects of Astronism and for a religion so fixated on alleviating human limitation, this doesn't exactly correspond with the overall Astronist objective. An atheist just as much as a theist is a worthy candidate to become an Astronist; they can follow cosmocentrism, believe in transcension, hold a naturalist interpretation of cosmosis, a naturalist interpretation of astrosis and also believe in

ultimationism. I am sure that an atheistic Astronist can live a fulfilling life by cosmocentric and analiptic values but the potentialisation of their stellancy is undermined by the fact that they remain open to only the physical and intellectual dimensions of astronality and not the spiritual. What an atheistic Astronist must also remember is that it is Astronism's nature to remain loyal to the Philosophical Spirit and that means embracing all concepts and potential means of engagement with the astronomical world which makes Astronism very much a Broad Church. Unlike in other religious communities, belief in God is not the uniting factor of Astronists; instead, the uniting quality is belief in transcension.

Essentially, being an Astronist means that you intend to progress your proximation to the astronomical world on a daily basis through a variety of acts of proximation that differ dramatically. One Astronist's preferred proximation technique may be to study an astronomy course at university while another Astronist's means of proximation may be to practice cosmic devotion, looking towards the astronomical world for guidance as the divine intermediary, or even praying to the stars. This wide variety of proximative acts as part of the Astronist tradition of orthopraxy is what makes Astronism such a wonderfully diverse religion because it encompasses and allows for so many different ways for an individual to engage with the astronomical world, whether this be in the most scientific, secular ways (such as observing the night sky through a telescope) to the most religious, pious way (by engaging in acts of worship directed towards the stars). But, of course, you will notice that the common theme is the astronomical world as the focus and of course, this demonstrates the cosmocentric worldview being put into action in the form of a religion for the modern-day wonderer.

Cosmocentrism

The Astronist religion sees the astronomical world — meaning outer space or all that exists beyond Earth — as the most important place in existence for humanity. Not only is the astronomical world the setting of the grand narrative of humanity's origins and future, but it is seen as the intermediary between humanity and divinity (or whatever may be labelled the Ultimation). Essentially, to all Astronists, the astronomical world is seen as the source of existential purpose (a meaning for existence) for all humanity.

Cosmocentrism differs from other popular worldviews. Cosmocentrism is diametrically opposed to anthropocentrism; in fact, anthropocentrism is viewed as one of the principle harbingers of the controversial nature of humanity (the side of humankind that is criticised by Astronism for perpetuating humanity's aversion to transcension). Although cosmocentrism sympathises with worldviews like technocentrism, ecocentrism and theocentrism, it sees the astronomical world as possessing principal importance in humanity's past, present and future.

Other religions see theological knowledge and truth as having been brought here to humanity on Earth as revealed through the resurrection of Jesus or the prophethood of Muhammad. In these other major religions, there is no need to go venturing into the astronomical world for the answers to existence because the answers, including the path to salvation itself, have already been revealed and are readily accessible here on Earth. Astronism sees the situation differently; that the answers we have are merely relative to the degree of our expansion into outer space which means that the wisdom we think we possess is actually very limited. This is why an emphasis is placed on transcension because that endeavour is seen as humanity's

lifeline both for our survival as well as our discover of theological truth and philosophical knowledge that will lead to our release from limitation and in this, salvation is achieved.

Based on the cosmocentric worldview, it is central to the Astronist way of life to proximate oneself to the astronomical world; in other words, to immerse one's body, mind and soul into the astronomical world. The purpose of Astronism is to provide a guide for how someone may best execute this 'plan of proximation'. Indeed, this desire for proximity is based on a person's experience of astronality. Astronality is a human emotion that comprises a range of feelings that derive from a person's observation of, devotion towards, or rumination over the environment of outer space and its phenomena. Astronality is regarded in Astronism as the basis and driving force of the Astronist experience so to cultivate one's astronality equates to proximating themselves to the astronomical world.

The degree to which a person has mastered their astronality and have progressed in their endeavour for astral proximity is called their stellancy. Thereby, each person inherently possesses the capacity for astronality (to feel in relation to the astronomical world) and as a result, every person holds the capacity to cultivate these feelings by applying them to different circumstances to live an Astronist life. This means applying such feelings to what one believes, how they see the world around the them, how they behave, and the degree to which they contribute to the proximation of humanity as a whole to the astronomical world (called transcension).

The Sideresis

Astronism presents a story of human history that is uniquely cosmocentric. This means that how Astronism sees the past, present and future of humankind is fixated around humanity's observation of and relationship with the astronomical world. This story is called the Sideresis. This sideretic narrative provides an important backstory to humanity's relations with the astronomical world (called our sidereancy) which ultimately provides the necessary context for why Astronism was founded and the goals that it holds dear to it.

Astronism's grand narrative of the Sideresis begins by affirming a version of the panspermia hypothesis — that human life originated from a 'comet of life' that brought it here from the far reaches of space. In essence, Astronism affirms that humanity came from the astronomical world and that we are made from the stars. This astrogeny (or astral origination) of human life is regarded as the grounds for why humanity's destiny is closely intertwined with the astronomical world, why therefore the cosmocentric view is considered true and why also the prophecy of returnism is affirmed. The Sideresis is an evolution-affirming narrative meaning that following the impact of the comet of life, the resilience of life is shown in its ability to pervade the planet and evolve over the course of millions of years to create the terrestrial natural world.

The Sideresis picks up again when something curious happened to the early modern humans of the Upper Palaeolithic period of the Stone Age. It is from this time that emerges the first evidence of human experience and expression of astronality in the form of rock art and carvings that depict astronomical phenomena. The Sideresis states that during the Upper Palaeolithic, peoples of the Aurignacian culture were the first to

‘raise their heads starward’ in an event called the Scope of Man.

Many attributions are attached to this event and it holds a huge importance for Astronist culture, especially in the development of humanity’s sidereancy. Principal among these attributions is that the Scope of Man, or Scope of Humanity, is considered the moment in which humans transitioned from sentience (able to feel) to sapience (intelligent) and thereby were endowed with our scopic and controversive natures. In essence, the Scope of Man is a metaphor for the commencement of humanity’s relations with the astronomical world but too, the potential for humanity to avert the astronomical world and to look inward also emerged. Indeed, it is absolutely possible that this ‘scope of man’ occurred earlier than the Aurignacians but it is the period during which the Aurignacians lived that we have the earliest archaeological evidence of space-themed expressions.

The Enkindlement, which is the next event described by the Sideresis, is regarded as having occurred directly afterwards and is often encompassed by the whole Scope of Man arc. It describes the first instance of human experience of astronality and is attributed with being the event that bestowed scope to all human beings. These events describe the origins of the conferments of astronality and scope. These conferments are important because they are the tools inherent to human beings that can be applied to bring about both personal astrosis as well as collective transcension.

The final main event described in the Sideresis of relevance to humanity’s course to transcension is called the Controversion. Up until the Controversion, humanity’s nature is regarded as untainted and our course to transcension open and clear but then something happened. Humans began to look inward,

began to make themselves and their synthetic creations the source of knowledge and existential purpose. In essence, the Controversion is the emergence of the tribalistic, narrow, doubtful and pessimistic side of human nature that exists in a dichotomy with our open, free, optimistic nature that is full of potential for transcension. The Controversion and thereby the controversial nature of humanity is regarded as the source of all suffering and evil in the world because it perpetuates limitation. The Controversion describes the emergence of the controversial nature of humanity; our human tendency to fight against others for limited resources, to be suspicious or hateful of those different from us, and to commit harmful acts. All of these things that cause suffering and evil are considered rooted in humanity's limited nature. It is the Astronist conviction that by embracing our scopie nature, humans can alleviate and eventually eliminate limitation thereby extinguishing all suffering and evil.

The controversial nature of humanity is regarded as culminating in anthropomorphic gods and indeed the concept of God becoming Man. Although many still look up at the stars, the idea that the astronomical world could be a source for theological or philosophical truth or the rightful object of humanity's attention became prohibited; especially in the Abrahamic religions. In this sense, the scopie and controversial dichotomy in Astronism can be applied in a narrower sense: specific to transcension as well as in a broader moral sense. Just as there exists light and darkness or good and evil in other religions, in Astronism there exists scope (openness to transcension) and controversion (aversion to transcension). It is the aim of Astronism for all humanity to release itself from the Controversion so that an embracement of astronality and scope for transcension may take place so that our scopie nature may prevail.

Astronist philosophy

The philosophy that underpins Astronism asserts the fundamental principle that human life has a definitive meaning and value, hence Astronism stands in opposition to nihilism. This meaning and value that Astronism attributes to human life is made clear through the Sideresis which culminates in the notion that humanity does indeed possess a destined return to the astronomical world to fulfil our endowed potential.

Central to Astronist philosophy is that all human beings possess two opposing natures; scopic nature and controversial nature. The Sideresis provides us with the background as to how and why these two natures of the human person came to be but it is the purpose of Astronist philosophy to explore the interactions and functionalities of these two natures. This is so that a methodology may form for how humanity's scopic nature could prevail over our controversial nature that currently dominates.

Indeed, the discussion of these two natures is to be conducted at the collective and the individual levels separately. It is currently held in Astronist doctrine that humanity's aversion to transcension in the astronomical world is the principal sign that humanity's controversial nature remains dominant. Although an individual may claim their immersion into and thereby the dominance of their scopic nature through following Astronism and achieving astrosis, the dominance of controversy and vulnerability to its dominance will remain until transcension's embarkation and completion respectively.

Astronism's philosophy of life teaches that the individual should seek to proximate themselves to the astronomical world to live in harmony and wonderment of the ordered system of The Cosmos. The Astronist way of life is to live fully, to be and

become, to push the boundaries of the self, but to always humbly remember that human existence is a mere speck in the grand scheme of The Cosmos. The Astronist answer to the existential question (why do we exist) is to make an affirmation of life rather than to deny existence or to deny essence and our affirmation of this is embodied by transcension.

Following the Astronist way means to enhance or open out one's scopic nature and to manage or otherwise 'keep in check' one's controversive nature which can easily become dominant. Astronism guides the normative situation for the human person towards an 'ethics of transcension' in which all that progresses transcension is moral while all that regresses transcension is immoral. Astronism addresses the existential predicament (the issue of existence) by stating that sufferance and evil pervade because humanity remains fundamentally limited by our own nature. However, we may overcome this problem of limitation by embarking upon our personal transcension towards astrosis and by encouraging humanity as a whole to embark upon its collective transcension towards transcosmisation.

Fundamentally, Astronism sees ultimate value in the endeavour to free humanity from limitation as the greatest possible fulfilment of the potential of the human species. Fixing this problem of human limitation is seen as the most sacred endeavour for all humanity. As a result, Astronism opposes any nihilistic notions of meaninglessness or the rejection of moral principles. This is because the astronomical world itself provides humanity and any other sapient species with a definitive purpose both for the individual person and the collective species.

Astronist cosmology

Astronism sees cosmic reality (and by extension our own human reality) as inherently and unchangeably limited. This means that anything existing within a cosmos — an ordered system — is subject to limitation, whether that be the physical or mental limits of humanity or in terms of limits placed on longevity. For example, the great planets, stars and galaxies of The Cosmos which, despite having long existences reaching into billions of years, will eventually come to an end. These limits that pervade The Cosmos are due to its own limited nature — as identified through the fact that it had a beginning — which causes everything existent within it to also be subject to this limited nature.

This is the situation that Astronism finds humanity in. We are trapped on a single planet in a single star system of the Milky Way that sits in an insignificant corner of just one supercluster among millions that populate only a small part of the great void of The Cosmos. Astronism asks: how do we expect to become the greatest species we can be by staying cloistered on Earth? Astronism also asks: is it not logical that we should look towards these greatest observable structures of cosmic existence for answers as to how we may reach our optimal condition as a species?

Humanity has nothing to be anthropocentric about. Everything that we have come to know about The Cosmos is evidence to the contrary of human centrality. However, we do have one final hope — the endeavour of transcension will alleviate us from this limited condition via our elevation to the astronomical world. This will be a wondrous endeavour filled with purpose and conviction, uncovering the secrets to our and The Cosmos' existence as we continue along it.

Astronism follows a cosmology of multicosmoses, namely different limited cosmoses that exist beyond The Cosmos and are also accelerating in their expansion just as our own. These cosmoses, of which there are an infinite amount, are expanding into what Astronism labels The Universe. The Universe holds a fundamentally different nature to both our Cosmos and all other cosmoses in that it is infinite; The Universe exists in a limitless nature which is why the amount of cosmoses in The Universe is regarded to be infinite.

If a limited, cosmic entity existent within a cosmos wishes to exist in The Universe, it must transform its nature from limitedness to unlimitedness. This process, of course, is embodied by the Astronist salvific endeavour of transcension that seeks to bring about such a transformation for the human species so that we may live infinitely and without limitation in the realm of The Universe beyond our Cosmos. By virtue of its infinite nature, The Universe is regarded as uncreated but as dependent on its continued sustainment by The Divine which is primarily seen as the Astronist conception of God. Therefore, there is a distinction made between cosmic, universal and divine nature; The Cosmos is created, limited and requires sustainment by The Universe and The Divine; The Universe is uncreated, unlimited but still requires divine sustainment; finally, The Divine itself is uncreated, unlimited and depends on nothing else for its continued existence.

The endeavour of transcension is essential in the Astronist cosmology because it is seen as the beacon for humanity's ascension (rising to a higher nature). Transcension is also seen as the path to theosis or union with divinity via transcosmisation which will itself lead to the Ultimatum or ultimate existence which is often equated to divinity.

Astronist soteriology

The definitive purpose that is core to Astronist philosophy is embodied by the endeavour known as transcension. In the broadest terms, transcension is the struggle to free a species from all limitation to solve the problem of limited existence, which is seen as the root cause of all suffering and evil in the world. In Astronism, securing this freedom is regarded as achieved through humanity's elevation to outer space which will bring about the transformation of the human species from one of an antipodal, limited nature to one of a scopic, unlimited nature. Core to transcension is not just humanity's physical elevation but our intellectual and spiritual elevation which will in turn bring about our total proximation and immersion into the astronomical world.

In essence, transcension is the process by which a species retransforms its limited nature by ascending to the astronomical world with the ultimate goal of transcension (transiting the cosmic periphery; escaping cosmic, limited existence by leaving The Cosmos). The function of the astronomical world to bring about the end of all limitation is based on the assertion that transcension will lead to humanity's realisation of the Ultimatum by transversing the boundary of The Cosmos to become part of infinite existence in The Universe. It is because of this unique function attributed to transcension that the astronomical world becomes the medium through which humanity will alleviate all its limitations.

Transcension is an extensive, serial process formed by many stages; Astronism presents a particular path to salvation in which myriad prophecies are made about how humanity might fare during the transcensional process (also called the analiptic process). About the nature of transcension, Astronist doctrine

holds it to be evitable meaning that transcension is neither guaranteed to be embarked upon by humanity nor fully completed. Although Astronism regards transcension to be the destiny of humanity as evidenced by humanity's status as a sapient species (endowed with scope), the human tendency for aversion means that humanity's completion of transcension is subject to the continual provision of scope and on following the path to transcension laid out in Astronism.

Transcension as an endeavour didn't merely begin with The Founding of Astronism. As described in the Sideresis, the process of human transcension has been underway since prehistoric times. However, the course that humanity was originally set on to achieve transcension was derailed by the emergence of humanity's controversial nature based on our tendency to look inward, to think only of ourselves, or to avert attention away from the astronomical world. It is one of the initial goals of the Astronist religion to reset humanity back upon its true course to transcension.

The extensive endeavour of transcension can be divided into five or six main parts.

1. **Placementation:** resetting humanity back upon its course to transcension by promoting proximation to the astronomical world and contesting the Controversion.
2. **Twilightide:** humanity's decision of whether to embark upon transcension or to choose the Degradation; there is only a finite amount of time in which this decision can be made before the closure of the scope window (that is, the window of opportunity for transcension).

3. **Degradation:** the series of proposed consequences for humanity's continued aversion to transcension eventually resulting in the extinction of the human species.
4. **Transcension:** the series of activities necessary for humanity to reach the state of transcensia, namely expansion into the astronomical world under the banner of transcension.
5. **Grand World:** humanity constructs an extensive multisystemic civilisation thereby achieving the state of transcensia; contact with other sapient species may result in omnisation — spreading the values of transcension to other species so that they may also engage in this endeavour.
6. **Ultimation:** the Grand World must be perpetuated for long enough so that humanity can first realise the Ultimation and then achieve it via transcosmisation; alternatively, koryfication may occur in which humanity reaches its optimum condition and thereafter declines before realising or otherwise reaching the Ultimation.

The entire Astronist religion is fixated around the elevation of humanity to the astronomical world as the source of all personal and collective human purpose. This focus granted to transcension is given the technical term analipsocentrism as a branch of cosmocentrism. Many attributions are made about the purpose and origins of transcension as well as its functions and rewards, one of which is that it will bring about the salvation of humanity based on its ability to end human physical, mental and spiritual limitation which are seen as the root cause of all suffering and evil that pervades the world.

Astronist metaphysics

Astronism affirms the existence of a metaphysical reality that exists in parallel to the physical reality that we as corporeal beings exist in and are more familiar with. Just as there exists things we can see and feel there too exists things that we cannot see nor feel; this is the metaphysical dimension. There are three main disciplines that each study different aspects of the broad subject of Astronist metaphysics including:

- **Astrometaphysics:** the ability of the astronomical world to possess spiritual capacity and metaphysical aspects.
- **Astropneumatology:** the affairs of spirits in the metaphysical dimensions of the astronomical world.
- **Astrospirituality:** manifestations of human interaction with the astronomical metaphysical dimensions.

The cosmocentric worldview of Astronism deeply influences the focus of Astronist metaphysics on the astronomical world and so too does the prophecy of returnism. Astronism describes the metaphysical dimension as a veil placed over all cosmic reality. Just as Astronism describes the limited, cosmic reality, it too describes the unlimited, universal reality beyond The Cosmos and just as it describes the physical, perceptible reality so too does it describe the non-physical, imperceptible reality. The doctrine that the metaphysical exists is called metaphysicalism.

The metaphysical always remains beyond perception of the human senses; it is supersensual. However, when the doctrine of astrospiritualism is introduced, what changes is that the metaphysical doesn't just exist as a neutral 'space beyond space' but that non-physical entities exist as part of it to exert will and

to manipulate scope. This indeed pertains to the existence of the spirit/essence/soul/anima of the person and its capacity to intercede between the metaphysical and the physical so that the former may hold affect on the latter. Of course, this refers to the manifestation of the metaphysical into the physical; that the metaphysical dimension of the astronomical world doesn't merely exist without function but that it acts as the medium through which souls may continue to interact with the physical world they left behind following the body's cosmisation.

Astronism participates in a spiritualisation of the stars in which the whole astronomical world becomes not only a source of spiritual guidance but indeed spiritual function too. This means that the astronomical world holds the capacity to alter and enhance the metaphysical aspect of the human person because of the astronomical world's own metaphysical dimension. Just as the physical human body is connected to the astronomical world so too is the human soul; this is a concept that the majority of world religions have bypassed due to their non-cosmocentric worldviews.

Part of the goal of the Astronist system is to encourage its followers to explore this metaphysical dimension of the astronomical world through their engagement with the spiritual aspect of astronality. This spiritual side to astronality forms the basis of Astronism's tradition of spirituality aptly called astrospirituality. Astrospiritual beliefs and practices cultivate the aspect of one's astronality that relates to one's soul and which thereby extends beyond physical and intellectual dimensions.

Astronist eschatology

Astronism interprets human life and death as inextricably linked to the affairs and events of the astronomical world. It sees the origins and final destination of humanity as directed by a process of unification called *cosmosis*. *Cosmosis* is the natural union of all animate life (also called autonomous cosmic entities) with The Cosmos at death; this refers both to the physical body and then to the person's spiritual essence.

Astronism affirms a certain form of an afterlife though this does not align with traditional concepts such as heaven or hell. What is also different about Astronism's understanding of the soul's release from the physical body is that the soul remains subject to the laws of limitation of The Cosmos and therefore is not immortal and does not immediately nor automatically leave cosmic reality upon its release as is taught in other religions.

Central to the Astroeschatology is the description of a cosmic journey that the soul or essence of a person embarks upon to lead to its eventual transcosmisation (its release from a limited cosmic state by transiting the cosmic periphery). This journey is considered to be constituted by seven sequential parts that are altogether called the *Sidereum*. The *Sidereum* begins with *cosmisation* or in other words, 'the release of the anima' which is the soul's transcendence from the human body at death. This release of the soul is embodied by its transition from the physical world to the metaphysical world that then allows for the subsequent steps of the *Sidereum* to take place.

The second of the Seven Steps of the *Sidereum* is called *astranthropy* which is the transmigration of the soul to the stars. This step describes the soul's upward ascendance as part of the broader convergence of souls in the astronomical world

in their search for transcosmisation. Belief in astranthropy holds prehistoric origins for humanity for as earlier back as the Cosmic Hunt, the idea that the soul transmigrates to the stars upon death was widespread among Eurasian tribespeople of the Upper Palaeolithic and Neolithic periods. Today, Astronism asserts the doctrine of astranthropy as the soul's initial motion upward to the stars as the beginning of its journey to transcosmisation.

Subsequent to astranthropy is the stage of the Sidereum called the ingression. Ingression describes the entry of souls into the Overworld which is the term ascribed to the metaphysical dimension of the astronomical world when considered to be the abode of the souls of the dead following their convergence there. It is due to the convergence of souls in the Overworld that Astronists look or otherwise pray towards the astronomical world for afflation (analytic knowledge) or intervention in their lives because this is the place where it is believed souls are able to manipulate scope to effectuate change in the physical world.

The fourth stage of the Sidereum is called eleutia, or in other words the condition of being free. Although the soul following its release from the body and its entry into the Overworld maintains its limited nature, it is nonetheless freed from most of the constraints, struggles and sufferances of corporeal life. Consciousness and therefore memory of such suffering are retained, however, the soul itself has only one purpose in the Overworld and that is to achieve transcosmisation. Because this is singular desire of the soul at this stage of its existence, all other corporeal desires and vices (e.g. sex, wealth, fame, highs and thrills etc.) are extinguished due to cosmisation (death). Souls in the Overworld manipulate scope to bring about transcension due to their singular yearning to reach the

Ultimation (a process that is contingent on the completion of transcension). Eleutia is the state of absolute freedom relative to the cosmic limited existence meaning that the soul is as free as it can be following its ingression into the Overworld yet the soul yearns for infinite freedom with The Divine in Ultimation.

The fifth and sixth stages of the Sidereum describe conditions or experiences of the soul during its time in the Overworld; the first of these is called extrosis and the second is called aporosis. Extrosis is astral bliss or blissful wonderance which is experienced by the consciousness as a result of the beauty of the revealed truths of the metaphysical dimension of The Cosmos and the convergence of souls. Aporosis is cosmic absorption which involves the wide range of the soul's activities in manipulating scope by absorbing into astronomical progeny to effectuate change in the physical world. Overall, despite the soul's singular purpose to undergo transcosmisation, it first remains in blissful wonderment of the beauty of the fullness of The Cosmos and secondly may engage in absorption into physical entities such as outer space to bring about afflation or indrucus in an individual that then effectuates change in the world so that the necessity of transcension is fulfilled.

The final stage of the Sidereum is cosmosis itself, otherwise referred to as cosmic cessation. Cosmosis is a term that is widely applied in Astronism sometimes to confusing affect. In its broadest most colloquial use, the term cosmosis refers to the whole process by which the physical body and soul reunites with The Cosmos as a consequence of death. In a narrower sense of the word, it is applied to the seventh and final stage of the Sidereum. In this application, cosmosis refers to the elimination of the soul's limited qualities so that it may then undergo transcosmisation. However, a caveat is placed onto this process of cosmic cessation; that the transformation of the

limited nature of the souls of the deceased is contingent on humanity reaching transcension. This is because animate humanity and deceased humanity remain interconnected as a whole species, two halves of the same coin one could say. And so, transcosmisation remains contingent on the completion of transcension. By extension, the processes of cosmosis and transcension are intertwined with one another; transcension cannot occur without souls manipulating scope while cosmosis cannot take place for any soul until the effects of transcension for living humanity have taken place and the knowledge of transcosmisation and thereby the realisation of the Ultimatum has been revealed to us as a whole species.

Astronist theology

Astronism is not a theocentric belief system. As a result, belief in divinity is not a prerequisite for being an Astronist but neither is belief in divinity discouraged. Since the beginnings of Astronism, a conception of divinity has emerged in my writings called The Divine. This conception removes all anthropomorphic elements (e.g. a human face attached to divinity as well as the role of God to judge the living and the dead), but other qualities such as omniscience are retained (this conception of divinity is called depadotheism).

Different theologies are oriented towards different topics as a result of their underlying philosophies and Astronism is no different. As such, questions of principal concern in Astronist theology revolve around the endeavour of transcension and so include:

- Has God preordained the transcension of humanity?
- Is God influencing scope to bring to fruition the prophecy of returnism and thereby to complete transcension?
- Does God initiate the scope of species and does God continue to dispense scope? How is scope dispensed?
- Does God intervene in The Cosmos and how can such interventions be validated by the limited knowledge held by humanity?
- Is the completion of transcension a reunification with God? Therefore, is God effectuating transcension's occurrence so that humanity may reunite with God?

What you should have grasped from these topics of principal concern is that Astronist theology is primarily interested in analytic theology — namely, the involvement of divinity in the endeavour of transcendence. In the form of Astronism that emerged prior to and during the Omnidoxy (2013–2019), The Divine occupied a unique position in Astronist cosmology. However, following the First Interdoxical Period (2019–2021) and the Astrodoxical Period (2021–present), somewhat of an amalgamation has occurred between the concepts of the Ultimatum and The Divine.

Because the astronomical world is seen as the intermediary between humanity and divinity, Astronists look towards the stars for divine intervention to take effect on human affairs. This is sometimes referred to by the term astrotheism although this term is also broadly used to refer to the association of the astronomical world, The Cosmos or individual astronomical bodies with divinity or as possessing divine characteristics. Another branch of Astronist theology is exotheism which involves the belief in the ability for extraterrestrial beings to impart theological and existential truths to humanity.

Essentially, the theology of Astronism is oriented around the notion that God is an agent of transcendence, in turn making it God's will for transcendence to take effect. Underlying all Astronist theological concepts is the fundamental principle that the astronomical world is the medium through which humanity may interact with divinity or otherwise supplicate God for help in human affairs due to our own limited state unable to help ourselves in some situations. God is considered to act through the astronomical world, to bring about among the preferred species of humanity, and to effectively provide for human existential needs through the endeavour of transcendence, the climax of which is sometimes understood to be theosis.

Cometanology

My role as Cometan in Astronism is principally founder and First Padron (meaning the first presenter of Astronism), but I believe I have another service to provide this new religion, namely to become an exemplar of cultivating my stellancy to inspire and inform others of how this is to be conducted and why this is important.

The discipline of Cometanology is not only established to study my role and function in Astronism but is to study what I call Cometanhood. Although I use Cometan as my mononymous name, Cometan is actually also a title in Astronism and it is ascribed to a person at the highest level of attainment of stellancy. To achieve Cometanhood is contingent on a person's fulfilment of four criteria:

- Attainment of astrosis.
- Significant contribution to Astronism and transcension.
- Assisting others in their attainment of astrosis.
- Having experienced astral ecstasy and receptions from the astronomical world for the impartation of afflation (analytic knowledge) to others.

Cometanology is a branch of Astronism and is the study and promotion of exemplary Astronists, those who fulfil the ideals espoused in Astronism, especially regarding their rising up the scale of stellancy. Finally, another purpose of the discipline of Cometanology is the organisation, reinterpretation and explication of all my works and efforts regarding Astronism for the Astronism of the future, a post-Cometanic future, by which time my soul will have released from my body and will have begun its cosmic journey among the stars in search for the Astronist holy grail of transcosmisation.

Short glossary of main Astronist terms

Afflation: knowledge derived from a person's direct experience of astronality, especially via some kind of ecstatic experience or by indrucus, and typically about some aspect of transcension.

Astrodoxy: the upcoming central text of the Astronist religion described as more systematic than the Omnidoxy and markedly analipsocentric in comparison.

Astronality: the emotion at the basis of Astronism and Astronist experience that is regarded to possess prehistoric roots in the human person as a result of the scope of man; astronality encompasses all human sensory perception of the astronomical world and the range of feelings that emerge from this.

Astroncy: a type of belief system in which both the astronomical world and space exploration are regarded to possess redemptive functions for human life; astroncy is the technical classification for Astronism despite the fact that Astronism is variously described as a religion, philosophy etc.

Astronic: relating to or otherwise denoting the tradition of religion and belief to which Astronism belongs; regarded as possessing origins during the Upper Palaeolithic period of the Stone Age, the Astronic tradition stands alongside the Abrahamic, Dharmic and Taoic traditions reserved specifically for religions that affirm some type of cosmocentric worldview.

Astronist: a person who adheres to the worldview of cosmocentrism and thereby, is a follower of Astronism; an equation is made between a cosmocentrist and an Astronist.

Astronist Institution: the founding denomination of Astronism regarded as holding proprietorship over the belief system, a status and responsibility conferred to it by Cometan in the Omnidoxy.

Astrosa: the worldwide community of Astronists, regarded as sharing in a commitment or oath to transcension called the Siderinium.

Cometan: (born 1998), English philosopher from Preston in Lancashire who founded Astronism at age fifteen and who has since worked to explain and disseminate his Astronist beliefs through his composition of the Omnidoxy and other Astronist texts.

Cometanism: the philosophy of life expounded by Cometan, specifically as it emerged and developed through his own interpretation of the Astronist religion.

Cosmocentrism: the official worldview of Astronism that gives central importance to outer space and astronomical phenomena, both in the history and future of humanity as well as in the personal life of the individual in which proximation to the astronomical world is emphasised as a central Astronist practice.

Omnidoxy: the founding text of Astronism that Cometan began to compose at age seventeen in 2015 based on his experience of astral ecstasy and an intensive series of ideations called indruicy that produced afflation (knowledge about transcension).

The Founding of Astronism: the eight year period from 2013 to 2021 commenced by the initial inception of Cometan's

religion to the composition to the Omnidoxy and to the development of Astronism as a formal belief system.

Vendox: the main symbol of Astronism, a blank book sits open in the centre surrounded by twelve stars; from the book, a pedestal is formed by two lines which curve round to almost create a circle but instead split to form six vertical lines ascending in height.

Objectives of the Astronist Institution

The Astronist Institution's principal long term goal with which it is solemnly responsible for the management of is the endeavour of transcension. The Astronist Institution also holds proprietorship over Astronism meaning that it is part of the Astronist Institution's responsibilities to protect, disseminate, defend and advocate for the Astronist belief system and its adherents. Beyond these core responsibilities, the Astronist Institution possesses a number of other objectives that may be considered short-term and largely practical in the establishment of the Astronist religion, these objectives includes:

- The unification of all cosmocentric thinkers and movements under the banner of Astronism as Astronist denominations in order to show the world that we are a united group.
- The facilitation of relations between the Astronist Institution and all other Astronist denominations so that these denominations may come into vicinality with the Institution (meaning that they knowingly partake in the Institution's chosen path to transcension).
- The development of the Astronist identity and community so that it becomes distinct from all other belief groups and is recognised equivalently and sufficiently in relation to other established religions and their communities.
- The construction of Astronist buildings or places of worship called sophariums to represent the Astronist community and to provide a place for all Astronists and potential Astronists to learn about Astronism or simply to engage with their astronality.



Visit

www.astronism.com

www.cometan.org

www.astronism.org

Please submit all questions about Astronism to the following email address: help@jessemillette.com.