

ABOUT ASTRONISM

INTRODUCING THE
ASTRONIST BELIEF SYSTEM



AT THE TERASEM SPACE DAY
20TH JULY 2021

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SECTION ONE

ASTRONALITY: ASTRONISM'S EMOTIONAL BASIS

EMOTIONAL ATTACHMENT TO THE NIGHT SKY

- Have you ever gazed upon a starry night sky and felt any type of emotion? Perhaps wonder, awe, happiness, hope or even fear?
- Whatever kind of emotional connection you have felt either upon astronomical observation or even just contemplating outer space or watching a rocket lift off into space, you have experienced what is called **astronality**.
- The Astronist belief system is based on an emotion, not any one single event or revelation (this characteristic of Astronism is called **emotionalism**) which makes Astronism very different for many other religions like Christianity and Islam.

ABOUT ASTRONALITY

- It is this emotional attachment to all things cosmic that Astronism sees as its fundamental experience; just as followers of other religions describe experiences of God, Astronism describes an emotional experience of the astronomical world.
- It is this emotion that I have experienced from the age of fifteen which has clearly been the driver of my founding of Astronism, then influencing my experience of indrucy and celestial mode.
- American psychologist William E. Kelly has conducted numerous empirical studies on this night sky attachment phenomena since 2003, but he called it noctcaelador.
- The existence of astronality is not contingent on Astronism while Astronism certainly is contingent on the existence of astronality.

PREHISTORIC ASTRONALITY

- After engaging with astronality, I realised that I mustn't have been the first person to experience this emotion.
- It was only when I began to explore the origins of both religion and night sky observation that I realised that human experience of astronality stretches back to at least the Upper Palaeolithic period.
- We know this from a large collection of archaeological specimen including astromorphic rock art, fossilised items of a cosmic theme, and engravings of constellations.
- From this, the theory of the Astronic religious tradition emerged to stand alongside the existing Abrahamic, Dharmic and Taoic religions (see Master's Dissertation).

OVERVIEW

- Astronality is a series of emotions felt in relation to the astronomical world.
- Experience of astronality is the basis of the Astronist way of life; it influences and shapes our life and identity as Astronists.
- The existence of astronality in the human psyche is the emotional basis of Astronism and Astronist theory is established to experience the applications, forms and utilities of astronality in various ways.

The background of the entire image is a dark, deep blue, speckled with tiny white dots, resembling a starry night sky. Three parallel, diagonal streaks of light or smoke cut across the frame from the bottom-left towards the top-right. The streaks are composed of many fine, closely spaced white lines, giving them a textured, ethereal appearance. They are evenly spaced and run parallel to each other, creating a sense of depth and movement.

SECTION TWO

PREDETERMINATIONISM: IS SPACE EXPLORATION REALLY HUMANITY'S DESTINY?

PREDETERMINATIONISM

- Predeterminationism is the belief that it is humanity's destiny to explore or become one with the astronomical world as evidenced by the unique evolution of humankind.
 - That the purpose of the human species is interlinked with outer space.
 - That because the origins of life rests among the stars, it is humanity's purpose to return from where we came to discover our origins, to understand who we are and why we are here.
 - To expand our species beyond Earth to reach our highest possible condition as a species.
- There is a past, present, future element here; an origins story of humanity; a means of achieving a clearer understanding of ourselves.

FOUNDATION OF ASTRONISM

- Astronism fundamentally asserts that the astronomical world is the "existential source" of humanity.
- Meaning that it is outer space where humankind should derive a sense of meaning and gain the answers to life's biggest questions from; the source from which we may derive our existence.
- Also, that the astronomical world will provide us with the opportunity to reach our highest condition as a species.

FOUNDATION OF ASTRONISM

- This role of the astronomical world as humanity's "existential source" leads Astronists to proclaim three statements:
 - Firstly, this is why Astronism's worldview is cosmocentric; The Cosmos, everything beyond Earth, is seen as the most important environment for humanity, hence Astronism orients its entire identity and belief system around The Cosmos thus forming cosmocentrism as contrasted with theocentrism, geocentrism and anthropocentrism.
 - Secondly, it is for this reason that Astronism is based on the presupposition that the astronomical world indeed possesses the capacity to save humanity.
 - Thirdly, it is for this reason also that Astronism stresses the importance of the practice of "proximating oneself to the astronomical world."

STELLANCY

- Based on this belief, Astronism teaches that getting oneself as close to the astronomical world (both physically, intellectually and spiritually) as possible is the most important endeavour in life.
- The degree of a person's proximity to the astronomical world is called their **stellancy**.
- Cultivating one's stellancy is the absolute task for a practicing Astronist and can take place on multiple levels, likely to fluctuate in its intensity in different parts of our lives; Astronism provides a set of guides undertaking this endeavour.
- Here, I have spoken of personal proximation, but there also exists another side to stellancy called collective proximation.

TRANSCENSION

- This endeavour of collective proximation, this salvific journey into the astronomical world, is called **transcension**; this is space exploration interpreted as bringing humanity salvation.
- Transcension is regarded to be available to an individual and is called astrosis (this is a person's coming into union with The Cosmos during their lifetime).
- Transcension, or Astronist salvation, is therefore all humanity's union with The Cosmos.
- This means that there exists two separate analiptical endeavours; one for the individual and another for the collective.

SECTION THREE

AN OVERVIEW OF ASTRONISM

AN OVERVIEW OF ASTRONISM

- The Problems:
 1. (Survivalistic) Humanity lives in the closed system of the Earth; remaining monoplanetary will lead to our inevitable devolution and extinction; if we stay on the Earth, what other future will we have?
 2. (Existential) The dominance of the Controversion (all beliefs that do not have outer space as the central focus) has caused the sidereancy of humankind to become dislodged, blinding us to the salvific capacities of the astronomical world.
- These problems are what Astronism is trying to solve by its promotion and institutionalisation of cosmocentrism and all that the cosmocentric worldview supports and encompasses.

AN OVERVIEW OF ASTRONISM

- The Solution: Orient ourselves on cosmocentrism and reach our highest possible condition by the use of scope, namely by proximating ourselves to the astronomical world in every way possible (in order to reach the highest levels of stellancy).
- The Outcome (individually): each individual person will have made the most of the limited existence of their corporeal lifetime; (in transtellationist belief), thus allowing them to attain further spiritual existence beyond their completion of cosmosis.
- The Outcome (collectively): humankind will sustain its survival by building the Grand World, fulfilling its destiny of exploring the stars and perhaps then attaining the Ultimatum.

COMPARISONS

- Astronism sees humankind as “decidedly misguided yet inherently good and full of potential” while Christianity sees humankind as “inherently fallen yet redeemable.”
- Astronism sees the harnessing of scope (opportunity) and therefore potentialisation, as the key to salvation.
- Astronism interprets suffering as “scope to become better” while Buddhism sees the elimination of suffering as the key to salvation.

WORLDVIEW COMPARISONS

- Astronism — cosmocentric, analipsocentric
- Buddhism — “karmacentric”
- Christianity, Islam, Judaism — theocentric, anthropocentric
- Humanism — anthropocentric
- Materialism — technocentric
- Veganism — biocentric

SECTION FOUR

SOME CONCLUDING SLIDES



REFERENCES AND RESOURCES

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- Makemson, M. W. (1954). Astronomy in Primitive Religion. *The Journal of Bible and Religion*. 22 (3), p163-171.
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- Rappenglück, M. A. (2008). The Pleiades and Hyades as celestial spatiotemporal indicators in the astronomy of archaic and indigenous cultures. In: Wolfschmidt, G *Prähistorische Astronomie und Ethnoastronomie*. Hamburg: Beiträge zur Geschichte der Naturwissenschaften. p13-39.

MASTER'S DISSERTATION

Astronomy in the Origins of Religion

Link: [https://www.cometan.org/
masters-dissertation-of-cometan](https://www.cometan.org/masters-dissertation-of-cometan)

DO THE INTERACTIONS
BETWEEN ASTRONOMY AND
RELIGION, BEGINNING IN
PREHISTORY, FORM A
DISTINCT RELIGIOUS
TRADITION?

The Master's Dissertation
of **Cometan** introducing the
Astronic religious tradition

September 2020

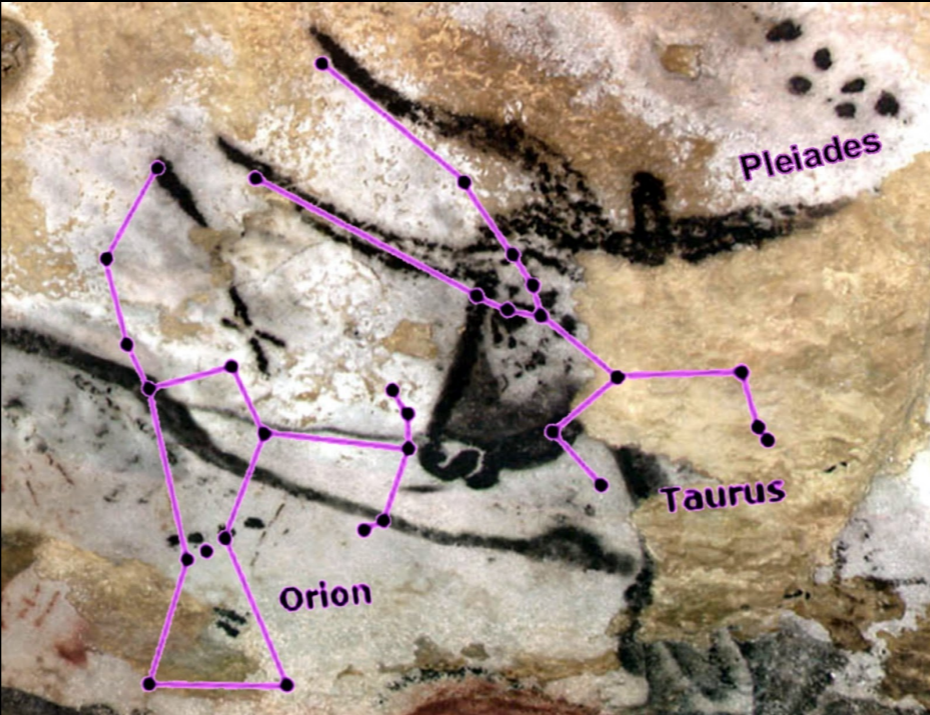

COMETAN

photo credit: Mukul Parashar

SOME EARLY SPECIMEN OF THE ASTRONIC TRADITION



Palaeolithic Milky Way



Great Star Bull



Pleiades Aurochs

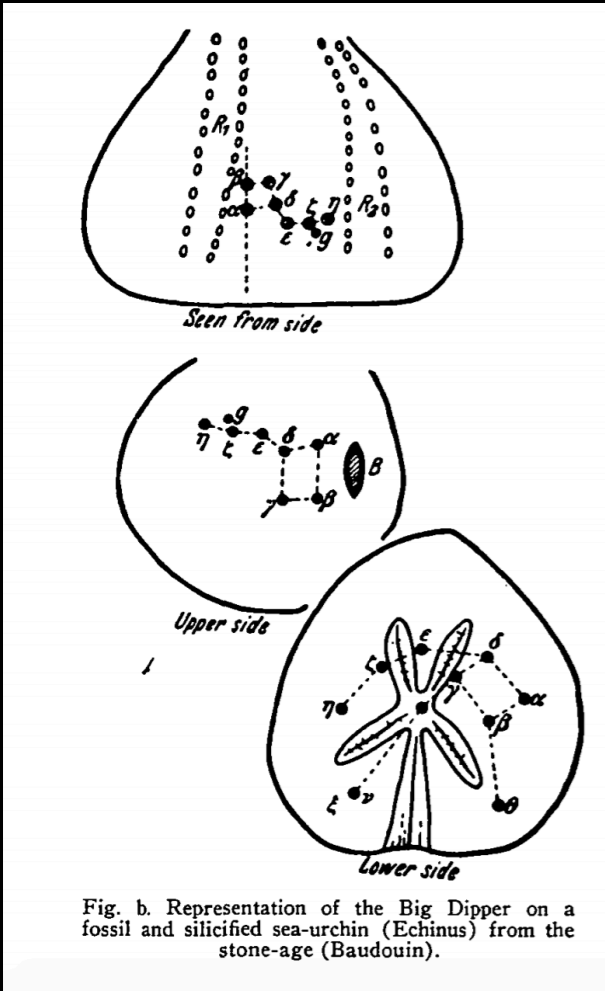


Fig. b. Representation of the Big Dipper on a fossil and silicified sea-urchin (Echinus) from the stone-age (Baudouin).

Echinus Big Dipper

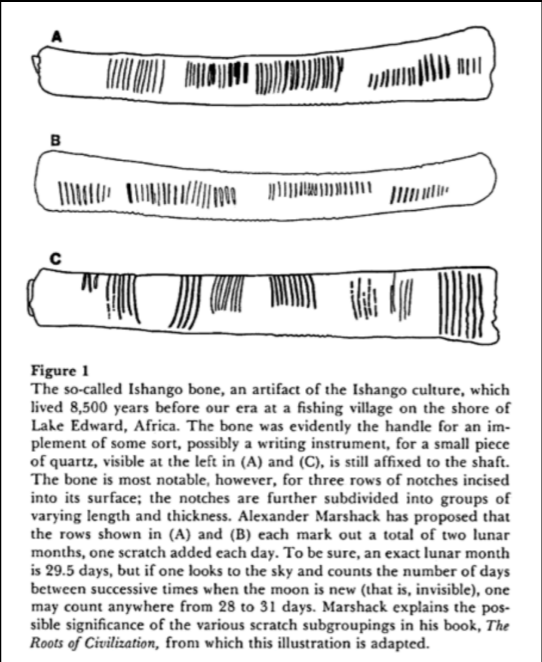
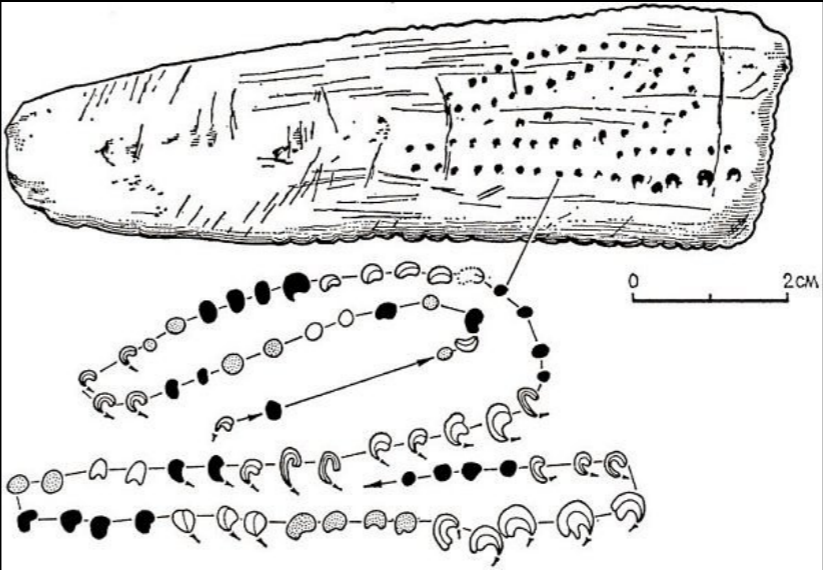
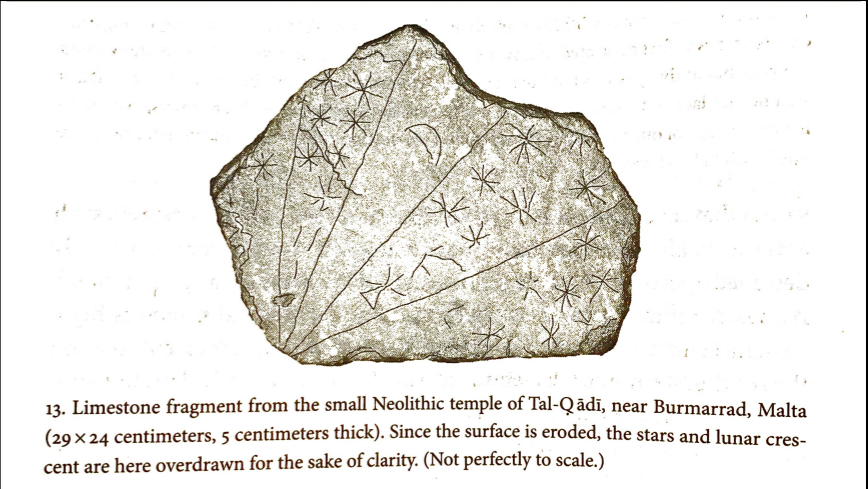


Figure 1
The so-called Ishango bone, an artifact of the Ishango culture, which lived 8,500 years before our era at a fishing village on the shore of Lake Edward, Africa. The bone was evidently the handle for an implement of some sort, possibly a writing instrument, for a small piece of quartz, visible at the left in (A) and (C), is still affixed to the shaft. The bone is most notable, however, for three rows of notches incised into its surface; the notches are further subdivided into groups of varying length and thickness. Alexander Marshack has proposed that the rows shown in (A) and (B) each mark out a total of two lunar months, one scratch added each day. To be sure, an exact lunar month is 29.5 days, but if one looks to the sky and counts the number of days between successive times when the moon is new (that is, invisible), one may count anywhere from 28 to 31 days. Marshack explains the possible significance of the various scratch subgroupings in his book, *The Roots of Civilization*, from which this illustration is adapted.

Ishango Bone



Aurignacian Lunar Calendar



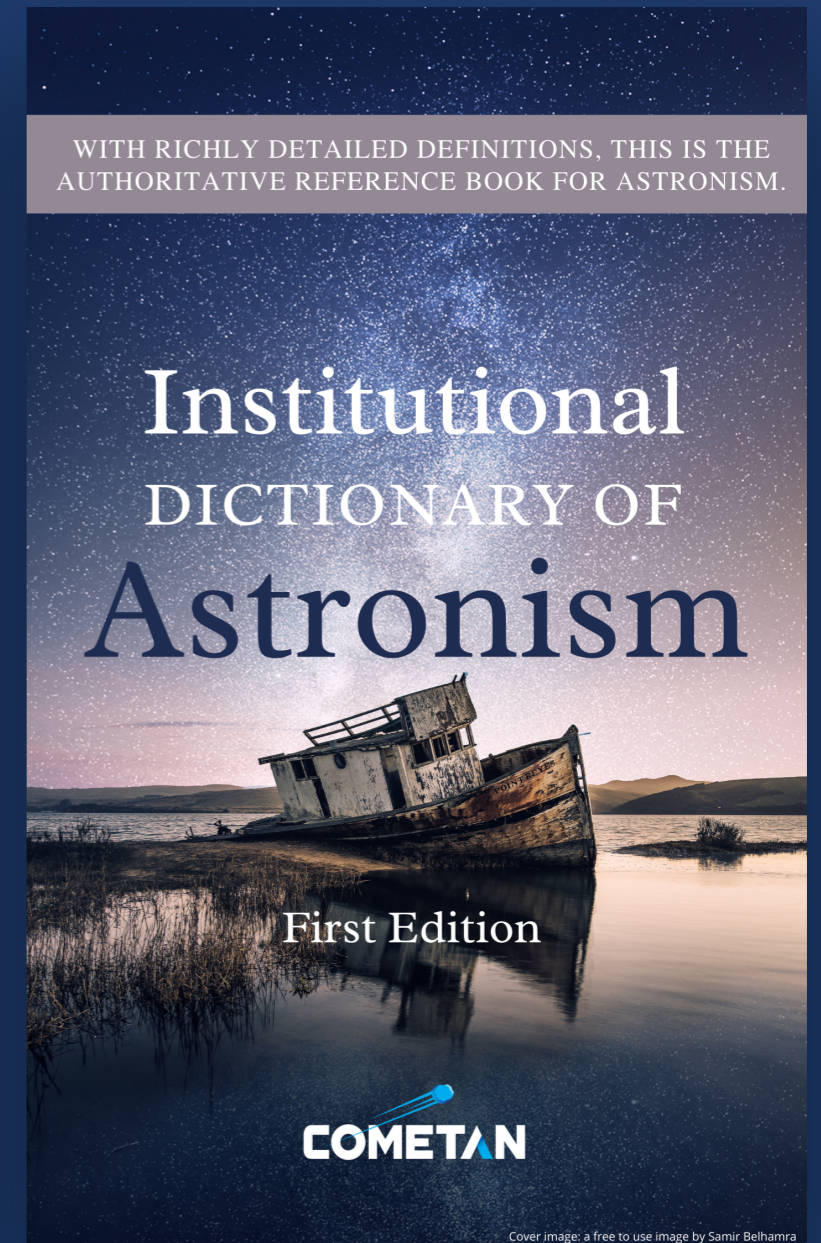
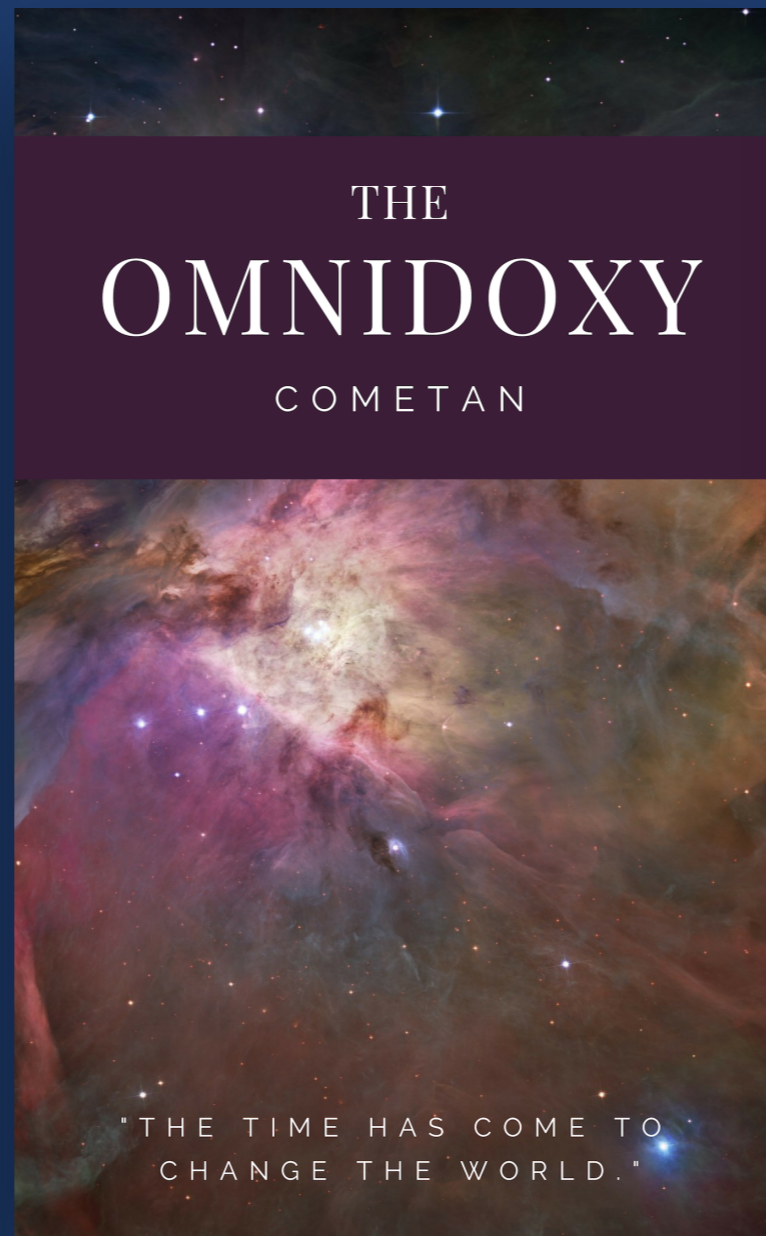
13. Limestone fragment from the small Neolithic temple of Tal-Qadi, near Burmarrad, Malta (29 x 24 centimeters, 5 centimeters thick). Since the surface is eroded, the stars and lunar crescent are here overdrawn for the sake of clarity. (Not perfectly to scale.)

Tal-Qadi Limestone



Orion Stone Age
Star Chart

ASTRONIST BOOKS



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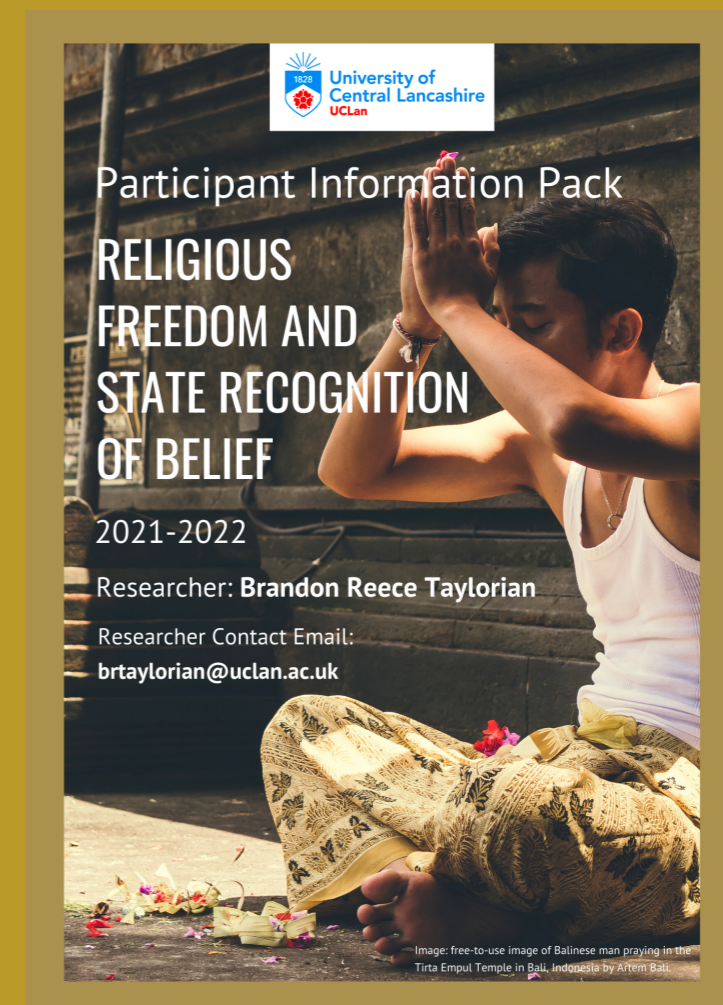
DOCTORAL RESEARCH

Religious Freedom & State Recognition of Belief



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Astropedia (astronism.wikia.org)

Link: <https://www.youtube.com/Astronism>

Email: brtaylorian@uclan.ac.uk regarding freedom of
religion or belief

Email: help@jessemillette.com regarding anything about
Astronism or the Astronic Tradition.

Watch Season 1 &
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THANK YOU FOR LISTENING

Send me any questions you have about
joining Astronism and becoming an
Astronist!