

SECTION SIX

ASTRONIST THEOLOGY: GOD IN ASTRONISM



ASTRONISM IN A THEOLOGICAL PARADIGM

ATHEISTIC ASTRONISM

Negative atheism

What is referred to as The Divine in Astronist cosmology is not synonymous with the monotheistic God nor does The Divine intervene in cosmic existence.

The Divine's residence outside The Cosmos is still affirmed as is its ontological distinction from the physical universe (called The Cosmos).

Positive atheism

The Divine in the Astronist cosmology is purely a metaphor for the functional order of the physical Cosmos and therefore does not reside outside of The Cosmos nor otherwise exists in ontological separation from it.

THEISTIC ASTRONISM

DEPADOTHEISTIC

The Divine does not possess feelings nor does it hold intentions as humans do.

Rejects any kind of anthropomorphism of divinity, not limited to aniconism.

The Divine does not play any role in morality, especially not in the judging of human beings.

The Divine only creates and sustains; its degree of intervenience is what divides Astronists into further sub-schools.

The realistic nature of The Divine remains presently unknowable; all that can be to some degree known is that The Divine outside cosmic, limited nature.

PANENTHEISTIC

The Divine certainly exists beyond the bounds of cosmic limitation, outside therefore The Cosmos itself.

The Divine regularly interpenetrates each of The Cosmoses in The Universe to influence their course; intervenience is therefore affirmed.

The Divine is larger than The Universe, sustains itself, and creates and sustains every Cosmos within it.

PANTHEISTIC

The line between The Divine and The Cosmos is blurred; they are one and the same; they are not ontologically separate.

Phenomena within The Cosmos is intervened by The Divine because The Divine is The Cosmos; intervenience is therefore affirmed.

The Divine is The Cosmos; each creates and sustains the other because they are one and the same, and this remains true for every other cosmos in The Universe.

DEISTIC

The Divine certainly exists beyond the bounds of cosmic limitation, outside therefore The Cosmos itself.

However, The Divine neither holds the capacity nor the desire to intervene in any of The Cosmoses in The Universe despite having created them; intervenience is therefore rejected.

The Divine plays no role in the courses of The Cosmoses it has created which by their functioning, animate natures instead sustain themselves and their courses.

SECTION SIX, SUBSECTION ONE

DIVINITY AND ITS ROLE IN ASTRONISM

THE ROLE OF THE DIVINE?

- For the keen-eyed among you, you will have already noticed during the delineation of The Narrative of Astronism and especially in the Astrosoteriology, little to no mention of The Divine was made and this was for a particular reason.
- This is because the human endeavour of transcension and humanity's salvation by means of the astronomical world and all that they encompass are not contingent on theism, or otherwise belief in The Divine.
- It is important and shall always remain important to delineate the concept of incontingency in Astronism, one form of which is theistic incontinency; that essentially because Astronism is formed by and has entirely different goals and outlooks on the world than say Christianity or Islam, the concept that Astronism is contingent upon are different from these other religions.

IS ASTRONISM DEISTIC?

- A central tenet of deism is that it rejects revelation as a source of religious knowledge, yet asserts that reason and observation of the natural world are sufficient to establish the justification for God's existence
- So, because Astronism regards the astronomical world as the existential source, and therefore places all focus on the astronomical world, does this mean Astronism is a form of deism?

CLAIMS ABOUT THE DIVINE

- Significant theological explorations have been made by the Astronist system since its founding and my (Cometan) writing of the Omnidoxy included much discussion on the possible nature of The Divine.
- It is important here to make a distinction between these “theological explorations” which hold no bounds in the concepts that they may toy with and doctrinal claims about The Divine in Astronist orthodoxy.
- Any claim or assertion to the nature of The Divine in Astronist orthodoxy has only ever been made by what is known of the nature of The Cosmos itself; for example, the Astronist cosmological doctrine that The Divine possesses an infinite nature is the result of a logical notion that is itself grounded in the presupposition that The Cosmos is oppositely finite in its nature and therefore whatever sustains The Cosmos must possess a nature beyond or otherwise superior or transcendent to it.

FIELDS AND LINES IN ASTRONIST THEOLOGY

- By extension to this topic of claims about The Divine, what must be established here at the beginning of any discourse on theology is that in Astronism there exists theology fields and theology lines that act to segregate discourses for the sake of the discourse to be successful in producing new knowledge.
- Hence, a theology field is a setting for a theological discourse in which topics relating to God or The Divine specifically are held without the influence of overbearing belief systems that may lead to the confinement of the discourse; essentially, theology fields allow for a person to explore the beyond boundaries of their belief systems, even in a way that may contradict their held beliefs, in order to discuss the potential truth or possibilities of broader theological topics.

FIELDS AND LINES IN ASTRONIST THEOLOGY

- Oppositely, theology lines are settings in which theological discourses are confined to certain belief systems; an Astronist who discourses theological topics should identify whether they are discussing in relation to a theology field or in relation to a theology line in order for all persons involved in the discourse to understand the perspective being taken.
- An example of a theology field for me as Cometan would be me discussing all types of divinologies — conceptions of The Divine — even those which contradict Astronist orthodoxy on the nature of The Divine despite the fact that I still believe in Astronist orthodoxy; essentially, a theology field allows for the suspension of one's beliefs for the duration of the discourse in order for the discourse to take place in the fullest way that it can.

ASTRONISM & GOD

- Due to Astronism's cosmocentric worldview, the existence of God is important only by the degree to which God influences the endeavour of transcension.
- In this regard, humanity's achievement of transcension precedes the importance of God's existence; as such, God is only relevant in Astronism if God is indeed the mastermind of or an agent to transcension.
- Essentially, that if God holds no function with regards to transcension — namely that if God is not involved in or has no influence on the Economy of Transcension — then God's existence or non-existence is without concern to the Astronist system.

ASTRONISM & GOD

- In Christianity for example, God is seen as the centrality of salvation, but such a presupposition is not made in Astronism about God's role precisely because salvation in Astronism (called transcension) is regarded as intimately intertwined with venturing into the astronomical world both intellectually, spiritually and physically.
- In this way, because of the knowability of the astronomical world, salvation through it is the primary focus with the knowability of or generally coming closer to God being seen as just one benefit of the endeavour of transcension; the astronomical world is focused on as a source of salvation because of its knowability and its physical position in relation to humanity.
- The degree of the intervenience of The Divine on humanity's endeavour of transcension remains in dispute primarily because of the unknown nature of The Divine; essentially, that reliance on faith is not needed for perinism due to the physical existence of the astronomical world while a layer of faith is required if manifestation of divine intervenience are not evidential to all.

ASTRONISM & GOD

- This touches on an interesting quality of Astronism in that it cannot be considered as wholly a religion because an all-importance is not placed on God and God's role in the endeavour of salvation.
- This quality of Astronism as being cosmocentric rather than theocentric highlights how Astronism is classified as an astroncy rather than exclusively a religion.

SUBMISSIONISM & MANUMISSIONISM

- The distinction between submission and manumission when it comes to the nature of theological discourses was established in the Omnidoxy to form its own spectrum of positions regarding judgement of morality.
- Astronist orthodoxy affirms manumissionism, the principle that emphasises freedom of individuals rather than submission; such a contradistinction between freedom and submission has since been interpreted as Cometan distinguishing Astronism from Islam, the latter of which literally means “to submit to God.”
- Such a manumissionist position has no doubt come to influence the development of the Astronist doctrine of eleuthonism; this manumissionist approach also connects to Astronism’s disconcern for trivial matters of human does and don’ts as a non-priority.

ASTROTHEISM

- The terms astrotheism and astrotheistic are variously used in Astronist discourses to mean one or more of the following definitions:
 - The belief that the astronomical world is the supreme portal through which divine interferences into the lives of human beings and other scoped species may occur.
 - The belief that God's will is for humanity to embark upon exploration of and expansion into The Cosmos so that the human species may reach its highest condition (transcensia).
 - A form of Astronic religion that is distinguish from Astronistic, Archaeoastronistic, Astrolatric and Astromantic forms by its placing of a focus on God as the central function in the endeavour of transcension rather than scope, other conferments and human action.
 - The justification of the existence of a God or gods by means of the phenomena of or knowledge received by way of the astronomical world.

RECEPTION

- In Astronism, the word reception is used for divine interpenetrations into The Cosmos, specifically when these interpenetrations cause inspiration in scoped (sapient) beings.
- Reception is therefore distinguished from revelation in that the former is less direct in its nature than the latter.
- Reception is classified as one of the knowledge sources of Astronism and although could be used in reference to "revealed doctrines" was originally in Astronism to denote "inspired doctrines."

SECTION SIX, SUBSECTION TWO

DIVINOLOGY: THE STUDY OF THE DIVINE

STUDYING DIVINITY

- Although the term divinology denotes the branch of theology studying the nature of The Divine from the Astronist cosmology, a divinology denotes a particular conception of The Divine.
- In this regard, there exists many divinologies within Astronism as the nature, substance and functions of The Divine are dogmatic or “set in stone” except when such attributes contradict what we know of the physical universe (such as Cosmic Limitation).
- This study of divinity in this way captures the Philosophical Spirit at the heart of Astronism; that Astronism corresponds not to the laying down of dogma and expecting all to accept such, but that Astronism is a forum, a vehicle for discourse on the most important topics in existence, a forum that continues to move, to change, to get better as time goes on its discourses develop further.
- The dogmas that are laid down in Astronist orthodoxy are regarded as uncontrovertibly true for the context of the Astronist belief system, essentially for the Astronist system to continue to function as it does as a mechanism; securing the objective truths of these dogmas is likely still out of reach for the present condition that humanity is in.

DIVINE ATTRIBUTES

- Due to the rich variety of approaches to understanding the Astronist concept of The Divine, there has emerged many different divinologies that explore or place special emphasis on certain “divine” attributes, some include:
 - Divine independence is the ontological precept important in Astronist cosmology that The Divine is totally independent of all other existences and non-existences and is neither sustained nor dependent. This precept is applied in order to distinguish between divine nature and the nature of The Universe and The Cosmos, universal, unlimited nature and cosmic, limited nature respectively.
 - Divine interpenetration, also known as **interpenetrativity**, or the **interpenetration of The Divine**, refers to the quality, ability, and role of The Divine as being able to interpenetrate all the cosmoses of The Universe.
 - Omnicreativity, also referred to as **all-creativity**, **Divine creativity**, and also popularly known as **omnicreativity**, is the property and unique existential ability of The Divine to have infinitely sustained an uncreated Universe and the infinite amount of isolated cosmoses that reside within it; the ability of The Divine to create according to infinite measure.

DIVINE PLANS

- Universal plan — the notion that The Divine is exercising a plan for The Universe.
- Cosmic plan — the notion that The Divine is exercising a unique plan for each of the limited cosmoses in The Universe but not for The Universe as a whole.
- Personal plan — the notion that The Divine is exercising a plan for each unique independent sapient (scoped) being in each of The Cosmoses in The Universe.

AGNOSTICISM IN ASTRONISM

- There has existed a tradition of agnostic thought within Astronism since its very founding, particularly in relation to the nature of The Divine.
- Astronist orthodoxy maintains that what is known of The Divine can only be made through observations of The Cosmos and the distinction between their natures.
- A primary concern in Astronism that will be more fully addressed in the section on intervenience is called origin agnosticism; this asserts that although The Divine certainly exists and interpenetrates phenomena in The Cosmos, the difficulty remains in deciphering which phenomena is indeed of direct Divine origin.
- The determination of such and its degree of regularity is not considered to be presently conceivable in humanity's current condition yet it is affirmed that a transcended humankind will be better positioned to make clearer determinations and thus to more accurately claim divinity due to the closer condition of humanity to divinity; a condition of course achieved through the endeavour of transcension.

COSMONTISM: A CLOSE DIVINE-COSMOS RELATIONSHIP

- The depadotheistic-panentheistic school of Astronist theology, which is the present conviction of Astronist orthodoxy, is encourages support for what is known as cosmontism.
- Cosmontism describes a very personal interaction between scoped species, the astronomical world and The Divine, particularly as this relates to directly divine knowledge impartation.
- In this regard, observation, interaction and exploration of The Cosmos are regarded as intimate sources of Divine interaction and knowledge.

COSMONTISM: A CLOSE DIVINE-COSMOS RELATIONSHIP

- A further idea branching from this concept of a closeness of relations between humanity, cosmos, and divinity is cosmic filiation.
- Cosmic filiation describes, as a result of productism, humanity as the literal descendants of the astronomical world by way of the comet of life (or the broader panspermia hypothesis).
- Cosmic filiation is thus used as a justification for human respect directed towards and eventual reunion with the astronomical world; what cosmic filiation attempts to do is establish greater proximity between humankind and the astronomical world.
- It is the conviction of cosmic filiation that humans should not see themselves as separate to or otherwise detached from the astronomical world; in fact, this is one principle that rests at the heart of all Astronism.

SECTION SIX, SUBSECTION THREE

THE NATURE OF THE ASTRAN

THE ASTRAN

- The Astran is The Divine as active in the world; effects and manifestations of the interpenetrative activities of The Divine; the term Astranicism is often invoked to denote belief in the Astran or to reference an interpretation of Astronism that places a particular emphasis on the functions of the Astran, especially in the justification of beliefs and practices.
- Of course, then, the concept of the Astran is most popular among the panentheistic and pantheistic conceptions of The Divine; essentially, that The Divine holds some degree of influence over the affairs taking place in The Cosmos.
- When panentheistic school asserts that The Divine interpenetrates cosmic existence, it by way of the Astran, or astranic energy that such penetrations into The Cosmos occur.
- The functions of astranic energy are also commonly invoked to justify certain beliefs in the school of transtellationism, but this is not universally the case.

IS THE ASTRAN NEW?

- Of course, the term Astran is of Cometanic origin during the Founding era but the concept of Astran itself not necessarily of Astronist origin.
- This concept has significant similarities with the ancient Chinese metaphysical notion of the Tao or Dao or the Dharmic concept of Prana; other traditions have described metaphysical energy fields that pervade the universe and the Astran is similar in its Cometanic conception to these ancient notions.
- The Astran is known, felt or otherwise perceived by way of the astronomical world as its principal source; in this sense, the Astran is the continuation of these ancient metaphysical concepts but instead applied to the context of the outer space environment, an environment that is not necessarily emphasised in the other concepts; therefore, the Astran is the astronomicalisation of the concept of metaphysical energy.

ASTRONOMICAL METAPHYSICS

- So, then, how is the Astran force different or distinguished as a concept?
- The Tao, the Astran, or simply energy, are all describing the same underlying metaphysical functions of the physical universe yet each possess different approaches to interpreting how this metaphysical aspect of cosmic existence works or is to be interacted with by humans.
- The approach embodied through the concept of the Astran is distinguished by its absolute focus on the astronomical world as the “mediative source” of all energy existent in The Cosmos; this means that the Astran’s origin are of a Divine nature yet are mediated or come through to or are otherwise interactive for humanity or another scoped species by way of the astronomical world.
- Fundamentally, if intervenience is indeed true, then the Astran is the way by which intervenience could be practically bestowed.

SECTION SIX, SUBSECTION FOUR

THE QUESTION OF INTERVENIENCE & CONSEQUENCES

TYPES OF ASTRONIST PRAYER

- Astrancy / astrancing — consultation of the stars.
- Astrine
- Cosmic devotion
- Orisatra — cosmic prayer
- Orison — meditative prayer entailing philosophical elevation, postulation, cosmic adoration and absolute relaxation.
- Prayer to the stars — general term.
- Precatoration — asking the stars for something.
- Weeping prayer

EARNESTURE

- The earnesture is the primary gesture of Astronist prayer.
- It distinguishes Astronist prayer from other forms of prayer such as the Christian form of playing one's hands together and the Islamic form called Salah.
- The first, known as **dextrostructure**, involves the right hand sitting on top of the left which is to be invoked when a person is asking for something in prayer and devotion (this is represented in the image to the right).
- Meanwhile, the second, known as **laevosture**, involves the left hand in the dominant position on top of the right which is to be performed when the person is telling something.



THE INTERVENIAL PROBLEM

- A topic of ongoing debate among Astronist philosophers and theologians regarding the nature and degree to which The Divine interpenetrates The Cosmos and influences human and astronomical affairs as well as the role of The Divine in Astronist understandings of reception. Present Astronist orthodoxy asserts that due to the prevailing limited nature of The Cosmos, The Divine has to manifest in a degree of limited nature in order to intervene in cosmic existence (such a process of lowering one's nature is called circumscription while its opposite is acroscription) while other Astronists, especially those of deistic admission, assert that The Divine does not intervene in any of the existent cosmoses besides their initial creation.

PROVENIENCE

- Provenience (or provenance) is the investigation into the divine proximity or divine origins of something, especially regarding conferments (e.g. scope, astronality, stellancy), astronomical phenomena, receptions and ideations.
- The attribute and condition of being of divine origin or regarded as closer in physical and ontological proximation to The Divine than some other environment or entity, especially invoked in relation to the astronomical world as directly divine while humanity is indirectly divine.

ACROSCRIPTION

- The elevating or raising of the nature of something so that it may enter an existence that its prior nature would not have been compatible with. The concept of acroscription is especially associated with humanity's transcosmisation or reaching the Ultimatum which would need to involve humanity's transcendence to an infinite or divine nature so as to enter The Universe or to interact with The Divine. Acroscription and the intervenial problem have both lead to the Astronist tradition's assertion that the astronomical world is closer to The Divine than humanity due to the astronomical being in some senses "higher" or "superior" to that of the terrestrial and the anthropic. Contrasted with circumscription.

CIRCUMSCRIPTION

- The lowering or restricting of the nature of something so as to enter an existence that would otherwise be incompatible with its nature; this ability is typically ascribed to The Divine in its capacity to lower its infinite, divine nature to a limited, cosmic nature in order for it to intervene in The Cosmos.
- The experience of circumscription is often regarded as the ultimate goal of transcension, sometimes conceptualised as the Ultimatum.

SIDERICISM

- As has already been delineated, the Sideresis refers to the narrative or story underlying Astronism but also concerning humanity's relations with the astronomical world.
- Sidericism asserts the Sideresis as having been Divinely planned and instructed by means of intervenience which in turn asserts God as playing a very engaged role in humanity's transcensional course.

OVERVIEW – 12 COMPONENTS OF ASTRONIST THEOLOGY

1. The Astronist belief system is not contingent on belief in a higher power, however, such a belief applied to Astronism adds a further layer to its eschatology and soteriology, namely an additional means of achieving transcension; whether God exists or not, transcension remains the goal.



2. On the presupposition of the existence of a God or gods, humanity's preferment in The Cosmos was granted through means of Divine will and is therein sustained through Divine intervenience in The Cosmos.



3. By extension, the human endeavour of transcension and the attainment of the ultimatum were predestined for humankind by Divine will. However, these events may not come to fruition if human beings do not fulfil the scope they have been afforded so the Astronist system was created to ensure potentialisation.



4. Therefore, the fulfilment of scope corresponds to the fulfilment of Divine will if such scope leads to or supports the transcension; humanity's achievement of transcension is regarded as the confluence of Divine will, the place or condition to which all Divine will leads to whether in relation to humanity or another species that has undergone a scope.



5. Because the experience of transcension is intertwined with expansion into the astronomical world, outer space is regarded as the portal through which humankind may connect with or otherwise become closer to divinity.



6. Because The Divine is regarded to afford scope — a key ingredient to astrosis — through its intervenience in The Cosmos, communication with The Divine through prayer is essential to maintaining that close bond between the individual and divinity.



7. There are a number of means of communication with The Divine through the astronomical world in the name of the personal endeavour of astrosis as well as the collective endeavour of transcension; The Divine established the Intendence, or the Economy of Transcension to manage the transcensions of different species.



8. One such means is presented via exotheism whose central belief is that upon discovering extraterrestrial life, impartation of theological and philosophical truths to humanity will expedite the endeavour of transcension.



9. Alternatively, in prismatic, the Astran force or Astranic energy is regarded to pervade The Cosmos and is the means by which The Divine intervenes in cosmic existence and therefore, a means for humans to connect with The Divine.



10. Receptions from The Divine on the nature of transcension and the Ultimatum assist in humanity's endeavour to reach its highest possible condition.



11. In the depadotheistic and panentheistic view of Astronism, anthropomorphism of The Divine is opposed; The Divine does not feel nor does The Divine judge morality; The Divine is separate to yet is able to interpenetrate any of the cosmoses in The Universe.



12. Essentially, the conferments for realising the Ultimatum, including scope, astronality, and stellancy, have been bestowed to humankind by The Divine, but whether humanity harnesses those conferments is left up to us with there existing a variety of consequences if we do or do not.