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When people talk of transhumanism, it is hard not to see the similarities to religious prophets and messiahs. The proponents of transhumanism, from here forward “H+”, like prophets, hold that the future will bring a great upset in the way people live their lives, in the power structures and in their own capabilities. Similarly, evangelical prophecies surrounding the “rapture”, for example, promise that there will come a day where devout Christians will be removed from the world; that planes will crash, the existing power structures of society will be rendered useless in the face of god and the kingdom of god will be established.

When I was at the temple, I had Gemini tell me what some of the songs that were being sung. The topics of these songs, while largely consisting of praise and worship directed to divine entities, also often include messages of asking for divine guidance to avoid evils, illogical actions and mistakes (in a moral sense). As humans, we recognize that we often make mistakes and pursue the wrong paths. This causes considerable upset in ourselves, as we berate ourselves for our ignorance or lack of foresight. Religious expression, at least in the vein of asking for divine guidance, is about wanting to transcend these limitations of our flesh through infusing ourselves with god-like essence.

As such, many religions have in their mythology that we humans have, in our soul, a component of god. In Hindu theology, it is said that “*Har kisi ke andar bhagwan hai*”, or that God is inside every person. On the flip side, it is also said that there reside demons within us as well. The course of action in life is thus visualized as a tug-of-war between these two conflicting entities within us. In Christianity, Adam is said to be god-like as well, having been created from the image of god, but then corrupted by satan after being seduced by a forbidden fruit (an apple?).

H+ is much the same. It has as a tenet that we have unbounded potential within ourselves, but are fundamentally limited by our circumstances, which include things like, but not limited to, our propensity for illness and death, our corporeal, highly embodied form – which forbids space travel – and lastly, but perhaps the most important, our limited intellect. We have enjoyed the sweet taste of a slice of intelligence, and now we want the whole cake.

The critics of nonreligiosity, upon further reflection, are not entirely wrong that belief in science and the scientific method is religious.