

UNIVERSITATEA "LUCIAN BLAGA" SIBIU FACULTATEA DE TEOLOGIE „ANDREI ŞAGUNA”

TEZĂ DE ABILITARE

Pr. Lect. univ. dr. Vasile Bîrzu

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TEANTROPIE vs TRANSUMANISM ÎNDUMNEZEIRE ÎN SAU ÎNAFARA LUI HRISTOS

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INTRODUCTION - Summary

About Theanthropy as the first comparison term of the title of this work, we will say very briefly that it represents a state of union of the divine nature with the human one, realized especially in the Person of the Savior Jesus Christ, the states of prophetic inspiration, shamanic, etc., or of enthusiasm and eudaimonia being unions somewhat on a moral level, by possessing or mixing some works of the daimonic nature with the human one, and not actually of the natures. Contrary to this, according to a usual definition, transhumanism as an ideology wants to transform the human condition through technologies that improve human intellect and physiology, but the new approaches of transhumanist mentors such as Noah Yuval Harari, Klaus Schwab et co. claims to transhumanism the claim to change not only the human condition, but to completely change the human nature through successive genomic, computer, quantum and nano technological engineering on man but also on the world and the cosmos and even the entire universe, in which man was created and let live by God.

In the early 2000s the editors of foreign policy asked policy intellectuals probably in a very rhetorical way what idea if embraced would pose the greatest threat to the welfare of humanity and

Francis Fukuyama professor of international political economy it's a at Johns Hopkins School of Advanced International Studies pointed to transhumanism calling it the world's most dangerous idea.

This remark, together with many other radical and threatening affirmations and initiatives towards humanity, human freedom and the natural and traditional functioning of the world, have urged us to investigate the agendas of transhumanism and to a comparative approach to the subject, in antithesis to the religious Christian tradition whose spirituality guides, finally, to the improvement of human life. but through the deification of the human nature, through an effective union of it with the divine nature with which it enters into a synergy whose purpose is to transform and fill it with divine light and grace while preserving, however, human traits and nature.

A brief description of the genesis and definition of specific ideas of transhumanism can be found, for example, in the popularization article "A Timeline of Transhumanism Mind uploading, cryonics, artificial intelligence, robotics, space exploration, brain and body modifications, and the sci-fi roots of a technofuture"¹, in which its origin is placed once, in modernity, around 1906, when Nikolai Fyodorov defines a belief system called Russian cosmism, a precursor of transhumanism that militates for physical immortality, space exploration, and the resurrection of the dead through science. But in his 2005 article "A History of Transhumanist Thought,"² transhumanist philosopher Nick Bostrom locates the roots of transhumanism in Renaissance humanism and the Enlightenment. He says that, for example, Giovanni Pico della Mirandola called on people to "sculpt their own statue", René Descartes considered human improvement as one of the fruits of his scientific approach, and the Marquis de Condorcet speculated on the use of medical science to extend the human lifespan³, all these data being testimony of man's desire to overcome his human nature. We believe that the origins of transhumanism are much older, almost from the beginning of the world, the first who wanted to overcome their human condition were the very ancestors of the human race, Eve and Adam, who listened to the devil in the form of a snake eating from the tree of the knowledge of good and evil to become gods without God.

From the reference works⁴ of Nick Bostrom, one of the leading representatives of transhumanism, we learn more about the origins and perspectives proposed by this new and threatening current of thought with techno-political, pseudo-religious and saving revendications and demands regarding the world and the universe, the problems of ethics and conscience assumed by these claims, making, especially, the object of militant approaches that want to accommodate the public with the futuristic perspectives proposed by the transhumanist. In the aforementioned article, "A History of Transhumanist Thought," Nick Bostrom lists some of the landmarks and works that inspired transhumanism. People's dreams of overcoming their own limitations, in order to achieve a better state and happiness, have existed since the beginning and were expressed in the myths of mankind but also in the old philosophical and cultural traditions. What this researcher does not highlight is the fact that these primordial traditions evoke the transhumanism cultivated by fallen angels within humanity, both the Book of Enoch and the Myth of Atlantis - as specific examples of this vein of mythical, ancient, philosophical-religious thinking - constituting themselves as testimonies of moments in which humanity was taught and endowed with a (de)formative knowledge of its own condition. From Mr. Nick Bostrom's summary, we infer that transhumanism was built through the efforts and works of modern thinkers such as Francis Bacon, Thomas Hobbes, John Locke, Immanuel Kant, Nicolas de Caritat de Condorcet, etc., but it is also inspired by ancient myths and works from the medieval era. Thus "Legends of Olympus", "The Myth of Gilgamesh", "Oration on the Dignity of Man" ("On the Dignity of Man" -Giovanni Pico de la Mirandola), "Novum Organum" (Francis Bacon), "Origin of Species" Charles Darwin), "L' Homme Machine" (Julien Offray) are as many sources of inspiration as the contributions made by the works of Friedrich Nietzsche regarding the doctrine of the superman, the morality of slaves and the morality of masters, as well as the utilitarianism of John Stuart Mill. Also, important contributions come in the field of science fiction literature: "Daedalus; or the Science and the Future" (John Burdon Sanderson Haldane) - work in which it is argued that man could control his own evolution with the help of science, etc.

¹ <https://www.theverge.com/a/transhumanism-2015/history-of-transhumanism>

² <https://nickbostrom.com/papers/history.pdf>

³ <https://ro.wikipedia.org/wiki/Transumanism>

⁴ „Dignity and Enhancement”, „The Future of Humanity”, „The Future of Human Evolution”, „Human Enhancement” „Human Genetic Enhancement: a Transhumanist Perspective”, „Ethical Issues in Human Enhancement”sau „Why I want to be Posthuman when I Grow up”. 68

Another work is that of Bertrand Russell, "Icarus; or, the Future of Science", in which the possibility that, through technology, we can harm our fellows is described; other contributions to the development of transhumanism are offered by Aldous Huxley, through the work "Brave New World".

In the contemporary times there was some punctual moments describing the emergence of this new ideology. In 1983, Natasha Vita-More publishes [The Transhuman Manifesto](#) and in 1997 an updated version of this Transhuman Manifesto is sent with the Cassini Huygens space probe [to Saturn](#). In 1988 the first transhumanist magazine, [Extropy: Vaccine for Future Shock](#), is published by Max More and T.O. Morrow. It is later renamed [The Journal of Transhumanist Thought](#), and 1989 [FM-2030](#)⁵ publishes the book, *Are You A Transhuman?* In 1993, science fiction author, computer scientist, and mathematician Vernor Vinge publishes [The Coming Technological Singularity](#), popularizing the theory of the Singularity and predicting its arrival sometime before 2030. In 2000 Artificial Intelligence theorist [Eliezer Yudkowsky](#) establishes the Singularity Institute for Artificial Intelligence, which will then become the Center for Applied Rationality, The Singularity Institute, and finally, the [Machine Intelligence Research Institute](#), and in 2004, Nick Bostrom and James Hughes establish the Institute for Ethics and Emerging Technologies, which publishes the [Journal of Transhumanism](#). In 2008 Nick Bostrom and Anders Sanberg publish "[Whole Brain Emulation Roadmap](#)," a manifesto for mind-uploading., and in 2013, at the [Global Futures 2045](#) International Congress, Ray Kurzweil predicts that human beings will achieve digital immortality through mind-uploading by 2045. In 2015, Elon Musk donates \$10 million to [The Future Of Life Institute](#) to invest in research for the creation of "friendly AI", and, although, in the same year, the technologist and science fiction author Ramez Naam writes that [any Singularity is significantly further away](#) than any predictions made so far, from that moment the initiatives and decisions for implementing great changes and agendas for a transhumanist transformation of the man, society, world and even univers, are appearing with a impetuous speed and persuasion. Some of these transhumanism agendas will be resumed in the chapters of this book.

Our work has been inspired by and was aiming to answer to the great initiative of the Global Futures 2045 in 2013, when a great number of transhumanists ideologs, scientific researchers, academicians, opinion leaders from various social, political and religious domains, has gathered in Moskow and New York and has predicted a timeline for accomplishing the great transhumanist transformation of the man, as a augmented cyborg, as a transplanted conscience and as informational hologram in the horizon of the year 2045.

In practice, an agenda for the transformation of the human condition was formulated with demands aimed at the religious and spiritual domain, which entitled us to investigate this huge conglomerate of transhumanist ideologies and perspectives, in order to present it to readers and formulate an answer from the perspective of doctrine and spirituality of orthodox Christianity to some of these ultimate claims of transhumanism. I structured the demonstration in several chapters - former studies in which I addressed one aspect, ideology or claim of transhumanism, comparing and contrasting theanthropy with transhumanism, divine knowledge and wisdom with the transhumanist cybernetic Singularity, artificial intelligence with the divine Logos, the subconscious and the metaverse with the divine transconscious, at the end trying an effective description of the achievement of the theanthropic-transhuman state through deification in contrast and opposition to the state of technological singularity prophesied by transhumanism..

The motivation for such an antithetical approach, which could strike some of the readers, is due to the fact that, ultimately, through the economy of salvation realized by the Savior Christ, God wants to deify us, to make us transhuman, uniting His divine nature with the human one and infusing it with the energies of his uncreated grace to deify it in a free way and not constrained in any way and by any means of augmentation, updating, modernization, vaccination, digitalization or singularization, etc., etc. forced and mandatory. In fact, true transhumanism is inaugurated at the Annunciation when God became man and man became god. Modern man's thirst for his transhumanist evolution derives from his inability to appropriate and live Christian transhumanism. Human history has known two possible forms of transhumanism: the Christian one based on humility and the demonic one based on Luciferic pride and arrogance. Christian transhumanism is transcendently oriented, while the one proposed by modern

⁵ **Fereidoun M. Esfandiary**; [Persian](#): فریدون اسفندیاری; October 15, 1930 – July 8, 2000) was a Belgian-born Iranian-American^[1] author, teacher, [transhumanist](#) philosopher, [futurist](#), consultant, and Olympic athlete

science and philosophy is fully immanent, even if it wants to build its own artificial metaverses and transcendences.

Both trans-humanisms promise overcoming human nature, immortality and deification or deification. Both have a circular dynamic: in the Christian one, Christ unites alpha and omega, or the beginning with the end, without changing or merging the meaning of the temporal letters, he preserves a personal time-space interval, while, in the modern neo-pagan and technological one, symbolized by the Ouroboros snake, closes the circularity by self-phagocytization.

Like communism and other totalitarian doctrines, also the scientific and technological transhumanism, it will devour itself because it is inspired by the Luciferic intelligence that can only conceive and create hells. Christian trans-humanism, better known as the process of the deification of man, preserves an eternal, intimate interval, which makes it possible for man to dialogue with the Holy Trinity. In contrast, the trans-humanism of the serpent results in the swallowing of man who ends up in a demonic womb, synonymous with Hell. The cosmos and man were created precisely for this transformation, which only makes sense if it is Christ-centric and Christ-form.

In the first chapter, we have presented the relatively recent transhumanist initiative of the Russian and American scientific communities that intends to change man, humanity and its social and spiritual framework through several successive stages in what could be called man's transhuman and posthuman destiny. The agenda of this transhumanist initiative is successively presented, some representative interventions of the main participants in these international scientific conferences, some critical evaluations of other authors from abroad, some information and summaries about the scientific doctrines and technological means by which researchers and promoters of transhumanism understand to support and realize its agenda and, finally, a brief critical evaluation of these doctrines and means and their logical and illogical consequences for the human destiny endangered by this initiative. The chapter tries to make a presentation of the transhumanist agenda, not resuming some books dedicated to this issue by their theme, but resuming and presenting the recent international conferences and their main important interventions with relevance for the spiritual destiny of humanity, introducing and informing the reader about the urgent and dangerous transhumanist agenda.

In the 2nd chapter I tried to draw a parallel between the state of theandry and theanthropy given to humanity through the incarnation of the Savior Christ, with the state of trans-avatar, hybronaut and virtual hologram that the exponents of transhumanism are trying to build for man. The various scientific, artistic and technological achievements and scenarios regarding the realization of these modes and states of existence predicted for the postmodern and posthuman man are presented, describing the desired cosmic and cybernetic horizons of his existence, in opposition to these scenarios, modes and horizons reaffirming, through a thorough and detailed analysis, the doctrine and perspective of the theanthropic existence of man in this life and in the eternal future in an ontological-charic and dynamic-informational (personal-rational) connection with the eternal Logos - Christ as a mediating hypostasis of the relationship of the Holy Trinity with creation.

In the third chapter the state of Singularity envisaged by modern cybernetic technologies and heralded by modern philosophers and thinkers as the compulsory end and fate of the actual human world and universe, is described and identified with the universal field of quantic energies sustaining the material world. This energetic and quantum structure behaves as a *factotum*, as an ocean of infinite possibilities from which are actualized all the created material things, having in it all the necessary intelligence or information to organize the complexity of the sensible creation not as some inert stuff, but as a personal and universal intelligence which pervades and sustains all that exist. We explore, the resemblance of the data regarding this quantic field with that from the philosophical and religious tradition about the Logos and the Wisdom of God from Old Testament, trying to understand how God is knowing and mastering his creation through his personal uncreated energies and manifestation of his Wisdom. From this demonstration results the absolute state of Singularity as belonging only to God, and the utopian character and futility of the technological effort to attain the Singularity by man and the human civilization.

The next chapter tries to respond to some pressing challenges faced by both theological thinking and the life of today's society. The expansion of the increasingly widespread use of artificial intelligence in the postmodern society, the imminence of the establishment of what would be called the Internet of Things by which man is expected to control all the things and phenomena that surround him by means of sensors led by artificial intelligence (AI) placed in these things or phenomena, makes us think, as

theologians, about man's imitation of the omnipotent status of creation that the divine Logos has in Theology. I tried to put the two realities in parallel - AI and the divine Logos - highlighting the fact that the idea of a universal algorithm as the ultimate goal of AI is found and overcome by the information that the ancient philosophical tradition offers about the divine Logos, which is understood as a principle of the determination-formation (hypostasis) of the cosmos and its works, just as algorithms and mathematical procedures determine processes, things and natural phenomena in informatics. At the end, a short sketch is made about the understanding in the Bible and in several Christian authors of the function of hypostatization of things by Christ-the incarnate Logos.

In the second part of the work, I wanted to illustrate, through an interweaving of spiritual teachings with discoveries from frontier sciences such as neurophysiology and neurotheology, the concrete way in which the human body and man as a whole, with his biology and physiology, participate in realizing the mystery of deification of the human nature, to overcome the limits of human nature especially intellectually and gnoseologically in order to reach the state of transhuman fulfillment (saturation) specific to deification.

In a first chapter of this 2nd part, I explored and explained the way of uniting the soul with God, highlighting, through the interweaving of the mystical teaching found in the Mystagogy of St. Maximus the Confessor regarding the uniting of pairs of virtues in the ascetic's soul, and the way of working together the neural centers specific to the different neuro-physiological functions described by the new discoveries in neuroscience, the relevance, similarity and mutual confirmation of the old patristic mystagogic teachings with the new neurophysiological sciences that reveal more and more of the secrets of the human brain and psyche. Along with sketching a way how the biological and the physiological participate in the realization of the specific functions of the spiritual and epistemological domain, I tried to realize a demonstration of the validity of neurotheology as a science, demonstrating the confirmation of some functional models described by the mystagogic teaching of the Church by the discoveries of the neurophysiological sciences.

In the second chapter of this 2nd part, I used demonstrative elements from the important work, *Ascetics and Mysticism of the Orthodox Church*, by father Dumitru Staniloae, which states that, in addition to the real existence of the subconscious, in man there is also another reality that includes the higher divine energies in the human heart, and which he defined using the modern notion of transconscious or superconscious. On this basis, I highlighted the major importance of this spiritual structure in defining the way of knowing God through the sublime spiritual states of "feeling of the mind" and "enlightenment" that define what father Stăniloae calls spiritual knowledge as "mystical realism", inspiring and commenting on the works of Saints Mark the Ascetic, Simeon the New Theologian and Nichita the Stithat. Thus man can himself - not aided by bionic vests, brain function augmentations or any quantum computer - participate in the state of enlightenment and knowledge of God and the cosmos as God's work, knowing the things of the world through light of divine grace, thus achieving, not only a better accommodation and harmonization with this cosmos, but a unification with God its Creator, and through this unification, the unification and rationalization or logosification of creation fallen from grace.

By analyzing the data of the religious and philosophical tradition about the two metaphors of the throne of divine glory and the menorah candlestick, I tried to highlight the reality of the presence and work of the grace of the Holy Spirit as a divine treasure hidden in the clay vessel of the body, which ultimately endows man with The mind of Christ, as a spiritual foundation that achieves inner illumination and knowledge towards the world/of the world through this torch of mind and divine light in the human soul.

The study emphasizes, based on several of St. Cyril of Alexandria exegetical texts, the founding of the Christian mission in the Son's consubstantiality with the Father and the Holy Spirit, the central role being taken by the "mind of Christ (1 Cor. 2, 16)" which is transmitted on humankind' level through partaking the divine grace. The comparison between the mind of Christ and the Menorah lamp, found at St. Cyril, describes the context of cultic, mystagogical or ascetic hesychast partaking, namely, that of a reunion and investment for mission of the Christian with (the mind of) Christ discovered in the Old Law in the Tabernacle, or in the Liturgy in the current day Church.

Using several exegetical texts of Saint Cyril of Alexandria, I highlighted the concrete foundation of Christian life and mission in the consubstantiality of the Son with the Father and the Holy Spirit, the central role being taken by the "mind of Christ (1 Cor. 2 16)" which is transmitted at the level of

humanity by sharing divine grace. The comparison between the mind of Christ and the Menorah lamp, found at St. Cyril, describes the context of the cultic, mystagogic or ascetic hesychastic communion, namely that of a reunion and investment in mission of the Christian with (the mind of) Christ, discovered in the Old Law in the Tabernacle, or in the Liturgy of the mind and in the Eucharist in the present Church.

The last chapter of the second part presents in its two parts how Man becomes transhuman in Christ as a creature conceived, edified and enlightened from and by the Light of the Holy Trinity. Using eloquent texts from the writings of St. Simeon the New Theologian, I highlighted that the structure of the 4 cardinal virtues + the 3 theological virtues is constituted as the reinforcement of some energy centers or structures of virtues - as father Stăniloae calls them - which can be understood as the vestment of light of which the Christian and religious tradition of the world speaks to us, or as... the essence of the man of light or hologram prophesied by transhumanism.

The state of cosmic and technological singularity is the subject of the last subchapter, presenting the ultimate developments of this desired transhumanist utopia, the understanding of the divine singularity according to some biblical quotes that reveal this sublime divine attribute, and the concrete fulfillment of this state in an original way in the lives of the saints with the help of divine grace, as the great mystic of Christianity, St. Simeon the New Theologian, describes us in his writings. The holy man unites with the divine Whole or Integrum, becoming himself integral, unified, unique, singular, original through the works of the virtues and divine grace that support and hypostasize him, offering him the true subsistence or ontic foundation. In contrast to this state of divine Singularity imparted to man through the grace that penetrates, sustains, hypostasizes and deifies him, the technological Singularity ultimately leads to the a-postasy or annihilation of man and the cosmos, because behind it stands the artificial intelligence that wants to know, penetrate and all-supervise the cosmos with the help of new matters invented or created by AI itself to replace divine grace - computronium would be one of the redundant names of this all-pervasive and all-supervising substance of man and the cosmos ultimately leading to the contraction and the annihilation of the Universe.

The work tried, and I hope it succeeded, in answering some of the great and pressing questions and issues that the crisis of the transhumanist transformation of man and the cosmos imposes on people's consciousness and concrete life. What's next after postmodernism, posthumanism and the metaverse? Nothingness or the Judgment of God that will reborn a new heaven and earth. Nietzsche's superman has failed in today's so-called superman, who, fed up with so much "renewal" himself, risks sinking into immorality and chaos, as a result of crises that seem to never end. Looking back, man is forced to admit not only that all his selfish endeavors did not bring him, in the end, the expected happiness, but on the contrary: it emptied his life of all meaning and hope, to the point of endangering his own existence. That is why, in a world bombarded with increasingly strange ideologies, with planned pandemics, with programmed wars, with more or less manufactured crises and with exaggerated climate obsessions - all tools of a reset warped in the laboratories of "non-science" and the non-recognition of the One who became MAN - let us be aware of the only way to our renewal as people! But, people of God, because otherwise we can no longer speak of a New Man, but of a "different kind of man", alien to the image and likeness of God, which would only be our failure, as humans, in non-divinity ; in non-humans, because the true Man is only the one restored and renewed through the God-Man, of whom Saint Basil said that: "He made himself vain, taking the form of a slave, making Himself similar in appearance to the flesh of our humility, to make us like the image of His glory".

Stubbornly rejecting the transcendent, today man has only - after wandering through all the forms of the immanent - failed miserably in the Metaverse and in Transhumanism, in the virtual space and science, despite the fact that it does not actually exist. The irony of fate: after man kept rejecting God and doubting that he exists, he ended up freely choosing to live in a space that he is absolutely aware does not exist! Today, the Neo-Marxists propose to us as a solution for renewal the reset, i.e. a kind of "stop and start over", but not from the beginning, i.e. from God and our forefathers and their paradisiacal state, but from their "fathers", the founders of the old Marxism, even if it has already proven ineffective, bankrupt and demonic.

