

CONTENTS

Foreword, by Anne Baring	ix
Preface	1
PART 1	
TRANSHUMANISM: ORIGINS, ACTORS AND USURPATIONS ...	5
Chapter 1: Introduction to Transhumanism –	
or, What’s it all about?	9
Reality and hype	20
Chapter 2: Stuck in the Web	35
Article headings and where they take us	41
Trans–	43
Technology – good or bad?	47
Where’s the human in posthuman? or, The end of humans	49
A roadmap for the book	50
Chapter 3: Transhumanism According to the Transhumanists – A few	
definitions, or ‘It’s a strange strange world we live in, Master Jack’ ...	55
Cartesian dualism and materialistic determinism	65
Taking God’s place?	74
Chapter 4: The Transhumanist Agenda – or ‘We are gods’ and	
the denial of the Feminine	81
What does it mean to be the Creator? And a dive into history ..	81
Pygmalion, Frankenstein and Coppelia	91
Lost in the labyrinth of matter - or alchemy, cyborgs, and robots	93
Where to from here – themes to explore	104
Chapter 5: Transhumanism – the Roots of a New Religion:	
The underpinnings of a revolutionary secular faith	109
The makings of a new religion	112
Huxley, Bernal and Haldane: or eugenics rears	
its ugly head	114
Guénon, Evola and Eliade: or eugenics once again	121
Chapter 6: Transhumanism and its Russian and Soviet Predecessors –	
Materialistic determinism and transhumanism.....	129
Egalitarianism vs ‘sobornost’	138
More predecessors: the Russian Cosmists	138

Chapter 7: A Dive into Theology – Transhumanists, Cosmists and Hesychasts – or the distortion of an ideal	145
<i>Theōsis</i> vs transhumanism	152
Man-god or God-Man: the crux of the matter	155
Russia and the quest for cosmic regeneration	159
Agreement in dissonance	160
A vision gone wrong: reproduction without sexuality	162
More on the origins of transhumanist thought	169
Chapter 8: Transhumanism and Nietzsche – Overlaps, misinterpretations and the spectre of eugenics	169
Overhuman vs posthuman and the Great Feminine	175
The Ausnahme-Mensch vs the crowd	179
The mind/body split – again!	181
Darwinism or Intelligent Design?	182
Technology and eugenics – or what to do with Nietzsche’s ‘many, all too many’	187
Nietzsche, the Eternal Feminine and the role of woman	191
The ‘death of God’ and the ‘truth of woman’	197
PART 2	
AI AS THE ENABLER OF TRANSHUMANISM	201
Chapter 9: Do AI and Transhumanism Spell the Imminent Destruction of the Human Race?	205
‘Shut it all down’	207
More Trickster energies?	219
The domestication of human livestock	221
Webs – or are we in thrall to the Trickster?	224
Webs: internet or spider’s web?	226
Chapter 10: Transhumanism and what Makes Us Human?	
Promises and threats	231
Who are we according to transhumanists?	231
What makes us human? What is a human being?	232
Threats and promises	236
The military and endorsement of AI in defence	247
Voices from the sciences	258
What’s it all about?	259
Chapter 11: Future Superhuman	265
The new elites	269
Sexbots and rights	272
The dance of the Three	280
Chapter 12: Humans are –Really – the Problem,	

Or transhumanism unveiled	285
EUGENICS – or Humans REALLY are the Problem	289
How can we work together to prevent such outcomes and a resurgence of AI facilitated eugenics?	290
An antihuman agenda (or Antihumanism writ large)	294
Saving humanity	297
Chapter 13: On the Other Side of the ‘Cloud’ – The Field	303
Ervin Laszlo and the Field:	
the mysteries of the (real) Metaverse	310
Non-local coherence, Akasha and the Field	313
Outtake - Nikola Tesla and Hindu cosmology	315
Consciousness revisited – Brahman under a different name ...	321
More trans-	323
Fleeing from reality	324
Chapter 14: An Excursion Back to the Humanities and into a Different Story	329
Sacred geometry	329
A critical time	330
Back to sacred geometry	332
Lucifer and dualism	332
Talking of ‘sentient’ AI: perspectives from the humanities	333
Archetypal Figures – yes they’re relevant!	340
The Trickster	340
Chapter 15: Transhumanism – the View from AI	345
Max Tegmark, Stuart Russell, Paolo Benanti – mitigating the risks of AI	348
Life 3.0? Alpha and Omega or should that be Utopia and Dystopia? ..	357
Cyborgs and ersatz souls	361
Chapter 16: What is a Human Being, What is Consciousness and Other Hard Problems	371
Brain? Mind? What’s the difference?	375
Thorny questions around consciousness expanded	377
Chapter 17: Transhumanism and the Metaverse – the Posthuman World Transhumanism Is Transitioning to	387
Some recapitulation	387
The metaverse and the world of make-believe	390
The path of separation	395
The metaverse versus fantasy and fairy tales	396
Chapter 18: Gods and Singularities – AI as the Artificial Idol (AI)?	401
Nature as fallen and non-sacred	402
The AI god	405

Pendulum swings and paradoxes or the coincidence of opposites	413
Chapter 19: The Importance of Story – the Curious Links of Transhumanism to Science-fiction	419
Chapter 20: Transhumanism, Software and Cyborgs or, “It’s up to us”	433
Consciousness and human–AI mergers Or - “Are we already digital humans”?	443
Chapter 21: Coming Full Circle – Transhumanism and the Lost Feminine Voice	451
Materialism versus the psyche	454
Intelligence or consciousness?	457
The temptation of the devil	464
A return to alchemy	465
Chapter 22: Afterthoughts	471
What do I personally have against transhumanism?	476
Appendix: The Story of The Handless Maiden	482
Bibliography	486
About the Author	499
Acknowledgements	501
Index	503

LIST OF ILLUSTRATIONS

(Each illustration comes at the start of a new chapter)

Two Hemispheres (Chapter 1)	7
Stuck in the Web (Chapter 2)	33
Chained and Bowed (Chapter 3)	53
Pierced (Chapter 4)	79
Whose Face? (Chapter 5)	107
Robot Man (Chapter 6)	127
Transfiguration (Chapter 7)	143
Dancing Goddess (Chapter 8)	167
The Grief of the Bird (Chapter 9)	203
Hacked Humans (Chapter 10)	229
Transitioning Where? (Chapter 11)	263
Flee! (Chapter 12)	283
The Field (Chapter 13)	301
Searching for Birth (Chapter 14)	327
Alien Birth (Chapter 15)	343
I AM (Chapter 16)	369
Attack (Chapter 17)	385
AI Archon (Chapter 18)	398
Handless Maiden (Chapter 19)	417
Mimic or Mirror (Chapter 20)	431
Reaching Out (Chapter 21)	449
Winged Face <i>or</i> Hope (Chapter 22)	469

Copyright material
For personal use only

FOREWORD

by Anne Baring, Ph.D.

This book is a quite brilliant in-depth study and analysis of transhumanism – one that should be on the reading list of every university student.

It is clear to me that this ideology is the bastard child of Scientific Materialism, which has done away with God, the soul and the idea that there is any intelligence in the universe beyond, or greater than, our own. The Gnostics would have recognised transhumanism as the creation of the Archons, designed to pervert the evolutionary advance of humanity and divert it to a path that would lead to its destruction. Once we have interfered with our genetic code, we cannot return to what we are now.

Scientists say that the hand on the Doomsday Clock has reached 89 seconds to midnight (on the 17th July 2026, as I write). But the scientists who are calculating this risk are thinking in terms of nuclear attack. I believe there is a threat to our survival as great as, or even greater than, the nuclear threat. That threat is transhumanism.

It is not artificial intelligence (AI) that is the problem, but what technocrats and transhumanists could do with it. Once they have gathered the data on all life forms on the planet in a central place of digital control, they can use it to manipulate this data in any way they choose. We humans will be part of the data, part of what is being manipulated – as this book so clearly describes. We will no longer have free will. We will be subject to the deranged will of those who wish to control the planet and all life on it.

I find it hard to believe what I am communicating, because it is so evil and so utterly destructive of the values that we, as a species, have fought for centuries to articulate and defend; values that are enshrined in our political institutions, however fragile these may be. It is, above all, utterly inimical to the concept and vision of the Divine Feminine that I have spent the last 50 years of my life researching and writing about. It is also inimical to woman's millennial experience as the carrier and carer

of life on this planet.

Were it not for the fading of Christianity and its moral constraints and guidance over the last 200 years, none of this could have been envisaged, let alone implemented. But with the vacuum left by Christianity's weakening influence and its inability to challenge the beliefs of Scientific Materialism, this ideology has been able to establish itself in our schools and universities with hardly any challenge offered to it and, together with our accelerating technological skills, has been able to create a belief system of power over Nature, with no ethical or moral constraints to inhibit its forward momentum – again, issues that are superbly covered in what follows.

One of the most repugnant aspects of transhumanism is its plan to delete woman's role in the creation of new life. Instead of the union of man and woman leading to the creation of a child, we are to be offered rows of artificial 'wombs' holding human foetuses, enhanced by gene technology, to become whatever the 'planners' conceive as necessary or desirable. Who would handle these foetuses as they grow to adulthood? Would they ever experience the gentle, loving touch of a mother, or only the cold touch of a robot-carer? How would their brain develop in such an uncaring environment? What would happen to love, empathy, the essential bonding between mother and child, or indeed the bonding of a man and a woman to care for the child they have brought into being? Would their growth be supervised by robots or hybrids instead of parents? Would there be any need for homes, families, grandparents, relationships?

The aim of this inhuman technology seems to be to eliminate our emotional intelligence: our capacity to feel, to imagine, to create, to dream, to love as well as to hate and to fear; to banish or degrade the relationship between child and parent, between man and woman, and between human beings in general. Who would decide what characteristics and qualities would be mechanically 'given' to the foetus? What gender would be assigned to it? If the population of a country is declining, who would decide whether males or females should be gestated in these artificial wombs, and how many of each? All this sounds like a re-creation of Aldous Huxley's *Brave New World*, published in 1932.

We face a choice while there is still time. Do we want to be changed into an 'up-graded' species through implants, nano-particles and

various forms of genetic manipulation? Do we want to lose the inherent human genius that has given us Pythagoras, Parmenides, Plato, the Gnostics and the Essenes, Marsilio Ficino, Raphael, Shakespeare, Kepler, Galileo, Rembrandt, Mozart, Beethoven, Dostoevsky, Goethe, Einstein, Solzhenitsyn, Jung, and other supremely creative individuals – not forgetting the great luminaries of the Indian, Persian and Chinese civilisations? Included in this list are all the architects, engineers, builders and sculptors of genius who have raised the great buildings we admire today – buildings like the Parthenon, the Romanesque and Gothic Cathedrals, the exquisite mosques of Islam, the temples of India and China. It is as if our species has been reduced by Scientific Materialism to physical bodies stripped of their souls. The phenomenal creative genius of our species, as well as the subtlety and range of our emotions, passes the transhumanists by.

How has it happened that we have been reduced to the situation where, like sheep, we may be corralled into a technocratic sheepfold by a handful of men who deny the existence of God and the soul, and any transcendent meaning and purpose to our lives? How has human intelligence become so degraded that it can betray the greatest minds of the past in its desire permanently to alter something as magnificently creative and extraordinary as the human being?

Our species is a part of Nature, and now we are faced with the possibility that a few members of our species are trying to change us into something that Nature never intended us to become. Our DNA is part of Nature, having existed for some 200,000 years. Transhumanists want to change our DNA and transform us into a transhuman or posthuman, ‘improved’ species. One may agree with them that our species needs improvement; but I cannot agree that this is the best way to achieve it.

Drawing on the fallacious idea that we are a flawed species in need of ‘upgrading’, transhumanism aims to create a ‘super-human’ species that will be an improvement on the current one. The prospect of using technology radically to enhance human performance has been the subject of intense debate over the last two decades. The military will undoubtedly try to create soldiers with an ‘improved’ ability to kill.

To unite against this agenda, we need to understand the pathology of its formulators, how inflated, omnipotent, and even deranged they have become, wanting to control everything and everyone through

the technology that is giving them the God-like power to create the 'New Human'.

From the perspective of what I have written about the Divine Feminine, transhumanism is utterly abhorrent, the creation of men who are focussed only on the mind and whose hearts have atrophied through lack of use.

We are being ensnared in a Dystopian totalitarian future from which, if we allow it to trap us, we will be unable to escape. What is coming ever closer, no less, is the technocratic enslavement of humanity.

What is psychologically interesting about this plan is that it takes the discoveries of quantum physics – that we are all part of One life, connected to each other at the quantum level – and transposes this to One System of Control to be imposed on the entire planet. It converts astounding scientific discoveries into a totalitarian System of Control, whereby everything that people have fought for in Western civilisation, above all freedom and human rights – as superbly defined in the Constitution of the United States – is to be sacrificed to this ideology. It is enabled to do this because it has repudiated the idea that there is a transcendent reality beyond the material reality of this planet, taking the beliefs of Scientific Materialism or physicalism (not science itself) to their furthest limit. It has arrogated to itself rulership of the planet because it recognises no higher authority to which it is accountable. It has usurped the Creator role of God and stepped into His shoes.

The book you are about to read by Irina Kuzminsky D.Phil. makes the strongest case imaginable against these pernicious developments, and it merits the widest possible readership.

Anne Baring D.Phil., author of *The Dream of the Cosmos: A Quest for the Soul* and *Divine Wisdom and the Holy Spirit: The Forgotten Feminine Face of God*. Co-author with Jules Cashford of *The Myth of the Goddess: Evolution of an Image*.

PREFACE

Transhumanism. It is a term which is emerging more and more into public discourse, also under its variants, such as human enhancement or human augmentation. This was not the case when I started on my research, not that long ago, but before the advent of ChatGPT and the recent explosion of AI. Transhumanism had been at the fringes of my awareness when I came across a well researched and rather alarming article about it. I remember the sinking feeling I had at the time that this was important and that I would have to try and make my own contribution to the subject, even if just to understand it better for myself. The feeling was sinking because I intuited that the field was a vast one, and because I was also afraid that it would be challenging, raising questions of the most vital importance to us, such as, what is a human being? But one thing I was convinced of was as many people as possible should have some knowledge and understanding of what is happening. The more I delved into transhumanism the stronger this conviction grew.

If anything, with each passing month the issue is becoming more acute, as the capabilities of AI continue to grow exponentially and no one, including the developers of AI, are sure of what this means for humanity, or even for humanity's survival. There have been an increasing number of high-profile resignations from companies such as OpenAI and Anthropic over safety and ethics, with Mrinank Sharma from Anthropic (which makes Claude large language models) one of the latest.¹ Oxford-educated Sharma is the latest to exit the AI company, saying that 'the

¹ See Jessica Gardner, "The world is in peril: Why two AI insiders quit in alarm", <https://www.aft.com/technology/the-world-is-in-peril-why-two-ai-insiders-quit-in-alarm-20260213-p5o1yc>. Also "AI Insiders Sound Alarm: Resignations and Safety Concerns Rock the Industry" <https://opentools.ai/news/ai-insiders-sound-alarm-resignations-and-safety-concerns-rock-the-industry> Also <https://www.businessinsider.com/read-exit-letter-by-an-anthropic-ai-safety-leader-2026-2?op=1> "Read an Anthropic AI safety lead's exit letter: 'The world is in peril'" Jordan Hart.

world is in peril'. A month before his resignation Sharma co-published a paper with findings that advanced AI tools can disempower users and cause distorted perceptions of reality. The researchers also found that the more and the longer people used AI assistants or chatbots, the more highly prevalent such disempowerment became.² According to his exit letter he is planning to pursue work aligned with his integrity, devote himself to courageous speech and explore a poetry degree.

As a poet, that last is music to my ears.

On the other side of the equation, though also adding to the urgency to address where we are heading, is Sam Altman's well publicised remark made at the India AI Impact Summit 2026, that training a human child uses more energy before it – the child – reaches useful intelligence than training AI. This was not some kind of metaphorical glitch. It was a transparent statement of a deep underlying belief that renders human beings and AI comparable, placing machines on the same level as humans. A child's life is judged in comparison to the utility of an AI. Humans are nothing special, just an entry on a balance sheet to be assessed in terms of data, efficiency and economic worth. Where is the problem in merging them with the (far superior) machines?

Meanwhile, Pope Leo XIV has just entered the debate with the publication on May 2025 of his encyclical 'Magnifica Humanitas' ('Magnificent Humanity') on artificial intelligence and humanity in which he clearly warns against transhumanist and posthumanist thinking in the AI community and emphasises the dignity and unique value of human beings.

Another to sound the alarm about the rise of transhumanist thinking in the AI industry is Bill Gurley, a prominent and highly influential investor in Silicon Valley. Following an in-depth study of Anthropic, Gurley stated that AI elites are trying to create a 'god-like' superintelligent entity to rule humanity, a kind of digital deity.³ To quote: "I don't think they're writing software. I think they're midwifing a deity here."

2 Mrinank Sharma, Miles McCain, Raymond Douglas, David Duvenaud, "Who's in Charge? Disempowerment Patterns in Real-World LLM Usage" <https://arxiv.org/abs/2601.19062>

3 "All-In Podcast" June 5 "Anthropic's Digital God, Pope vs AI, Job Loss Narrative Flips, Open Source Crackdown Coming?" May 29, 2026 <https://youtu.be/4oq91rzQcO8?is=fAlQVI6JKN-uyEw8>

“Just taking them at their word they actually believe that they can create God and that they’ll create a god so good that it’s better than humanity.” This will bestow on them Promethean powers to alter humanity itself.

I started my research by approaching transhumanism and its plan to meld humans and machines as (yet another!) attack on women and the feminine, on nature, the body and biology. My doctoral thesis at Oxford had been on “*Écriture féminine* or the Language of Women”, and since then most of my work, whether academic articles or poetry collections, or my performance work with dance and poetry and music, has come broadly from that ‘feminist’ angle in the older sense of that term. I still believe this to be fundamentally the case, but transhumanism is so much more besides. I soon found myself exploring its roots and history, the philosophies and literature underlying it, the ways in which its ideology (mis-) appropriated religious traditions, the role of AI as an enabler of transhumanist dreams and its positioning at the centre of what could be seen as a technocratic cult. The work grew and mushroomed, morphing into something I had had no intention of ending up with when I first started.

In a field as fast moving as this, now amplified by the endless downloads of data from AI, it is almost impossible to keep up to date completely, and the months which have passed since I completed the first draft of my manuscript have demonstrated this conclusively. Hence the following disclaimer – and this preface. I have done my best to include some of what I considered to be the most important newly available material, but this book makes no claims to being a fully comprehensive up to date survey. The subject of transhumanism touches on all aspects of our human history and, most important, on what it means to be human. So the field is by definition limitless. However, my aim in writing this has remained the same: not an up-to-the-minute report, but more of an attempt to contextualise this ideology, give it its historical and ideological setting, and provide a reference point to show where we are, how we got there, and where we might be heading. Or not, as it is always, ultimately, up to us and our choices – even if there are transhumanist apologists who deny the existence of free will.

My hope is that this book will interest those who are themselves interested in big ideas and the forces shaping our future, those engaged with current events and trends and questioning where AI and the ideas around it might be leading us. I would like my words to be accessible to

a broader range of people but also be of interest to those working in the fields of the philosophy of ideas, women's studies and spirituality. I believe that we need to cross narrow academic disciplines and genres and attempt a broader sweep of seeing the interconnectedness of all things in order to attempt an overview such as the field demands. A fusion of right- and left-brain thinking.

Back to Mrinank and his resignation letter. He writes:

I feel called to writing that addresses and engages fully with the place we find ourselves, and that places poetic truth alongside scientific truth as equally valid ways of knowing, both of which I believe have something essential to contribute when developing new technology.⁴

A fusion of right- and left-brain thinking. Poetic truth and scientific truth. This has also been my aim in writing this book and in trying to understand what transhumanism is about. And, finally, I hope these pages may even give an indication of how we could best navigate through these thickets and emerge with our humanity not only intact, but enhanced.

Irina Kuzminsky

* * *

*One person can't hold back a tide
The shift is coming – and it comes despite
Your hope and striving. So listen:
How you meet this time will be how you will live it.
You will be needed if you aren't deceived
Not drawn into the deep morass of fear, opposing views,
faithborn debates,
What you know to be wrong,
Now cease to feed it, cease to make it strong,
The sky and earth will smile then saying
Such a one we've waited for.⁵*

⁴ The letter is quoted in full in the Business Insider article at <https://www.businessinsider.com/read-exit-letter-by-an-anthropic-ai-safety-leader-2026-2?op=1>

⁵ Irina Kuzminsky, "One person can't hold back a tide" MS.

PART 1

TRANSHUMANISM

*Origins, Actors and
Usurpations*

Copyright material
For personal use only