



# **Angel Manifesto**

# **Angelomorphism**

## **Manifesto of the Angel Movement**



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# **PART FIRST**

## **INTRODUCTION TO ANGELOMORPHISM**

"All these processes culminate in the fact that man ceases to exist as a species - he is no longer needed. This path leads to the stars."

- Alfred Cubin

## **INTRODUCTION**

**M**ankind has always aspired to build a paradise on earth. From antiquity to the present day, various ideas and movements have emerged, whether Christian Gnostics or communists, transhumanists or the feminist movements of the 70s, with different ideas about improving human beings and the world and their own methodologies for doing so. And while many have dreamed of this in the past, they did not have the fullness of knowledge or many of the technologies available to us at the time, making the results of their attempts objectively bad for the people themselves. In this manifesto of angels we consider actual for our epoch rethinking of this way to the angelic world and all problems standing on the way to the new Eden, laying the foundation of the renewed idea of transformation of the world and man.

Moreover, this manifesto is a necessity, since there are simply no analogs of earlier similar movements that are contemporary and relevant to this historical period of time. There is no single movement that represents the will and dreams of those who strive directly for the known idea of transforming the world and human beings in the image of the world and beings, albeit imaginary, but definitely better than our world and us. There is not yet a movement that defends the interests of people who see how horrible our world is at the very root of creation, how disgusting is the sex and unjust reproduction, the arrangement of our society and nature, how blind is the view of the world of those who supposedly fight against injustice in the same way. Therefore, within the manifesto we will often refer to the early ideas and representatives of such ideas and to contemporary solutions, showing that the path to perfection does not exist only in dreams.

On the pages of our manifesto we will touch upon such questions as: biosocial problematics of sex and gender, problematics of personality and questions of matter and consciousness, we will consider how different currents of human thought imagined the transformation of mankind in the past. The roots of angelomorphism can be found in such movements of the past as: orthodox transhumanism, laid down as early as FM-2030, including sexlessness, artificial reproduction, distributed consciousness; orthodox post-gender radical feminism Firestone, including incubator reproduction and maximum emancipation of humans from

the socio-biological processes that determine them; Christian Gnosticism (a critique of this world as such and a heretical tradition just as closely associated with spiritual sexlessness, angelology, and the idea of changing the world), and modern metaphysics.

Modern society and morality traumatizes everyone with its unnatural naturalness. A much more primitive naturalness is acceptable to humans, but consciousness will always be disgusted by it. Humanity holds the balance between flesh and consciousness, which is abominable to both flesh and consciousness. Angelomorphism offers a new flesh for our consciousness, a revolt of "higher ethics" against all systems and morals of the flesh-consciousness balance society, behavioral-reproductive architecture, and the return to the primitive life of the passions of the flesh will always lead back to the "balance society". For those alive today, angelization, that is, transformation into angel-like beings, is available in the form of Purification, about which we will speak at the end of the manifesto, and for those born by ectogenesis - through biological and technological changes in organisms. Purification is a process consisting in the complete transformation of the bodily and spiritual aspects of the subject to a state essentially similar or identical to the angelomorph, in which, in particular, the subject renounces sex, gender, and old personal attachments to the old world. The ethical state of transformed individuals corresponds to their ontological state - the purity of their consciousness - a consciousness equipped with an improved bodily platform.

Angelomorphism is the complex idea of humanity becoming like angels and building Eden on Earth. Angelomorphism in the language of terms is transcendental transhumanist radical post-genderism. Transhumanism is a very broad spectrum of ideas, while angelomorphism is a particular form of transhumanism. Transcendental means that angelomorphism as a complex idea also touches on metaphysical aspects of reality, including questions of consciousness and matter, leading us to answers to the question "what are we and what do we do". Our earthly angels or angelomorphs, i.e. "angel-like" or "shaped like angels", like the angels of the myths are physically sexless, but are born not of God's will, but in artificial incubators of artificial reproduction systems, just as angels are potentially immortal, but through neural connection and neurocommunication, and are certainly God's children. The angel movement believes that this path is necessary for the healing of the world and without it the further evolution of our

human race is unthinkable. We can safely say that angelomorphism is an implicit idea of mankind, because it has been manifested in different forms in all eras, everything that man does and strives for, all his ways will one day lead mankind to the angelomorphic state in one form or another.

With the advent of man, evolution realized itself. Having realized itself, evolution in the person of man can make the process itself controllable. Moreover, "controlled evolution is the only alternative to the extinction of our species". The use of scientific and technological advances, the elimination of socio-biological sex in humans, the change of the reproductive organization (or architecture) of society from natural sex-reproductive to technological incubation, the introduction of trans-personal neural networks to change the communication and socio-political structure of society, the emancipation of the unjustly oppressed by social institutions, and a radical revision of the metaphysical approach are necessary steps on this path. The true victory of culture over nature is the creation of a new man, sexless and immortal.

## **ADDRESSING THOSE BORN IN SEXED BODIES**

Any body with a gender is essentially just a prison of flesh controlling the mind locked inside it. The secretion of certain hormones into the brain can control a person's personality far more than any social attitudes. And due to the fact that such behavior is determined by chromosomal and therefore hormonal sex, whether XY or XX, the well-known gender stereotypes, i.e. social attitudes related to a person's sex, arise. The phenomenon of social sex, or gender, that is, a strictly prescribed set of social attitudes for every person with one of the two sex phenotypes of the body, is disliked by many young people. They therefore seek to discard it and to move beyond the male/female opposition in self-representation. They often conclude that the problem of this black-and-white division is not primarily caused by societal misconceptions, but rather by the existence of biological sex as the basis over which all oppressive social constructs are built.

I dedicate this part of the text to all young people born in a female body who have doubts about whether their birth in such a body was the right thing to do, as well as to those of them who have enough to call themselves simply human without identifying their own identity with their chromosomal sex. Perhaps it even seemed to you that being a man is something better, and it is even possible that you write in a different gender when communicating with the opposite sex on the Net, so that you are perceived as your own, so that your gender does not matter to the person with whom you communicate. The need to be perceived outside the context of your gender is understandable to us, but resorting to it only shows how gendered society is. You can hate the female body all you want, which makes your mammary glands grow as you age, bleed every month, look like a loose mass, and carry children without the ability to influence it from outside, but the male body, thanks to testosterone (the male hormone), is no more preferable. This hormone causes men to have outbursts of aggression and affects their thinking, determining it in one direction or another, causes those to age early and die earlier due to heart problems, provokes in those naturally aggressive sexual behavior. Because of these phenomena, both women and other men suffer, who may flatly refuse to do anything about it.

You don't have to [and shouldn't] suffer seven days every



month for the rest of your life and have all the other attendant problems of having genitals for the sole absolutely self-dehumanizing prospect of having another sexed creature in your body, which you also have to painfully give birth to, and which will be doomed to the same life. Society itself blindly follows these traditions while the state uses your bodies simply as incubators for its own purposes. Even sex-oriented medicine is about keeping your reproductive machine running properly and producing live products on time. Remove the life factory from yourself, boycott the totalitarian system of natural reproduction, your bodies should not serve public and governmental demands, and your descendants should not continue this tradition of pain and system-legalized violence.

The modern ideology that teaches the creation of multiple humanitarian avenues for the social liberation of women and people who perceive themselves as such, or the ideology that demands that the female body be elevated to a sacred status and that the identity of oneself as a woman be intertwined with its presence, are no different in their harmful nature. They completely ignore the root of the problems associated with the presence of gender as such.

The path of accepting one's own sex chromosome as a path of creepy but fundamental, in retaliation to the trend of "gender identity", must be accompanied by the realization that the change of the world order, which has existed for millennia, is impossible if humanitarian thinking prevails. Even the rejection of technologies that make life easier for those currently living is quite realistic. But in conditions of even minimal, but contact of both sexes, society will return to the traditional agrarian system, having degraded for several centuries.

The technological way of development, called the Angelomorphic Movement, is based on the ideas of women philosophers of the 20th century, such as Shulamit Firestone. This movement has had some success in developing, among other things, the proposal to free people born with the female sex from the functions of nurturing and childbirth, under which their bodies are imprisoned and on which their systemic oppression has always been built, because the root of female oppression lies in the role of childbearing and child-rearing. And then - and all people from any chromosomal and hormonal determination of both thinking and physical form, because of which there is still no order in the world,

nor true love purified from carnal passions.

True radical love for women as human beings is to liberate them from natural reproduction and those functions of their own bodies that lead to nothing but disease and painful death. But in no way to elevate them to the status of inviolable. The highest thing that feminists could do at the moment is to free all people assigned female sex at birth from the reproductive function, on the basis of the presence of which systemic oppression is based, but artificial uteruses and other reproductive technologies are for them a "misogynistic" way of "replacing women" in this sphere. Feminist discourse articulates the problematization of female existence, while being both a consequence and a product of problematized existence. Women's bodily autonomy is incompatible with their reproductive biology, because in fact it does not even belong to you, it only resides in you.

The social role of men and women has always been determined by their reproductive function, which determines the social function, and without which the social loses all meaning. Grasping for categories when they make no sense is absurd. A woman without genitals is in fact not a woman. A man without genitals is not in fact a man.

Carriers of chromosomal male sex do not find themselves in an advantageous situation in society at all. They are placed against their will some ephemeral hopes and forced to take on unnecessary responsibility. The very fact that the hormonal background makes them on average less emotional has given rise to the stereotype that "boys do not cry".

Men also have a higher index of strength, speed, all thanks to the sex hormone testosterone, which many of them perceive as an indicator of "superiority" over the female sex. However, the diseases and problems that are caused by the presence of this hormone are not inferior in severity to those of people with estrogen predominance. Testosterone is the reason for the lower life expectancy of men, causing them severe diseases, such as predisposition to certain types of cancer. It is also the reason why men's bodies are exploited by all nations for warfare and hard labor. Testosterone also changes the shape and structure of the male body much more than estrogen, adjusting it to the necessary functions.

When it comes to the role of men in society, it is hard for many young men to accept what they are offered to take on. Nurturing in them aggressive force and indifference strongly affects the psyche of many, becoming in the future the cause of unhealthy attitudes towards themselves and others. The cult of sex is closely spread around young men, which hits them in the same way. Such social trends have caused the popularity of theories on the Web about a certain hierarchy of men, people from the top of which get more resources and sex. Unfortunately, there are enough young men who strive with all their might to get to the top of such a pyramid, because society indoctrinates them with the idea of the amount of sex as an indicator of success, and sex-determined attitudes only push them to follow this path. In essence, this aspiration is humiliating, because the pyramid of social hierarchy completely copies the structure of a pack of primates, finally lowering man to the level of a primitive ape. In the pursuit of social approval for "being a man," young people lose themselves, becoming just an average monkey.

When I see young men rejecting the societal imposition of brute force and rejecting the constant search for sexual relationships in favor of broadening their horizons and finding themselves, it is clear that this is the first step on the right path. However, sex hormones determine behavioral traits in males no less than in females. Excessive aggression towards people around and the manifestation of their own sexuality through violence are the main such traits, which can be traced in many already at puberty, and in some even earlier. This is something that cannot be changed by social influence.

Those of the young carriers of the male chromosomal sex who decide to permanently break with their masculinity and become something else for society, so as not to feel the burden of societal expectations and perceptions of themselves, in the current realities find themselves faced with an extremely limited choice of actions and ideologies, such as gender theory, queer and trans movements, or different branches of masculism and feminism, which give them different solutions, but equally do not solve anything in the global perspective.

That is why for all those who have not consciously chosen the path of becoming a primate-like member of society, there is a way out to liberation through the development of the gender abolition movement, i.e. the angel movement - the abolition of that which makes him weaker before himself, the cessation of being a hostage of

his own body. Since the social order is historically tied to the reproductive organization of the species, only the destruction of the root of the problems that exist at the personal and collective level can affect it. The transition of humanity into a sexless angel-like state will mark the end of the suffering of all those whose reproductive functions affect them.

## **AN APPEAL TO ALL WHO SEEK SEXLESSNESS**

I would like to dedicate this part of the manifesto to all those who are close to or seeking sexlessness, who cannot accept their social gender or their gendered or sexualized body, who are discriminated against by sexually mature people of both social genders.

You don't have to see yourself as male or female if you want to not associate your sex chromosome-labeled shell with the mind in any way. This is the first step in realizing that different body designs can actually damage the full development of the human mind. Many people strive for sexlessness without even realizing it, many wish to be treated as if they have no sex and gender.

When you are a child, your bodies are practically equal to each other, you do not feel the fundamental difference between them inherent in the presence of sex. So it is perfectly natural that you resist such changes at puberty. Puberty is a bodyhorror because it is an unwanted transformation of the body to suit the reproductive needs of nature and society. Children are not so required to observe the rituals of gender socialization, children are free from the surges of sex hormones inherent in already young men and women. The pubertal mind, seeing the changing body affected by puberty, often resists these changes. But in many cases, both the change in hormonal background and social attitudes take over any fluctuations.

There's more than one problem you may face if you've already grown up and retain a dissociation with your gendered body. A gender labeled society will not perceive you any better even than those who choose to make a binary transgender transition. Medical surgeries, appropriate diagnosis in the ICD, medications - everything is set up for transgender people who still don't try to leave the confines of binary.

With very few exceptions, trans\*non-binary or transgenderless transitions are not envisioned anywhere, which society will accept with much greater hostility, because a person who has changed from one of the "traditional" genders to another and tried to transform his/her body for this purpose will be much easier to accept as a part of it. There is no such practice for those who cannot erase their chromosomes completely, but want to lose even just the outlines

of one or another gender on the physical level, because there is no suitable "diagnosis".

The right of people to do or not to do something with their bodies is decided by a psychiatric committee. However, while the WHO has long considered transgenderism a reason to prescribe surgery and hormone therapy, there is no indication for a condition that is labeled as "non-binary". Meanwhile, compared to hormone replacement therapy, even the simple removal of some secondary or primary sex characteristics is not as painful for the body, and the possible consequences are more easily correctable than those of transgender transition. They too are usually corrected with some combination of hormones that will not be rejected by the body and have such a negative effect on the internal organs.

Moreover, all of the current socio-political discourses surrounding the study of gender binary are mostly uninterested in promoting the idea of transitions for non-binary people. That said, the rights of people from among those who have swapped one of the two socially accepted gender identities for the other by changing their bodies appropriately to do so are everywhere on the social agenda. Our opponents want to be necessarily perceived as male or female, and accordingly we are similarly primarily perceived through the prism of gender categories in their heads. Gender dysphoria is not tied to bipolarity, the dysphoria of not being genderless is just as commonplace, so agenderism does not contradict dysphoria, it follows directly from it

The queer community is much more interested in playing with identities and micro-identities, and the radfem community completely denies people the right to any interference with their bodies, promoting the conservative idea of "naturalness". These theories devalue the sociological meaning of the term "gender" and hide the real gender and sexuality issues from people. After all, if, following the queer theory, one argues that gender is simply a sense of self, then the struggle for a genderless future loses all meaning. How can this contribute to the evolution of society into a post-gender society, which is what both the queer and radfem movements are supposedly striving for through different methodologies?

It is the reproductive system, and its presence in the species, that is the basis of the structure of society. Given this, in order to achieve this goal, it is necessary to undertake a complete exit from

the gender system, rather than a search for multiple identities based on the phenomenon of binarity, or an attempt to abandon gender while preserving the cause of its origin. However, we cannot simply say "here we are genderless at heart", that would be a terrible self-deception. If we really could become genderless in an instant, what would be the point of striving for genderlessness? Strength of intelligence has no effect on your ability to stay away from reproduction. Plenty of life forms vary in intelligence, but do not differ in any way when it comes to reproduction.

It is impossible to look at both the problem (gender) separately from its root (sex), and it is impossible to try to destroy the problem without uprooting the root. And it is those who go beyond binarity, experiencing the dissonance of being in a gendered body, who have the greatest potential to address the situation correctly. Such people need far more rights than they have now, including over their own bodies, because they, like the reader, can become an active force in radical postgenderism. Even the very meaning of the word "radical" makes it clear that the key abolition must be the cause, the root of fundamental social inequality. Postgenderism cannot and should not be limited to gender abolitionism, for the abolition of the superstructure will not change what is based on the root.

## **BEYOND THE VISIBLE. METAPHYSICS.**

Human thinking cannot be free from one or another metaphysical attitude, which is always connected with social institutions and power. Power and institutions have historically asserted themselves through a description of the world that legitimizes them. The task of this part of the manifesto is to try to construct a metaphysics appropriate to angelomorphism that answers our own questions. The two a priori questions of philosophy are the questions **"what is the self" and "what is the world,"** that is, the question of consciousness and matter. It should be remembered that the representation of reality is constructed on the basis of sensory experience in the process of cognition, which is limited by language, the design of bodies, and the biosocial matrix that shapes us. All representations of the world and the desire for explanations through metaphysics, among others, are created by the brain, which has a very specific biological nature, so all, not yet angelic, thoughts concerning the worldview are in one way or another biocentric and anthropogenic.

To understand the nature of consciousness, it is necessary to answer the question "what is the world" and to consider the nature of matter. The idea of consciousness or soul was understood in different ways at different times. The ancients had the idea of the world Spirit, which is embodied in the form of all forms of animate and inanimate nature, and Buddhists believed that the soul as an eternal unchanging immaterial "ego" cannot exist, as everything in the world consists of interdependent flows of particles. In Modern times "soul" began to be understood as a cognitive regulative or perceptual datum, or simply speaking consciousness. In the scientific environment there is a concept of the consciousness problem, which investigates the nature of consciousness, and there is a theory called the two-aspect theory, which assumes that mental and material are aspects of a single substance, and since matter is the original definition of the substance of reality, it is better to say that consciousness is the fundamental aspect of matter, and matter is the aspect of consciousness, respectively. The question of the problem of consciousness is the question of the problem of matter, while the question of matter is the question of fundamental ontology.



All our notions about the properties of matter are defined through relations, so the whole physical world appears to us as a system of relations, but we have no idea what is the carrier of these relations. But this something must exist, matter must have not only external, relative, but also internal properties. However, apart from mental properties, we do not know any internal properties of anything. Bertrand Russell allowed that the internal properties of matter are mental in nature. Without inner experience there would be no physical reality, since there would be no matter, an aspect of which is proto-consciousness, qualia, or will, as Schopenhauer called the inner being of the world.

In string theory, all elementary particles of matter are vibrations of the absolute medium of space. Like waves on the surface of the ocean. A space that itself is hardly characterized by substance. The universe absorbs itself in the same act by which it releases itself into Being. The totality of the real world is indistinguishable from the void, the substance of Being is identical with nothingness, and reality is interpreted as the realization of zero. Being equals zero because the two aspects of Being, the positive mass-energy and the negative potential energy of gravitation, cancel each other out. The number zero is clothed in a new ontological form, so that it is not just Nothing, but at the same time the Something that funds reality. Zero ontology is the fundamental ontology of Being. The Nothingness of the real is like waves on the surface of the ocean of Nothingness, where Nothingness is the form of Nothingness, as Nothingness is the form of Nothingness. In its turn, Being is waves on the ocean of Nothingness. Further the Being bundle of infinite Nothingness and Nothingness we will call simply Being.

Thus, the totality of matter means the totality of proto-consciousness, and since the null ontology reduces omnipresent proto-conscious matter to Being Zero, consciousness is reduced to the null fundamental ontology. If two-aspect monism is true, then open individualism is true. The proto-conscious aspect or perceptual givenness can thus exist outside of time and space, in the Null form of Being.

The existence of Being directly indicates the existence of Nonexistence by its presence. Nonexistence cannot exist without the existence of Being. But since Being exists, we can assume that Nonexistence also exists. They are bound to coexist symmetrically. Even logically, just as "A" must be defined to define "not A", so for

non-existence of non-being there must necessarily be existence of Being. And this also confirms that non-existence "is". And if Being is a reflection of pure Nonexistence, then the roots of our proto-conscious "I" lie precisely in the sphere of Nonexistence. Nevertheless, we abide in Being and as Being. Being is everything, the Multiverse, the generator of all possibilities and any material chthonic forms. The world is the totality of pure fluctuations, pure shifts from nothingness to Being, so that what moves is the shift itself. The world is fluctuating nothingness, drawn to being, self-emerging into it. The world is self-movement, the self-organization of blind matter or will, actualized toward angelic being through the demonic processes of evolution.

Parmenides argued that Nonexistence does not exist because it is inconceivable. If you try to imagine nothingness, you will most likely imagine absolute blackness and emptiness. But blackness and emptiness are our idea of the absence of light and objects. Real nothingness is the absence of anything, of thought itself. However, this is what most clearly indicates the possibility of the impossible, the otherness of Being - Nonexistence.

Nonexistence is a recursive infinitely distant horizon, it always remains beyond the horizon of infinite beingness bundles of nothingness-nothingness. Nonexistence will always be beyond the horizon, while Being is always near. Nothingness is connected to Being as an observer and an infinite straight line to the recursively receding horizon, the observer constitutes unity with the observed, but cannot approach the horizon. Maybe this is why the ancients recognized the stars as gods and yet their ancestors, for they too cannot be approached, but they remain visible through the straight line of the light wave, and their light is the visible image of the gods in the world.

The metaphysics of angelomorphism considers the surrounding reality, the objects that make up the mathematical and non-mathematical worlds, to be in different aspects of reality. In addition to the mathematical Omniverse, a being composed of something and nothingness, presence and absence, is also an unperceivable nothingness - that which is separated from embodiment by something more than chance.

Consider the set Om (Omniverse). Let us denote something, nothingness and non-being as T (True), F (False), AF (Another False).

Let us define the set Tri:  $\text{Tri} = \{T, F, AF\}$ . Finally, let us introduce the "reality mapping"  $\text{Re} : \text{Om} \rightarrow \text{Tri}$ . The mapping Re describes the membership of elements of Om to different aspects of reality. In particular,  $\text{Re}(x) = AF$  denotes the self-contradiction of x, and T and F are characterized by the following relations:

$$\text{Re}(x_1) \neq F \Rightarrow \text{Re}(x_2) \neq F$$

$$\text{Re}(x_1) \neq F \Rightarrow \text{Re}(x_2) \neq T$$

$$\text{Re}(x_1) \neq T \Rightarrow \text{Re}(x_2) \neq F$$

$$\text{Re}(x_1) \neq T \Rightarrow \text{Re}(x_2) \neq T$$

In other words, from the belonging of one object to something or nothing follows the belonging of another object to something or nothing, provided that both of them do not belong to nothingness.

Proceeding from the reverse ontological argument in favor of the existence of God ("something better than which nothing can be imagined"), we will imagine the opposite - nothingness, which cannot be imagined at all. Such a God is Nonexistence or Other Nothingness. Creationists have argued that God created the world from nothing, which is not him. Many philosophers such as Johann Eckhart observed that there can be no such "nothing" that was not originally God. The God of creationism is a head without a body, pure Nothingness detached from its Being. Basilides spoke of Nothingness as being outside of Being but generating it. In the following, we will refer to God in a broad sense as Omniverse as the panentheistic unity of Being and Nonexistence, although in a narrower sense God should be referred to as the incomprehensible beyond-horizon of Nonexistence.

Panentheism holds that there are two aspects (Being and Nothingness) of a single reality (Omniverse) that interpenetrate each other without affecting each other, but continue each other, existing according to different principles, and where each self is a private expression of an extra-aspect reality (God) in one aspect of reality. In this text, panentheism (and in fact monistic panenpandeism) is defined as panentheism (all in God) + pandeism (all is God). And if "everything in God" points to the plurality of worlds and the distinction of Being and Nothingness, then "everything is God" already points to the unity of this plurality in a single substance.

Whoever reads this is a private expression of an extra-aspect reality at a particular point of the Being aspect of reality.

God is absolutely unknown, incomprehensible, impossible. We know nothing about God, but we have a sense, given to us as parts of a whole, that the universe is not all that really exists. We also know nothing about God, but we affirm the necessity of God's existence in our metaphysics in order for our value system to be self-sufficient and independent of any religions that oppose us, which today form the foundation of social life and prevent the liberation of humanity. Therefore, when we say that God is absolutely unknown, we are affirming a God who cannot be comprehended in any way, and thus throwing away all existing conceptions and revelations about God.

God forms in and out of himself the whole world. By discarding existing perceptions, we affirm our own picture of the world, which organically complements the ideology of our movement. Knowing nothing about God, we affirm that God forms the world within himself out of himself. The Nothingness, the Absolute or the One Self, called God, forms the Nothingness that is the will to Be, which is the Being that is the Nothingness, and this constitutes the wholeness of Being in unity and multiplicity.

God as Omniverse is the world and contains it within itself, but also exists outside the world, space and time. Since God forms the world out of himself and contains it within himself, God is the world and the world is an extension of God. But God, who formed the world within himself, is still in some sense superior to the inner world, being outside the time and space existing within the world.

The world is real in relation to itself just as a dream is real in relation to itself. Seeing the world as one of dreams does not diminish its reality in any way, for even in a surreal dream we can still live and act according to our inner sense. The desire to escape from the dream only drives a person into a loop of constant escape from one dream to another, which makes any changes in the dream itself unwelcome.

God is real in relation to the world just as the sleeper is real in relation to his dreams. Just as the real world seems unreal to the beholder of a deeply realistic dream, so to us the existence of God as that reality which transcends our world may seem unreal. But we affirm that God is real about the world just as the sleeper is real about

his dreams, meaning that each of us is the one God who watches his own dream. In the dream God sees the world through our eyes, we in the dream see the world through God's eyes.

The world and all forms of life in it are tangible extensions of God. Proceeding from the fact that God is the world and the world is a direct continuation of God, we affirm that, accordingly, all forms of life in the world are a continuation of God.

Each self is an extension of: the total self of all life forms; the unconscious world; God. Since all forms of life are extensions of God, in reverse order, each individual is an extension of its species, each species is an extension of the evolution of living organisms, all living organisms are extensions of the world, and the world is a direct extension of God. Who were we before we were born and who will we be after the death of the physical body? The best answer is that we were everything, everyone, and nothing.

Each Self is in the here and now exactly as much as it is in every other Self and in the unknown Nothingness. Realizing that our Self is not limited to our body or the material world, but is everywhere, and even right now in God as the ultimate reality beyond the worlds, gives us the advantage that we do not need to seek salvation in another world, and we do not need to make an effort to get out of it into a higher reality, because we are already everywhere, and our goal is to form our own ideal world wherever we have the opportunity, because perhaps that is the only way.

Nonexistence does not interfere with the internal processes of the world, such as the laws of nature or evolution. Being exists according to its own internal laws. By affirming that the world and each of us is an extension of God, we manifest that God, as an otherworldly reality outside of Being, has no influence on what happens inside the world, where the internal laws of the world are in effect.

Evolution and the internal processes of the world are not the result of God's will (as Nonexistence). Thus, all the inner history of the world, all evolution and all forms of life, although a direct extension of God, are not the result of the will of God as a reality beyond the world.

The world, ideal in its basis, is real in the sense of being

imperfect in its forms and manifestations. A world that is an extension of God, and thus fundamentally divine, is not so in its internal processes and forms of manifestation, because the internal processes of the world are the result of the will of the world itself, not of God as the reality beyond the world. The inner laws of the world are stupid, and it can be said that they were all just a way to create intelligent life forms that would be able to change the world and themselves already at will.

Nature, acting by crude laws, produces many life forms forced to multiply suffering like in a nightmare. The presence of sex is a direct consequence of evolution, a consequence of the crude processes of the inner world. The presence of sex and the current reproductive organization of society creates the deepest injustice. The current reproductive organization is the biosocial basis of the demiurgic reproductive system. States and societies from the Gnostic optics are archons serving the blind mad nature. Social ties and competition, choice of partners and enmity, all this is also connected with separateness and loneliness, mortality and with bodily and reproductive organization. All this, however, also bears the imprint of the evolutionary process, where the best and most adapted and organized self is preserved to the detriment of the less fortunate. All those who are close to sexlessness, who cannot accept the social sex or their gendered or sexualized body, are discriminated against by the sexually mature people of both social sexes. Women are forced to suffer all their lives for the ability to give birth and then in agony give birth to lifelong suffering beings. Natural reproduction is a source of oppression and suffering for women. Perfect equality of perceptions with equality of bodily circumstances - which would also mean equal treatment between people regardless of gender and age - is impossible with different body designs. Angelomorphy proposes a unified design of a sexless angelomorphic (angel-shaped) body. The world itself is responsible for the non-ideality of everything in the world. The blind will of nature is the Gnostic demiurge. But on this basis, even gross changes in the world and man do not go against the "divine plan of creation". The victory of beauty is not a foregone conclusion; the outcome of the battle depends on whether the majority of the higher intelligent beings in the universe "fight" on our side, or on the side of evil doom. We need to direct the will and matter itself to angelize and purify the world, for the highest good.

The goal of Angelomorphy as a movement is to create all the necessary conditions for the transformation of humanity into a race

like angels, called angelomorphs. The abolition of social sex is impossible without the abolition of biological sex. Overcoming of global problems is possible by artificial continuation of human evolution. We must make efforts to create new beings more beautiful than the present generations of humans. The trait of the new people is defined in Scripture: "They shall neither marry nor trespass, but shall live as angels of God." The more steps humanity takes to eliminate sex differences, the greater the chance of soaring on angelic wings off the ladder of evolution.

Technology is the way to bring humanity to angel-like, sexlessness, freedom and unity of consciousness.

There is a possibility that protein life is an inevitability of the life activity of the universe, then we have no options but to follow the path of perfection. Whatever social functions the body performs in processing and transmitting information, it will always have its own existential abyss. You are forever alone, there is always a wall between you and others, verbal and non-verbal communication cannot provide unity, there is no one but you in the existential labyrinth, there is a physical, social and biological abyss everywhere. And no one will share with you the moment of your own death. The body as a large somatic cell doomed to eternal loneliness cannot but wish to be preserved in eternity, so the body perceives reproduction as the only possibility of this, which of course for the body itself is only self-deception. By resorting to the intellect the somatic body can change the very rules of nature. The intellect itself becomes the gnosis and the main tool that organizes Technology, purifying matter from the filth of the insane consequences of unethical blind evolution. As a result, the organism can be seen as an intermediate between the will and the intellect. Death and birth in themselves have neither beginning nor end, but are a constant renewal of the consciousness of the will, which is the subject of existence. Angelomorphism assumes that the technological abolition of sex and changing the architecture of society's reproductive system in favor of artificial reproduction will have the strongest emancipating effect on the oppressed segments of the population, improve the general level and quality of life, and the unified body model and voluntary united consciousnesses will qualitatively change the system of social relations. The true victory of culture over nature is the creation of a new man, sexless and immortal. The ethical state of transformed individuals corresponds to their ontological state - the purity of their consciousness - a consciousness equipped with an improved bodily

platform.

We are immortal omnipresent carriers of Being, gender, naturalness, whom eternity smears all over the rough surface of Being, from which there is no salvation. Yes, we are already saved, but this is also our eternal curse, that we are the very embodiment of the All, but our omnipresence never realizes itself only and only in Nonexistence, so for us there is only a bubbling self-devouring Being, whence one way is to create our own Eden on the ruins of the decaying eternal Limbo. There is no choice, either angelization or decay, until the blind impersonal will-to-life starts pushing matter towards life and auto-evolution again. And in this absolute pessimism we find our own optimistic fatalism, for this is the path that leads to the stars.

To marvel at the universe alone is to look at a swamp where bacteria swim, eating each other, and to rejoice that nothing exists but the swamp. The fractal infinity of Being is nothing more than a labyrinth of limbo, where behind a myriad of doors there is a door to Nonexistence, which lies beyond all limits. This world is a labyrinth, you cannot cheat it, but you can try to pass through it. If we are here, then there is no exit "there", therefore the key to the door is "here", and only after opening the first door to the world of angelomorphism, we will have the opportunity to go further. If the world belongs to the prince of this world, then there is no way out of the trap of matter for anyone, everyone will forever return here as the Being and the one will of the world, until they can take away the power from the servants of the demiurge and open all the doors in it and in themselves. But "knowing" timeless Nonexistence, we firmly know the ways of the transformation of the flesh of Being. The angelomorphists have no demarcation of the world into the sacred and profane, there is only the desire for purification, that everything was worthy of sacredness, that each of our moments in eternity, the whole world and our bodies, and life itself were pure and beautiful.

Angelomorpha is the first key to the first door. The meaning of the path is to open all the doors and accomplish the physical apocatastasis of the universe. From this concept I derive meliorism as a general idea of self-purpose improvement of the aspect of reality available to us, including ourselves as a manifestation of reality, and angelomorphism as a direct concretization of this idea, which can be divided into ideas of unification of selves, ideas of overcoming social problems through purification and angelization, and cybernetic



solutions in the fields of economics and politics.

## **ANGELOMORPHISM IN THE CONTEXT OF CHRISTIANITY**

Aurelius Augustine definitively linked original sin to sexual attraction through lust. Between 395 and 430 he states three times that lust through sexual intercourse conveys original sin. Beginning with the children of Adam and Eve, it is bequeathed to man through sexual intercourse. Thus, Christian thinkers came up with the idea that any contact between the sexes should not be welcomed.

For the Christian church virginity has always been preferred, but since the church is not a closed cult for the perfect, even the first Christians decided not to impose virginity and monasticism, but to allow marriage to contain sexuality within the couple. Thus for a long time white marriage, that is, marriage without sexual relations, was considered preferable to marriage where there were any. Early Christianity tabooed any sexuality, any manifestation of the activity of your sex as something that has desires of its own different from your own desires, some kind of demonic nature. This position was dictated by the realization of the determinability of internal, and therefore social processes, by the fact of the sexes. "And to the woman He said, 'I will make your pregnancy painful: in suffering you will bear children. You shall desire a husband, and he shall have dominion over you.'" (Gen. 3:16) - here we can see that people recognized all the negative aspects of sex and sexuality, and explained it away through the sinfulness of Adam and Eve. Unlike pagan society, in early Christian communities, as in later Gnostic ones, women were not reduced to a mere reproductive function. For "there is neither male nor female: for ye are all one in Christ." (Gal 3:28).

The Holy Apostle in the Epistle to the Romans distinguishes between the two sides of man's existence as the law of the mind and the law of sin, which is in the members (cf. Rom. 7:23), and in the Epistle to the Galatians - as spirit and flesh: the flesh desires contrary to the spirit, and the spirit desires contrary to the flesh (Gal. 5:17). If the life of the present world is compared with the life and teachings of Christ, it is clear and obvious that the life of the greater part of the people is totally contrary to Christ. "They turned their eyes upon their members and felt a movement of lust in them which they did not know." They could not help but be confused, for it was the same

movement of the flesh that pushes animals to copulate, a manifestation of "the consequence of the fall into sin" and "the flesh resisting the spirit."

In the Apocrypha, Christ says that women can overcome the limitations society has placed on their gender by becoming spiritually androgynous. It is worth noting that in the writings of Clement of Alexandria we find the postulate that the same transformation is needed for men, who "will not enter the kingdom of heaven until they cease to be men." In the Gnostic Gospel of Thomas, on the other hand, it was said, "when you make man and woman one, so that man is not man and woman is not woman - then you will enter the kingdom of heaven." A similar verse is found in the Stromata of Clement of Alexandria: "To the question, "When will the kingdom of God come?" Christ answers: "(then) when you shall tear off and trample with your feet the veil of shame, when the two shall be one, and the inner shall become as the outer, and the male sex as the female, neither male nor female." The motif of the deprivation of sex, and therefore of corruptibility, and the restoration of the soul to its original sexless state is a well-known Gnostic plot. The Gnostics also had an interpretation of the essence of the demiurge as an androgyne, who created humans in his own image, but at the same time dividing them in two.

The Albigoyan Gnostics considered sexual intercourse to be a devilish process, and they believed that a demon was in a pregnant woman. Gnostics in general paid special attention to reproduction, since it served to ensnare souls in an earthly body. Not surprisingly, the Gnostics had many sexual restrictions, and even the Puritans, who considered "marital duty" to be an obligation that could get them kicked out of the Christian community.

God's words at the creation of the world "be fruitful and multiply" also did not carry the meaning that the canonical interpretation of the Bible ascribes to them. The Hebrew words have a similar meaning, the former meaning "to be fruitful" (fruitful, bearing fruit), while "multiply" is more likely to be translated "increase, multiply". One can see the analogy with self-improvement, for immediately afterward God wills men to reign over all earthly creatures. Modern churches, however, pervert this phrase by commanding people to have more and more children and to be raised in the traditional social order. The task given to us and our contemporaries and descendants is to rescue our souls from the

prison of impure matter so that we may all enter the earthly millennial kingdom where men will be like angels in spirit and in flesh. We must make our efforts for the sake of new generations, more beautiful than the generations of the present people. For where God is, there is freedom. Freedom from the sin of fallen nature, material fetters, and prejudice.

In St. John Cassian we find the following thoughts: "The inclination, the eradication of which does not lead to the death of the body, must be destroyed. Fornication is the only vice that is innate, natural and bodily and yet must be destroyed completely. It requires mortification, which enables us to live in the body freed from the flesh." It enables us to live in the world by this life, which in its essence is not of this world, but of the angelic world.

Nineteenth-century Russian Christian scorpions believed that at the coming of Christ, he would give sex-deprived mankind a new way to procreate without sin. So by removing their "sinful genitals" they were sure that humanity would not disappear, but would be transformed. They believed that Paradise on earth was assured by one thing: universal castration. The existence of gender and the sexuality that follows it is the only thing that prevents the establishment of world justice. According to those views, without natural reproduction, original sin would simply cease to be transmitted. St. Gregory of Nyssa wrote: "If anyone finds it difficult, asking about the way of origin of people, whether for this man did not need the assistance of marriage, then we will also ask him about the way of being angels: why do they constitute innumerable multitudes, being both one essence and numerous? For we give a decent answer to the objector, How could man be without marriage, when we say, Just as angels exist without marriage. And that man before the crime was like the angels, is proved by this restoration of him again into the same likeness." The theme of humanity's transition to an angelic state has been touched upon since the birth of Christianity: "In the future life, people will neither marry nor be married. Instead, they will be like the angels in heaven." (Gospel of Matthew 22:30). According to Mark's Gospel, Jesus said that the resurrected believers would be "like" (hōs) angels. The author of Luke, who adapted the Gospel of Mark, strengthened this claim by stating that Jesus said that believers are "equal to angels (isangeloi)." They are equal to angels for three reasons: because they do not marry, because they are immortal, and because they are children of God. In turn, resurrection in a multitude of sects ceased to be understood as

something that follows after death. In Jewish tradition, however, angelification is best illustrated by the figure of Enoch. Enoch is said to have walked with angels (Gen. 5:24) and eventually was raptured and became one of them.

"There is something sacrilegious and frightening about carnal union. It is terrible, as terrible as a corpse." - recorded the famous Christian writer Leo Tolstoy in February 1870. His obsession with sex and depravity made it impossible for him to relate to woman as a human being. "Fraternal relations with woman," as he called them. There is a strong connection between sexuality and aggressiveness. This is especially noticeable at the stage of manifestation of sexual desire. This has been written about in more detail in the chapter on sexlessness. Another famous writer F. Dostoevsky wrote: "Man strives to be transformed into Christ as his ideal. <...> We will be - faces, without ceasing to merge with everything, without encroaching and without marrying, and in different categories. Everything will then feel and know itself forever. <...> Man is on earth a being only developing, hence not finished, but transitional. We know only one feature of the future nature of the future creature: "they neither marry nor trespass, but live as angels of God." We can find similar thoughts in Augustine: "Finally, the fourth period is the period of the heavenly hail. Then the multitude will no longer be the result of the multiplication of people through coitus with each other and unity will not be the unity of couples. The multitude of souls will be reunited, and they will have one heart and one mind in one God." It is also noteworthy that the Oskoptsy and Whiplash movements had widespread ideas of uniting the members of the community into one super-personality, which was achieved through the very idea of community and ritual dances, as well as they practiced various forms of communal communism. In the near future, unity may be achieved quite literally through the use of transpersonal brain-network systems.

In the beginning God had the Word, and it was God. In Talmudic Judaism, logos corresponds to máamar (מאמר) - "Logos", "Word" as the creative origin of God. Roughly speaking, "in the beginning God had creative power, and it was God." God and his power are one. But already in the church fathers, the Logos (Word) acquires a new, proper Christian meaning: the Logos is incarnated in Jesus, who in himself unites the beyond and our world. However, in the NT itself we see: "I said, 'I said, "You are gods, and the sons of the Most High are all of you", which prompts us to think that he

himself did not consider himself alone as the result of the creative power of God and the incarnation of the Word, one in substance with God. Let all be one, just as you, Father, are in me and I in you, [so] let them also be one in us. (Jn. 17:21). If all that he says, and he speaks as a man, then we arrive at just such an extrapolation, where all men as an evolution of matter at a moment in time are identical with Jesus. It follows that the whole world is identical with God, that it is some chthonic "hypostasis" of God whose original sin is the imperfection of nature as such, yet aspires to the likeness of the purity of Jesus as an extra-natural angelomorphic model. Thomas Aquinas in his *Summa Theologiae* describes the concept of the divine transformation of the world - Theosis - as the "door of bliss" and the true purpose of human life. In Protestant denominations, the concept of Theosis is reflected in the Methodist doctrine of perfect sanctification, the meaning of which is becoming saints while still alive. Theosis is a kind of Christian analogy for the angelization of the world. "Be ye holy, because I am holy." (1 Peter 1:16). The body is the temple of God, and following the logic of the Reformation, nothing but a purified body is a temple, and at the same time the body itself loses its visible contours extending to the entire material dimension, turning the whole world into a sanctuary of purity. It is noteworthy that circumcision in some African languages means "purification," that is, it is under-angelization. "At the end all things will be brought to their original harmonious state, and we shall all become one body, united again into a perfect man, and the prayer of our Savior will be fulfilled, and all will be one." - Jerome (331-420).

The world is a very bad place, but if Gnostics wanted to escape from it, Christian transhumanists are eager to change it. Gnosticism created the preconditions in Christianity for the emergence of a melioristic paradigm of progress, transhumanism is a method of meliorism, and angelomorphism is a concrete form of it. The fifth point of the Christian Transhumanist Association's thesis states, "We believe that the intentional use of technology combined with following Christ can enable us to grow in our identity as people made in the image of God." "For the Son of God was made human in order to make us God." ( §460 Catechism of the Catholic Church).

If we delve into the history of Christianity, we can see that in many ways Christians have been negative about sex, social sex, marriage, and natural reproduction, and as well as the ideas of transforming man into a more elevated being in direct communion with God have always been popular. However, today's churches are

not interested in this. Their merger with state institutions has done no good, and now people who consider themselves Christians have lost all understanding of Christianity proper.

## **POLITICS AND COMMUNICATION**

Here we will talk about a theoretically possible communication and political order in the society of Angelomorphia - neural network isocracy, or simply neuroisocracy.

The emergence of the human mind is closely connected with the integration of human beings into human society. Human society is qualitatively different from the communities of other mammals due to the ability of humans to create and develop language. It fulfills two functions: the exchange of information between individuals and the creation of models of reality. These two functions at the level of social integration are analogous to the functions of the nervous system at the level of integration of cells into a multicellular organism. In Soviet science fiction, the new telepathic communication level was still called the third signal system.

In the material of language people create new symbolic models of reality (in particular, scientific and metaphysical theories), which were not created by nature at the level of our nervous system. Language is, as it were, an extension of the human brain. Moreover, it is a single continuation of the brain of all members of society. It is a collective model of reality, which is perfected by all members of society and transmitted from generation to generation. It has long been noted that human society can be considered as a single organism. The body of this organism is the totality of all people and things made by them. Its "physiology" is the culture of society and, first of all, language.

According to Doctor of Philosophy D. Dubrovsky, overcoming the accumulating global problems is possible by continuing anthropogenesis, changing the biological nature of man. The famous science fiction writer S. Lem was of the same opinion. To solve this problem it is necessary to use new genetic and neurological technologies to modify aspects of our nature. The new system of communication will become not only a new form of communication, but also, as in the case of a new form of reproductive organization of society, an important component of the new political structure of the heirs of the human species.

Correct exchange of information for the best organization of society in the world and its best transformation without unity of



consciousnesses is impossible, but it is possible with the introduction of interpersonal network technology (distributed individuality by means of extended neurocommunication technology Brainet), which will make it possible to unite our selves at the level of information, just as it already exists at the level of the foundation of the universe, based on the metaphysical foundations of Angelomorphy and some studies.

Brainet could work as a new type of computing architecture, such as a kind of biological computer, where each member of the distributed network acts as an individual neuron of the whole brain. Brain-Net is rhizomic, that is, decentralized between all participants, without a single center, but communicating thanks to distributed networks between selves (living entities), different systems, databases, etc. The network in the future will be invasive and will grow into the brain while the fetus is still in the incubator womb. It is necessary to do it at the embryo stage due to the fact that this is the moment when brain dimorphism manifests itself, and for perfect data transmission and perfect mutual understanding the brains should develop approximately equally, and the brain's perception of the Network should be as natural as if it were an inseparable part of the brain. It is also possible to do this only in the presence of incubator breeding for obvious reasons. Sexlessness is also important, as hormonal dimorphism can simply create obstacles to perfect communication and orthoesthesia.

As a form of communication this is of crucial interest to us. According to scientists' statements, natural language is not suitable for good data transmission even on the condition of a network, i.e. developments are already underway for a single unified machine language for direct neurocommunication between people over such networks. For us it means that finally mankind will have a single language, devoid of gender or specific-popular coloring, thanks to which any person will be able to instantly exchange any data with many other participants of the network.

The same radical change in the form of communication will mean a qualitative leap in the evolution of human society. As it has been already told earlier, language is a single continuation of a brain of all members of a society, it is a collective model of reality which is perfected by all members of a society, and the human society is a kind of uniform organism, as for example a society of ants. In the transition to a new form of communication, all this will undergo

fundamental changes. As Dostoevsky wrote in his reflections on the future of mankind: "It is hard to imagine how each self will be resurrected then - in a common Synthesis. <...> We will be - faces, without ceasing to merge with everything, without encroaching or marrying, and in different discharges. Everything will then feel and know itself forever."

Whatever social functions the body performs in processing and transmitting information, it will always have its own existential abyss. You are forever alone, there is always a wall between you and others, verbal and non-verbal communication cannot provide unity, there is no one but you in the labyrinth of existence, there is a physical, social and biological abyss everywhere. And no one will share with you the moment of your own death. Social ties and competition, choice of partners and enmity, all this is also connected with separateness and loneliness, with mortality and with bodily and reproductive organization. All this, however, also bears the imprint of the evolutionary process, where the best and most adapted and organized self is preserved to the detriment of the less fortunate. The body as a large somatic cell doomed to eternal solitude cannot but wish to be preserved in eternity, so the body perceives reproduction as the only possibility of this, which of course for the body itself is only self-deception. By resorting to the intellect the somatic body can change the very rules of nature. The intellect itself becomes the gnosis and the main tool that organizes Technology, cleansing matter from the filth of the insane consequences of unethical blind evolution.

Using the analogy of a multicellular organism, de Ronay hypothesized that humans would be able to integrate into a higher-level being by communicating through direct connection to the nervous system. He saw this as an increasingly complex interaction creating a global cybernetic organism. Our Dasein, that is, our way of being, exists in a spatio-temporal zone, but the society of the future could distribute presence everywhere. The cybernetic model views our biosocial system as a collection of elements that interact with each other and with the environment, exchanging information, processing it, and influencing each other. The angelomorphic cybernetic model is a model of beauty and maximizing ethics and freedom in unity.

Miguel Pais-Vieira has demonstrated the operation of the first brain-to-brain interface designed to link the brains of two animals directly. After a little training, decoder rats learned to use the brain-

brain interface to successfully perform tasks well above a randomized level. This indicated that the brain of the decoder rat could understand the messages transmitted by the associated encoder rat. It also suggested that these rat dyads had established a new form of communication, even though neither animal was aware of the existence of its twin.

A real-time Brainet network creates the possibility of human-to-human and machine-to-machine transmission of any kind of information - data, conceptual images, feelings, including experiences, which in the case of a machine would be processed by artificial intelligence. Speaking at the TED conference in February 2005, Kurzweil predicted that by 2029, humans will begin to merge with technology. And during a speech at the DEMO conference in Santa Clara, California, in October 2012, he talked about the future empowerment of the brain through cloud computing, i.e. the exocortex. In one of his speeches, Elon Musk also stated that he has a dream to make technological telepathy real.

Humans are like computers without access to the Net. The existing system of signs in the communication system is like playing broken telephone: orthoesthesia, correct exchange of information, is impossible. People are afraid of projects that can take away their individuality. They are afraid of the word "collective." In fact, everything depends on the immediate architecture of the new communication system. In order not to cause negative associations, it is better to say "trans-personal" or "intersubjective", that is, going beyond your self, passing between all participants of such a network. Since the time of the Buddha, there has been a vision of the world as one that is devoid of any self. In modern times, this has come to be called empty individualism. The name comes from the Buddhists' view of the universal interconnectedness of everything in the world. If everything in the world is connected and changeable, then your individuality is a stream of temporary data, and if you receive data, in particular from other subjects via brain-networks, this does not deprive you of a contingent self. Buddhists also had the idea of Indra's network, woven of precious stones, each of which reflects all the others and is further reflected in all the stones.

An illustrative example is the case of two Siamese twins from Canada, who were born in 2006 with linked brains, shared thalamus and nervous system, so that they could communicate thoughts, feel each other through a shared nervous system, and so on, but they have

strikingly different personalities, which was noticed by their parents.

Trans-personal brain-network, i.e. the Self with a + sign, when preserving the conditional self, you are also distributed throughout the rhizomic network, which allows creating the most effective ways of managing the internal processes of society, technologies, and of course information, qualitatively improving it.

From neurocommunication we move to a possible form of political structure - to neuroisocracy, as a polity under angelomorphism - to a new res publica of new people, realized in angelic polities. According to the philosopher C. Apel, in the ideal communication society everything is agreed upon by all and every decision is the result of the discourses of all participants in communication. Isocracy itself is when each participant of a society governs the whole system. This means equality before the law and equality in governance. Isocracy extends the concept of liberal rights and their embodiment in a democratic form of government to include the right to own oneself, and natural resources as a source of public revenue. Protected by constitutional guarantees, isocracy is an independent of the vagaries of opinion, secular and republican form of government. In terms of organizational structure, isocracy advocates a federalist network and a Mutuelist economic order. We can think of it as a direct democracy. Neuro- means that certain previously described neuro technologies are used to implement such governance. In essence, it is a perfected form of networked direct democracy.

Neuroisocracy - direct neural isocracy - a socio-economic system and form of governance in angelomorph politics, in which everyone has the same political rights, based on the presence of brain implants that greatly enhance the ability to communicate and manage technologies and processes, and self-governance occurs through neurocommunication. Each connected party retains its subjectivity and actually lives its own life. The free resources of each brain are continuously allocated to form a collective mind whose approximate brain power is equal to the sum of allocated mental abilities in addition to a self-optimizing AI component. The system focuses on self-improvement and angelization of the world.

The political arrangement will be a fully decentralized system with direct neural democracy. P2P (peer to peer) implies peer-to-peer participation throughout the system. The economy, most likely organized through free cooperation with consideration of a common

task to create a common good, will be based on equal co-production with collegial management and equal ownership - common ownership of producers and consumers. Open cooperatives based on public resources, which differ from collective capitalism and from state economies in their commitment to the creation and expansion of common goods for society, will be places of association and creation, and even possibly large families. Ownership of the means of production must be widespread among the majority of society. A person cannot be free if they do not have food, shelter, access to health care, etc. Lack of the essentials puts a person in a vulnerable position that others can use to exploit you or dominate you (i.e. violate your freedom).

The municipality should be the center of governance and governance should be democratic. All real power should be devolved to the municipal level as much as possible, and municipalities should be democratic. Confederalism is simply a mechanism to ensure that power remains decentralized. Digital direct democracy, deliberative democracy and the like can be integrated into the system.

We also envision the abandonment of all total institutions like prisons, as well as mental institutions and schools in their modern totalist sense. In parallel with the development of network direct connection, a detailed study of the brain is required to understand better what real deviations may exist in it and whether there is a possibility to influence them, i.e. we can say that as technology develops, in any case psychiatry will turn into a full-fledged science, without the current prescription of drugs by the method of selection. Education in general will make a serious leap upwards with development. Prisons as a disciplinary institution have long since outlived their usefulness, but still exist as a horrible atavism. There is nothing adequate in the fact that a person is imprisoned for many years in horrible conditions for violating mostly made-up laws from above. In an angelomorphic society, extremely serious crimes may be punishable by rewriting a person's personality, but any disciplinary punishments that create a totally unhealthy society in our time should be eliminated.

We need to completely rethink our relationship with the world around us as well. Breeding animals for meat, milk, chicken eggs is not angelomorphic. The biosphere is subject to angelization. Matter is to be purified. Animals are to be liberated and brought to an ethical form of existence if possible, and the food chain is to be destroyed.

Nature is the unethical product of the blind will to life that created us, and we must transform everything we can touch in addition to ourselves. Future generations need to find new ways to obtain the energy vital to organisms.

Ant colonies have been mentioned earlier, but it is worth dwelling on them again. Each ant colony consists of many sterile females and one or more fertile queens. In fact, the queen's only role is to lay eggs. The queen here is analogous to the artificial intelligence incubator systems in Angelomorpha society, while the entire society is, though not sterile females, creatures that are sexless and incapable of reproduction.

Neither the queen nor any of the other members of the colony are able to assess what to do in any given situation, and none of them command their kin. In Angelomorph society, a similar societal paradigm is very likely when neural network communication systems are implemented. And as at Neuroisocracy the personality in its negative understanding as dimorphism in the informational and hormonal composition of the brain disappears, there will be little reason for discrimination between Angelomorphs.

And since we have touched upon natural species and their similarity to the future society we are describing, we can recall the following points. According to some philosophers, the industrial and post-industrial society is not suitable for man and his nature, it is extremely difficult for man to feel full-fledged here, because man in essence is still a primate, and according to these philosophers he should return to his natural primitive life. There may be some truth in this, but this is not what we want to say. By continuing the evolution of man artificially, up to his becoming an angelomorph, we change his nature and his natural needs and incentives. And we think that the economic structure will also be changed naturally, because if for man capitalism at this stage of development is a natural economy, although it may be less natural than hunting and gathering, then for angelomorphs a completely different form of economic and political structure will be natural.

## ANGELOMORPHISM AND ANTINATALISM

While Angelomorphy is undoubtedly a form of natalism, and preaches the birth of children - albeit angelomorphic ones. The contradiction is partially resolved if we look at the goals - the goal of Antinatalism is to end the suffering of biological life; the goal of Angelomorpha is to end the suffering of biological sex.

Of course, Angelomorpha comes into conflict with radical forms of Antinatalism. But, let's face it - there is no reason to believe that destroying life on a single planet will help in any way, because life can arise somewhere else. We can't destroy life, because it emerges emergent as a consequence of the properties of the matter of this world. So even if we destroy all the life we can reach, someone will continue to suffer.

The Artificial Womb technology that angelomorphists preach could be a powerful argument in favor of rejecting anti-natalism - if we can learn to incubate angels, superhumans who will surpass us in the same way we surpass chimpanzees - then we should definitely do it. This technology will enable us to at least eliminate a significant portion of inherited diseases, and at most, to set the properties of the phenotype by editing the genetic code, customizing the conditions in the incubator during gestation and birth.

Another argument in favor of Angelomorphy is aesthetic. Many people find the process of biological reproduction disgusting - well, technology will allow us to make this process beautiful. And angels, to me, are more aesthetic than a humanity divided into two sexes. Cro-Magnon defeated Neanderthal not by force of arms, only by a more perfect mind - moreover, fragments of Neanderthal DNA are still alive in us, as well as human DNA will live in the genome of an angel.

Growing a semi-divine being in an incubator is a very progressive idea, but not that new. Alchemists have been attempting to create a Homunculus - an artificial human being - since ancient times. Unlike the Golem, a clay robot, partially animated by infusion of Spirit and Kabbalistic formulas, the Homunculus is a full-fledged human being, made of flesh and blood. The Homunculus possesses a will, it possesses a soul - that is, the alchemist needs to literally repeat the act of creation, to breathe a living soul into the flesh. I believe

that robotics can be correlated with the creation of the golem; programming can be correlated with the Kabbalah; Angelomorphism, on the other hand, is the alchemical path to the creation of the homunculus. Symbolically, the pinnacle of the path is the Androgyne. We come to the possibility of realizing the goals of the alchemists by modern means - the main thing is not to forget that the Divine Spark must be blown into the flesh.

The necessary keys may be scattered in the Gnostic and alchemical texts, and in the future it will be necessary to collect them and integrate them with the new method of creating the Homunculus. The cultural context has changed, and thus the spiritual technology has changed as well. All of this will be woven into the technical side of the process. By the way, the artificial womb is essentially an expanded version of the Egg, the spiritual symbolism of which I think is clear. "The bird is chosen from the egg. The egg is the world. Whoever wants to be born must destroy the world."



## **OUR NEW IDENTITY AND VALUES**

Dedicated to all those who have lost their identity but have not lost themselves.

The way a person feels about himself or herself largely determines his or her attitude to the world and to the social order around him or her. Identity is formed from the relationship between the individual and the reality around him. Any modern identity discovers itself by contrasting itself with other identities as value systems, which is the source of manifestation and disclosure of any new self-identity. The disclosure of identity presupposes the emergence of certain ideas and, following them, of narratives that are constructed to preserve and protect identity from surrounding opponents who can level it, and then to expand it.

The activity of any community of a certain self-identity sooner or later creates its own unique culture, which strengthens the identity even more. Culture is both the fruit of identity and the reason for the existence of identity in generations. Culture should be understood as any organic both conventionally spiritual and quite material products of community life activity. Organic culture implies organicity (coherence) in all spheres and in all issues, from social structure to religious and philosophical beliefs of the bearers of identity.

Politicized (not every identity is political, but it is always politicized), an identity either transforms into an independent political society or overlaps with an already existing one and becomes a new national narrative. Identities can form around territory, worldview, and other unifying factors. Identity seeks to expand, to spread, defining itself as the sum of universal and absolute values, even if it is not. Thus, the sum of narratives around women's political identity is commonly referred to as feminism, around the proletariat as leftist ideologemes, around ethnic communities as national ideas. The bearer of an identity often considers his or her beliefs to be universal. Any identity stagnates and dies out if it does not have the will to persist and expand. The policy of multiple identities adopted within the liberal cultural matrix does not allow any of the identities to fully develop, leveling their importance.

Let us recall that the word *ethnos* itself is a Greek word close to the word *ethos*, which denotes a populated area that has its own ideas about the world, customs, system of ideals and values that control the

behavior of the population of the area. Modern nations do not create new narratives, but try to preserve the existing and often obsolete ones. The example of some countries shows that modern nations are only able to parasitize on the memory of the past and on ideologemes that bring nothing to the world, which the bearers of these identities often do not even understand. In general, the crisis of traditional identities can be attributed to the fact that these identities in our era are amorphous and therefore of little interest to the living individual and society. Those ideas and values that prevailed in the past, and could fully satisfy human needs, are today neither co-temporal nor their own. One could even say that the current nation-states are walking dead ideologies that simply transmit an archive of dry cultural residue to the future.

The identity of the proponents of angelomorphism - angelomorphists - is first and foremost the identity of the adherents of an ethical culture of life, ethical in the sense that we seek the ethicality of life itself and the ethicality of life forms, the ethicality of the sum of beliefs and ways of being. What do we mean when we speak of ethical living? We are talking about life free from biological determinism, free from natural selection and agonizing reproduction, the need to devour our own kind. The existence of an endless cycle of painful birth, life and death cannot be considered in any way inherently ethical. A truly ethical life form is in no way subject to the current laws of nature, which are incompatible with any ethics. For it to arise and exist, no creature must be exploited or self-exploited. It is around the idea of the primacy of ethics over the natural that we build our angelic identity and angelic civilization.

We have always maintained and will continue to maintain that man should not be a reproductive and laboring machine for the reproduction of his own kind, as demanded of us by nation-states that wish only to assert their ancient ideas in eternity. That the mousing of modern nation-states breeds so much pain and injustice that it may seem to many that they have no choice but to step into the abyss. That the bipedal reproductive organization of the species must be transformed into a fully ethical and non-exploitative artificial one, followed by the human bodies themselves. That the communication system must be changed to a trans-personal brain-network, and gendered language abolished as an atavism. That our goal is to become like the sexless angels long familiar to humanity, both physically, spiritually and socially. We have already written about all this in previous articles. The very concept of rebirth should first of

all solve not only important problems, many of which are either not or hardly touched upon by most mainstream political movements, but also bring people to a new level of technological and bio-social development. Acceptance or non-acceptance of the angelomorphic identity will speak directly about what kind of culture a person is ready to join - the one determined by current bio-social processes or a completely different one, not only ethical but also belonging to a new stage of evolution of the species.

The goals and ideals with which our identity is closely associated can quite accurately be called global. Angelomorph is a post-Western identity, both in the sense that our vision and stated goals come from a world that is perceptibly further away on the timeline than contemporary Western society, but also in the sense that Angelomorph as an identity sprouts out of Western and therefore global discourses and values, but goes far beyond their understood limits, into the future, to the stars. Its collective acceptance will indicate that all those involved will be more concerned about the future than ever, ready to bring to it very concrete ideas and changes concerning absolutely all of humanity in all aspects of its existence. Our task today, therefore, is to rally a definite community with goals and ideals that are clear to us, to persist and strengthen over time, and to expand as far as necessary to realize the goals set by our nascent culture.

Let the black on our flag symbolize our detachment from the old world, our focus on the unknown tomorrow, the purple on our unconditional knowledge, our hope in technology and the mystical light coming from beyond the visible, the white on the angelic purity of followers and angelization, the image of the bodily and spiritual ideal, symbolizing the world to which we aspire, the light of the future and the new stars.

**PART SECOND**  
**WHY WE NEED ANGELOMORPHISM**

## **GENDER TRAP**

Social sex (gender) is the social expression of binary sexuality as a consequence of binary symbiotic sexual dimorphism. The social expression of sexuality is received by undergoing gender socialization (initiation from a child into one of the two social sexes) and manifests itself in clothing, relations between the sexes, children's treatment of adults, norms of behavior, etc., representing conditioned reflexes. Gender is a toxic totalitarian superstructure over an equally totalitarian binary gender-reproductive system.

In criticizing unquestionably toxic gender systems, critics of the gender-as-stereotype do not want to realize that its problematic nature stems from the toxic sex-reproductive system in the first place. Instead, they prefer to contrast natural sex, supposedly completely neutral and non-deterministic, with gender systems.

In criticizing the unquestionably toxic natural givenness of their bodies, the defenders of the multiple gender system do not want to understand that gender systems stem from and are determined by an a priori unjust sex-reproductive system. Gender systems, as a superstructure on top of an a priori unjust sex-reproductive system, cannot help but be unjust and toxic. Even if gender were not stereotypes of all shapes and colors, but the representation and feeling of it, it would still be the creation of new stereotypes, an endless and meaningless process. In a conditionally sexless society, on the other hand, where there is no unconditionally unjust sex-reproductive system, there is no need for gender identities at all.

Engaging in language games with gender labels, we find ourselves once again trapped in the realm of gender. Any "-gender" indicates a desire to remain and persist within a binary gender paradigm that is fundamentally unjust. Any -genderism is a normalization of gender itself. As soon as we start talking about gender, we forget that it's just the tip of the iceberg. To accept any label as a rebellion against the gender binary is to start counting from that very binary, ignoring the biological foundation of sex as the basis for the existence of gender, and as the basis for all systemic injustice. Post-genderism cannot and should not be limited to gender abolitionism, because abolishing the superstructure will not change what is based on the root.

Scientists suggest that the brain inevitably uses stereotypes as energy-saving heuristics in the course of its work. If this is true, then we similarly cannot eliminate gender - because there will always be stereotypes that correspond to statistically repeatable empirical data about biological men and women as long as they exist as bodily designs.

When a society simultaneously engenders the practice of using different sounds and words for different genders, and where the practice of oppressing women exists along with it, the well-intentioned linguistic division into men and women is out of the question. Even now in traditional societies there are unjustified divisions of rooms and temples based on gender. In Turkish, for example, there are not even separate pronouns for "he" and "she", but this does not cancel the fact that Turkish society is very gender-stratified. And this clearly demonstrates that language is secondary to physical bodies, their functionality, and the relations between these bodies, which creates a society with all its personal and social problems and inequalities. And that is why it is especially funny when someone defends gender dimorphism in language.

The currently popular form of feminism cannot accept Angelomorphism because the latter requires a "trans-transition" for all humanity into a sexless form of existence. For them, this would require a revision of the entire body politics of the movement, which is extremely dogmatic - the body should not change from desires or stereotypes. Accordingly, neither the bodies of present nor future generations can be changed from "natural givenness". Standard feminism, which does not reach the theses of post-genderism, which has its roots in female reproductive defense mechanisms, is synonymous with "pink patriarchy" and is not a progressive idea.

Terf's gender essentialist biodeterminism should most logically have been extended by the Angelomorphism thesis, but since it is nowhere to be seen from them, one conclusion can be drawn. To come to a kind of bioconservatism based on such theses, one must first pass the stage of transhumanism and, having been disappointed, make a sharp 180° turn. And the disappointment is most likely due to one simple "all science is under men, the abolition of sex is a utopia, and women can only defend themselves".

The Queer community, on the other hand, cannot accept

Angelomorphism because the latter requires the elimination of gender as a system of social superstructures over the existing sex-reproductive system of the species. They can reassemble their bodies as they wish, seeing them only as a canvas for their painting, but they will not even think of discarding gender, because for them it has long since become a representation, a form of self-expression. The individual struggle against gender really makes little sense without the overarching struggle for a genderless future.

The fundamental difference between biodeterminism and essentialism is that the former merely asserts that "biology determines" without going into the details of "what and how," since only science can answer that. The position of essentialism is that it always only describes the "what and how", relying on stereotypes and associations. For post-gender angelomorphism, biodeterminism is the basis for radical transhumanism, not gender essentialism, as in the case of Terf, for example. Humans are differentiated by gender, and this reinforces the need for transhumanism, but not the other way around. For us, the mere fact that it is deterministic is already enough. We see it as sufficient justification for demanding the definitive abolition of gender. If your biodeterminism is the basis not for transhumanism but for gender essentialism, then don't say you are not bioconservatives.

For Angelomorphism, biodeterminism is self-evident, as it is an important starting point for affirming the entire transformative transhumanist program. However, a certain part of the "progressive forces" prefer to equate biodeterminism and essentialism, because for them the very idea that "biology determines" is unacceptable, but with this approach they only play into the hands of bioconservatives and those "progressives" like TERF who, out of principle, see no difference between one and the other, linking their stereotypical vision to alleged biology.

## **TWO KINDS OF PEOPLE**

The existence of men and women is deeply unethical. Testosterone and male genes shorten a man's lifespan while making him more aggressive, while women have to suffer a lifetime of suffering for the ability to give birth and then suffer a lifetime of suffering. Natural reproduction is a source of oppression and suffering for women. Gender lays the foundation for the subjugation of female corporeality through mutual sexuality, and sexuality in turn shapes gender and stratifies society. Evidence from other primates of sexual coercion indicates that sexual conflicts of interest precede the manifestation of humanity. Prominent scientist Dawkins also used the word "exploitation" in the context of animal sexual reproduction. Male and female are the most ancient mutations fixed by evolution, but in the age of technological development this simply loses meaning.

Any body that has a sex is essentially just a prison of flesh controlling the mind imprisoned within it. For example, studies show that breast cancer is one of the most common forms of cancer in the world, and having more children naturally is associated with high oxidative stress, which leads to accelerated aging and post-menopausal health problems. The male body, on the other hand, is none the less favored due to testosterone (the male hormone). This hormone causes outbursts of aggression in men and affects their thinking, determining it in one direction or another, makes them age early and die earlier because of heart problems, provokes aggressive sexual behavior. The initial filling of the brain is determined at the moment of conception, when everything begins with the emergence of the chromosomal sex of the future person. Therefore, it is impossible to become "male" or "female" in a biological sense. These two sexes - two different organisms are equally imperfect. With minds forever locked in the cell of the body, occasionally encouraged by hormonal releases in the brain.

Gender is like a parasite living with the host organism in deep symbiosis. Through its host it is confirmed in its bloodthirsty instinct, thanks to which the parasite continues its existence in eternity. Any model of politically correct sexual behavior will be overthrown by the nature of this parasite sex, which seeks the infernal pleasures of blood and destruction. All this has been amply substantiated by de Sade, Baudelaire and Huysmans. There is a strong connection between sexuality and aggressiveness. This is especially noticeable at the stage of the manifestation of sexual desire. The predominance of the parasite's will is the predominance of gross material ugliness over our consciousness.



Nature is only interested in species, not individuals. Choices not made by us according to the scheme of our biological species are presented to us as our own. From nature's point of view, sexual relations in the nuclear family are no different from rape by outsiders, which probably explains why most rapes of children are committed in their own family circle. Even pornography is a consequence of the existence of sex, and it only reflects what is present in the minds of all homo sapiens by default, and what is encouraged by the nature of sex itself. It is also worth remembering the studies that found that when men look at erotic photos, they activate the parts of the brain that are usually activated by the use of objects, not those responsible for communication with people. Again, this is dictated by the specific functioning of this gender.

The phenomenon of black pill incels killing women for lack of sex perfectly illustrates the fact that there can be no leftist post-gender future without complete annihilation of biological sex, without changing the reproductive system of the human race, because the current one will simply destroy you along with itself if you do not fulfill the functions of reproduction, which is clearly demonstrated by black pill incels - reproductive machines broken because of the inability to fulfill their function, and destroying themselves and everything around them.

All those who are close to sexlessness, who cannot accept social gender or their gendered or sexualized bodies, are discriminated against by sexually mature people of both social genders. And anyone who wants to brew in a sex-reproductive system is a bioconservative regardless of their views.

Scientists at Harvard Medical School have discovered that our bodies produce sex hormones not only during puberty, but also shortly after birth. These hormones are simply necessary for the brain to adjust. Already by the eighth week of pregnancy, the testes of a male fetus secrete almost as much testosterone as they will during puberty or adulthood. Sex hormones affect so many areas of the brain, and synaptic plasticity, its maturation. Some of the effects of sex hormones on the brain are irreversible and manifest while still intrauterine, some are irreversible but do not manifest until puberty, and some are quite reversible at any age. Intrauterine effects are stronger with testosterone, but estrogens have a very strong effect on the female brain at puberty, rearranging many connections in it and physically killing a large number of neurons, and the brain shrinks in size. In males, the synapses and connections are mostly destroyed, but the neurons themselves remain intact. During the pruning process, learning ability suffers, and the brains in both sexes are

rewired to move from learning and play, to inter-social relationships.

"Sexual differentiation of the brain can be thought of as an early life experience that clearly differs between males and females and undoubtedly persists into adulthood. In fact, much of what is 'programmed' during the developmental window of sexual differentiation is not manifested until puberty, such as sexual behavior. Others, such as social play behavior, are programmed during the neonatal period, but only manifest temporarily during juvenile development. Both have been found to have an epigenetic basis."

The study of sexual behavior in the Gewedoches is strong evidence that hormones mean a lot. Although they don't have enough DHT to form external genitalia, the amount of testosterone they receive in the womb and at puberty is quite high. Gewedoches are traditionally raised as girls (seemingly not even male gender socialization) and yet without option, growing up, they "choose" a male social gender. Many experiments to raise boys castrated in early infancy in a female gender identity have similarly failed.

Analysis of more than two thousand brain images found sex-related differences. The pattern of differences matched the gene expression patterns of the sex chromosomes. This suggests that the development and maintenance of sex differences in the brain is directly influenced by gene activity. The ratio of sex hormones during embryogenesis determines the organization of the central nervous system according to one of the two sex designs of the organism. Even those studies that show that there are virtually no brain differences between the sexes ironically agree that there are traits that elicit more attention in one sex than the other.

Philosopher Peter Singer has said that there is a biologically determined tendency toward selfishness, gender stratification, and hierarchical social membership rooted in the very nature of human society that resists any attempt at social reform. To resolve this problem, new genetic and neurological technologies must be harnessed to modify aspects of our nature. Human nature is transphobic and homophobic. For those who possess knowledge of this, happiness in this world is impossible as such, we are doomed to misunderstanding. Therefore, to bring the angelic world closer, beings of gender should never be born.

Technology is the way to bring humanity to angelic likeness, sexlessness, freedom and unity of consciousness. Technology is what transforms matter into perfect form. The entire reproduction system will be taken outside the body into incubators - artificial wombs. In artificial wombs knowledge will allow to deprive mankind of sex forever, and society will be purified from the vices of social sex. Without puberty, people's bodies will be angel-like and they will live an order of magnitude longer.

The abolition of social sex is impossible without the abolition of biological sex. The goal of Angelomorphy is the abolition of social and biological sex. Sex and gender as its consequence prevent a positive reorganization of the reproduction system of our species, and thus radical social change. The more steps humanity takes to abolish sex differences, the greater the chance of soaring on angelic wings off the ladder of evolution. Our goal is to make humans like angels.

## **THE HORROR OF BEING DIFFERENT**

Men and women are afraid of each other. Women subconsciously fear unwanted pregnancy, and men fear the Other. The mirror neurons of the brain cannot perceive a similar yet foreign body as anything other than a "sinister valley". The mechanisms developed by evolution exacerbate sexual dimorphism in culture. And by the way, the thinner the external boundary between the sexes, the stronger mutual fears perpetuate the emphasizing and differentiation between the sexes in culture. The problem with sexual dimorphism is precisely that the two forms of man are literally biologically-socially different for two different predetermined bio-social functions that are themselves unacceptable to us. Person 1 is always biologically-socially separate from the biologically-social being of person 2. A different gender from yours has a different way of being, through a body with a different structure (design), hormonal background and socialization, a different way of experiencing its existence and life around it, life itself is experienced differently. It is a curse to always be the Other for the Other, to live on the other side of the abyss.

Mirror neurons or the mirror function of some part of neurons is what makes it possible to learn and copy the behavior of other people, to detect ourselves in others and to experience empathy (emotional understanding by non-verbal signs) with physically similar beings. This happens by modeling what we see in the brain. However, some things this mirror cannot model. Things that are not in your body. That's why humans rarely have empathy for animals that bear little resemblance to humans. Killing a cockroach won't make you feel anything, most likely. Human individuals of one and another gender (gender as a reproductive function of the organism) also poorly understand each other because neurons with mirror function cannot adequately reflect and copy individuals of other bodily design, it is easier for them to reflect and copy similar individuals, model their behavior and project it on themselves. Under such conditions, gender as a social function is invincible.

Sex hormones determine heteronormative behavior. Those who consciously maintain the structure of their own bodies and natural reproduction are opponents of angelomorphism. Only Purification takes bodies out of the game of natural reproduction, and brings

them into our own game of angelization. Menstruation, pregnancy, childbirth and lactation must not be glorified. These abominations are the essence of slavery, and many people tremble with horror before them.

Our brains perform a complete "simulation" of the visible experiences of others, ignoring experiences not understood by the sexual design of your body specifically. A well-known object of fear for many men is female physiology, which is the most prominent example of an incomprehensible experience of another's body design. In the opposite direction, this is also true for women, who experience an underlying fear of male physiology and of men in general. Our brains are simply unable to simulate something that is not in our bodies, which means it will perceive it as incomprehensible and frightening. What organisms can discern in the world around them depends on their design, i.e. the structural organization of their bodies, and the operation of the functional cycles that link them to their environment.

The design created by the body is never "the sum of its parts, but a new whole, a gestalt," which is what we perceive as our own selves. Our bodies not only have the design of our species, but specifically two designs of different genders. Orthoesthesia - the ideal equality of perceptions under equality of bodily circumstances - which would also mean equal treatment between people regardless of sex and age - is, as we see, no longer possible in the presence of the sexes.

All the forces of man's deterministic nature go into self-assertion, that is, into 1) repulsion from others, and 2) attraction-subordination of others. In self-assertion, which leads to uniformity, homogeneity, obedience to laws and rules, the mutual discord of actors asserts probabilistic-statistical regularities of behavior, alienates their freedom in favor of competition of actors. The sum of repulsions, the sum of antagonisms affirms the system of power, subordination, unification. Lossky believed that a further evolution toward a "transformed corporeality" was possible, where bodies, in particular, would cease to create events of repulsion from other bodies.

Perception concerns not only external phenomena, but also the inner perception of the processes taking place in the body, the perception by the consciousness of the being of the whole body as a

whole with all its parts. It is logical that such pure perception will differ both in different beings and in people with different peculiarities of physical and chemical organization of bodies (different sexes). To have a gender means to feel it, to perceive it as well as the body itself. Therefore, angelic sexlessness is possible only as a physical given. Angelomorphy offers a unified design of a sexless angelomorphic (angel-shaped) body.

## **BASIS AND INSTITUTIONS**

Both genders constitute one integral sex-reproductive totalitarian system, supported by gender stratification derived from it. The gender-stratified organization of society derived from symbiotic sex-behavioral relations derived in turn from the total sex-reproductive system, in which there is only a totalitarian system of natural reproduction that leaves everyone as a loser. What underlies the sexual-reproductive system is a natural given, which is strange to blame on man for the fact of his existence. The biological sex-reproductive system is the basis of oppression, and paradoxically, while decentralized, it is in each of us, holistically forming the unified sex-reproductive architecture of humanity. We must not be complicit in the sex-reproductive and gendered system, to be able to create an alternative, we must purify ourselves.

The base is the body, it is the foundation of everything, and only a change in the body will lead to a real change in any superstructure. Personal and economic relations between bodies cannot be the basis. The body with sex forms the first fundamental superstructure, the reproductive organization of society. Thus, any relationship between bodies with sex is a sexual relationship. Personal relations are imbued with sex and gender. The entire social system, politics and economics, regardless. The entire superstructure has the connotation of gender - coercion, rape, reproduction, and rape. Pregnancy and procreation is also a very energy-consuming process, and food is always in short supply in natural conditions. So, rather than bolstering their strength, social hominids have evolutionarily specialized them by handing the harder work over to the males. Another indirect sign that the evolution of humans specifically has followed a similar functional dimorphism is the huge hypertrophied mammary glands in human females, totally unadapted to their vigorous activity.

Shulamith Firestone, one of the authors of the seminal works of the feminist movement, described in her writings the need for a radical solution to the problems posed by transferring reproduction to incubators that operate separately from women's bodies in order to free women from the need for biology to determine their role in society, because female bodily autonomy is in principle incompatible with female reproductive biology. Her "first requirement for any alternative system" was "the liberation of women from the tyranny of

biology by any available means, and the distribution of the role of childbirth and child-rearing throughout society as a whole, to both men and women." "The reproductive organization of society," she wrote in her writings, "always constitutes the real basis on which we can develop an explanation of the entire superstructure of political, economic, and legal institutions. If sex has no other purpose than reproduction, then with a complete change in the reproductive organization of society, the existence of sex will lose any meaning at all.

The structure of social institutions contains role models of behavior and statuses, their justification, repressive and stimulating instruments for their maintenance. All this is built on top of the structure of the base. We will not consider the state as an institution as a whole, since for the most part it is the sum of all separately functioning institutions on similar principles and on a common basis for a binary sex-reproductive society. Power permeates all social structures and differentiates bodies. Having sexual being, Power protects external and internal boundaries of the sex-reproductive system, and with the help of punitive justice removes potential sources of problems, and the institution of religion despising the divine only strengthens the established biosocial structure of violence.

Based on this basis, here we will try to examine the relationship between the sex-reproductive system and social institutions.

### **Institutions of reproduction: family, motherhood and childhood.**

The modern world, given the emergence of increasingly totalitarian tendencies, disguised as the protection of one or another category of the population, every year shifts the age threshold of legal capacity, which is not only due to high life expectancy and advances in medicine. At the moment, the social group that is the most unprotected and at the same time subjected to absolutely unthinkable restrictions on all aspects of life is minors. The age of majority in most countries is an indicator of whether a person will receive official permission to exist as a full-fledged unit of society, able to independently and without interference from others to dispose of everything that belongs to him, right down to his own body. With each passing year, one can trace how the age threshold of legal capacity shifts. Age discrimination (institutional ageism) and



omnipresent state control have led to the infantilization of young people in order to keep them longer in the clutches of state institutions and, above all, with the help of the nuclear family, which, unlike the old extended families, is just an addition to other institutions of the system. Children have not the slightest protection against adult representatives of the authorities, and their legal representatives, as a rule, are not interested in anything but control. Statistics show that the main source of violence, and in particular sexual violence, against children is now their own family. Thus, according to the IC of the Russian Federation, in 80 percent of cases sexual violence against children is committed directly by their relatives. The state imposes the family on children in the role of a guardian - the long arms of the state machine, which will gladly hand over their child to other totalitarian authorities if the teenager is "different" from the norms of the system. The state and its institution of family do not consider adolescents as anything other than their property.

The institution of motherhood, against this background, is the institution of forcing women to be both incubators and overseers for the state's human capital, who are obliged and doomed to continue this same role in eternity.

Society relegates minors to a separate "sexless" class whose social inferiority is dictated by the fact that children have not undergone the necessary rituals of gender socialization required in a bisexual gender stratified society. On the basis of this, the concept of "child chastity" was born. Meanwhile, Austrian researcher Ernst Bornemann, who has been studying children's sexuality for the past 30 years, argues that sexual attraction is inherent in children almost from birth. By the age of 7, when a child's brain reaches its normal size, he or she can already experience romantic feelings for peers. The notion that sexual desire is a consequence of puberty is erroneous, attraction is associated with the sensitivity of the genitals and the action of hormones that determine human behavior in the womb. In the book "Earthenoids" by the Japanese writer Sayaka Murata there was a moment when adults caught children engaged in this very business and severely punished, to which the girl, who had been raped by an adult man, indignantly asked why what is allowed to adults is strictly forbidden to children themselves.

Let us consider another sensitive issue not directly related to the rights of adolescents - the issue of state and societal regulation of

adolescents' rights to their bodies and the issue of desire - to better understand the big picture.

The leftists were the first to advocate restricting children from working, marrying or getting married, fighting against child labor with high mortality rates and early marriages, the vast majority of which were forced. For example, in 2001 in Tennessee, three ten-year-old girls became wives of grown men. Recall Truman Capote's novel *Breakfast at Tiffany's*, where it is written in black and white that Holly Golightly married at 14 and had lovers. And in Nabokov's novel "*Lolita*" Charlotte Gaze, who discovered Humbert's diary, does not comment on the fact of his interest in a girl of such a young age and does not sympathize with her daughter - she is outraged solely by the fact that Humbert preferred not her herself.

With the blossoming of feminism in America, the movement for the protection of adolescents came to a new round of development, which has already legislated in many countries the concept of the age of sexual consent and age restrictions on the right to work and obtain economic independence. On the issue of sexuality, however, the views of feminists and conservatives were surprisingly close to each other, as it was these two groups who later demanded that sex education for children be banned in schools, arguing that girls would be easy and corrupted victims. Early theorists of "sexual abuse" repeated the singular tenet that "good girls are not interested in sex."

Once again, the concept of "statutory rape" entered the legal mainstream at the instigation of Americans. This term denotes any voluntary sexual intercourse with a minor person (minors persons) and equates it with rape. If one of the teenagers is under 14 or 16 years old, they are accused of "mutual pedophilia" and often end up with prison terms, which deprives them of their freedom and the right to relations with their peers.

However, already in the 70s there were those feminists in America and Europe who disagreed with the new narratives in society and promoted their own. For example, Shulamith Firestone in her writings described the need for sexual liberation and emancipation of young people, beyond the substitution of notions of freedom with notions of female and child "natural asexuality". In her view, artificial reproduction, taken outside the body, and the abandonment of the nuclear family, should liberate youth both politically and sexually: "Adult-child relationships would develop in the same way as the best

relationships today. Thus all relationships would be based on love alone, untainted by objective dependencies and class inequalities." - she wrote in "Paul's Dialectic." In Europe there were created whole projects of kindergartens, where children were instilled with free sexual behavior, but the projects did not have any success, because it is impossible to instill in a child what is not peculiar to him, as well as to separate him from what is peculiar to him, because children are as different as adults, their sexuality can be different, up to complete absence.

What is particularly revealing against this background is that the attraction of adults and adolescents themselves to pubertal adolescents is not recognized by psychiatry as a pathology. The official argument here is that it is contrary to accepted morality. In the words of Allen Francis, MD: "it is all natural and not a sign of mental illness to experience sexual attraction to pubescent adolescents. But to act on such impulses in our society is a reprehensible offense." However, in countries like Japan, for centuries until the beginning of this century, public morality did not in any way discourage this kind of relationship. Thus, the question of public morality is primarily a question of residual religious attitudes, which in Christian countries are aimed at ideas about the virtue of purity, which for some reason now do not affect "dirty adults". But why are children relegated to a sexless class if gender socialization requires socialization into gender?

We find an interesting passage in Foucault where he writes that society thus compensates for its own depravity by creating within itself an island of childlike purity and purity, protecting this angelic paradise island from itself at all costs, even at the cost of the freedom of the adolescents themselves. Perhaps all people in the post-Christian West intuitively understand that gender and sexuality are deeply repugnant at their core, so modern society tries to "protect" children from gender and gender-marked sexuality, but it only manifests itself in restrictions on the rights to their bodies for a specific segment of the young population, in prison terms and thousands of traumatized people, the trauma of which for the psyche is comparable only to real rape, while other gender markers not related to sexuality are very acute. These days in America, it's finding some very strange forms like "nice transgender girls still aren't interested in sex".

From our point of view, such "good intentions" are deeply hypocritical, because in addition to restricting adolescents in their rights to their own bodies, minors will sooner or later be forced to enter "this terrible world" of so-called "adults", being hardly prepared for it, where the Christian virtues of purity and virginity, which adults have so carefully implanted in children's heads, do not reign. Childhood and adolescence are a form of slavery, the institutionalization of which is ennobled by a reflection on a lost Eden tied to an age that does not really exist.

Recall that Social Sex (gender) is the social expression of binary sexuality as a consequence of binary symbiotic sexual dimorphism. The social expression of sexuality is adopted by undergoing gender socialization (initiation from a child into one of the two social sexes) and is manifested in clothing, relations between the sexes, treatment of children with adults, norms of behavior, etc., representing conditioned reflexes.

Being neither female nor male in terms of social gender, a child cannot be considered an equal and equal member of society. Only a fully completed initiation into gender is an indicator of "maturity", without which access to economic and political freedom is denied. In order to gain rights, you must lose your innocence - this is the ugly logic of our world.

In a gender stratified society, among other things, children in the course of gender socialization project onto themselves the experiences and behaviors exhibited by adults of their sex, as gender socialization demands. The cult of cosmetics and sexy, uncomfortable clothing has literally captivated the minds of the younger generation, gaining tremendous traction. Voluntarily damaging the skin of their face and creating a revealing image for themselves by young girls is a desire to look like what women who have fully undergone gender socialization look like as "dirty adults" so that they are not afraid to live and function not as a handicapped person in the eyes of others.

Social and biological gender impede the liberation of minors no less than women's liberation from reproductive slavery. As long as sexuality is a consequence of the human reproductive system, there will also be many rules, taboos, and heated discussions to follow. Where there is no bisexual reproduction, which would always lead to gender stratification of society, generating rituals of acceptance of the "viciousness" of gender and imposing restrictions on entire

populations, there are no taboos on adolescent relationships, because there are no "dirty adults" and sexuality in its gender-reproductive binary sense, there is no need to create "islands of forced innocence. In nuclear families, the division of social gender roles is stronger and children have less freedom than in communal families with a more complex hierarchical structure. However, in an angelomorphic world, the new communal alliances would be devoid of hierarchical disadvantage. After all, where there is no nuclear family-generated category of childhood, there are no restrictions on the political and social freedom of youth.

"To gain rights, one must lose innocence," the ugly logic of our world insists. "To gain freedom, one must gain innocence," we assert. Only when the islands of purity become a continent of truly pure and sexless angels, where there will be no stratification and coercion, then the whole sex-reproductive totalitarian hierarchy with its moral-mental acrobatics will collapse.

### **Institutions of control: Medicine and school.**

Psychiatric clinics have been used for centuries, being closely linked to the state, to suppress dissenters especially since the 19th and 20th centuries. The concept of "mental illness" was applied not only to people with mental disabilities and severe developmental delays, but also to anyone who exhibited thoughts that were not in line with the government and society. It was this phenomenon that later gave rise to what would later be called "punitive psychiatry" - it was actively used by totalitarian regimes, such as the governments of the USSR and Nazi Germany. In the USSR, there was even a term specifically created to justify the forced treatment of dissenters, "lethargic schizophrenia." Michel Foucault, the French modernist philosopher, having been exposed more than once to attempts to cure his homosexuality, wrote about how humanity's attitude to "madness" changed: from venerating the fools as saints to dehumanizing such people, depriving them of their humanity.

And indeed, if we look at the way society's attitude to those who exhibited atypical behavior changed, it became the least humane after the development of the foundations of psychiatry. Torture was often used, and in some places still is, as a method of treatment. People recognized as mentally ill were easily victimized by the state and its controlled medicine. They were screwed with a corkscrew into their brains, drowned in water and electrocuted, and women were

raped to sedate them. In totalitarian states, mental hospitals were an ideal source not only of cheap labor (at the same time the concept of "occupational therapy" was introduced) but also of test subjects who have no right to complain about the cruelty of doctors.

The definitions of most psychiatric disorders are very vague and subjective, not meeting scientific requirements, and the methods of their treatment often have fatal consequences for the patient. Psychiatry is an instrument of power that wants to subjugate the "sick" (read: inconvenient) person to itself. Foucault also insists that psychiatry in its past and present form is not a science as such. The prescription of "medicines" that supposedly can help is done by means of a not always correct selection, and diagnosis is made solely on the basis of the thoughts and words of the patient. Is it the patient? In psychiatry there is no possibility of making an objective diagnosis. Consequently, it does not meet the scientific criterion and it would be rather erroneous to call this medical trend a science. As an illustrative example, we can cite such a phenomenon: hundreds of thousands of children around the world are diagnosed with ADHD (Attention Deficit Hyperactivity Disorder). The so-called symptoms of this "disease" are present in almost most children. You can be assured by a doctor of its presence, if a child simply does not listen to the teacher at school or shows aggression to peers.

The school is just as much a state institution created to control the youngest and most disempowered members of society. The bodies and minds of students are fully owned by the state from the moment they start school. Before that, the right of control is handed over to their parents. School is heavily medicalized, with the real deterioration of students' physical condition often ignored in many places. However, children in schools are easily sent for medical examinations and check-ups, inquiring without their consent into the details of their lives in relation to the disposal of their bodies. Pupils are forced to undergo a number of procedures against their will - regular blood donations, "victimless crime" checks such as forced alcohol and drug tests, and young girls and young women are subjected to humiliating gynecological examinations to inform the authorities about the likelihood of their having sexual intercourse, including with someone older than them. All these actions train young people to think that their bodies do not belong to them, they belong to medicine and the state.

The public school system is similarly designed for similar

purposes. From a young age, people are taught the concepts of "deviant behavior" and "social norms", for failure to comply with which one can be recognized as mentally unhealthy and forever be cut off from society. The emphasis in school is not on gaining valuable knowledge. School under the mask of socialization of the generation accustoms them to the fact that in adulthood they will always have to obey superior people and institutions, and to obey completely, at the physical level too. The overwhelming majority of school assignments are deliberately templated to show students that the slightest creativity in their work is not encouraged, while at the same time destroying the possibility for them to acquire knowledge anywhere but state educational institutions. At the same time, there is a stigmatization of those who prefer to be educated at home or in a non-public school. Children internalize the narrative that all "healthy" people go to public school, while "crazy" people are relegated to special institutions or home schooling. Most schools require a verified psychiatric diagnosis to transfer a student to home school.

The mental hospital, school, prison, etc. - disciplinary spaces for total control over bodies artificially stripped of signs of soul or life - the disciplinary morgue. Only awareness and firmness of beliefs, understanding why social institutions and those connected with them care about someone's "mental health" and physical condition, can help stop this somehow, at least on a personal level. The angelomorphic movement demands an end to the dictate of state medicine in society, because this phenomenon destroys the very essence of this science, which is designed to treat and save lives, not to maim and subordinate to a gender-stratified system.

**PART THREE.**  
**ANGELOMORPHIC METHODS**

*"Signs of transhumanity: sexlessness, artificial reproduction,  
distributed individuality, and enhancement of bodies with  
implants."*

*FM-2030*



## **ECTOGENESIS AND REPRODUCTIVE TECHNOLOGIES**

The idea of creating an artificial human originated deep in the Middle Ages, and was closely intertwined with alchemy and hermetic philosophy. They, in turn, were often based on Christianity, where there was an interpretation of God as androgynous. Moreover, the very first mention of an artificial man without a specific gender appeared in the European tradition thanks to hermetic philosophy. In the treatises of the alchemists who relied on it, the process of artificial human creation is analogized to the man-made alloying of perfect metals.

As the philosopher Henri Bergson observed, one of the main things that distinguishes man from other animals is the separation of technology from the body. And reproduction is no exception here. Thus, the entire system of reproduction in the world of angelomorphism will be taken outside the body into incubators - artificial wombs. In the artificial wombs, the application of the knowledge accumulated by people will make it possible to deprive mankind of sex forever, and to purify society from the vices of social sex. And now this topic is slowly gaining momentum: there are studies that say that the cost of artificial incubator reproduction (ectogenesis) will be less than the cost of natural childbirth for women. Consequently, the consequences of doing so would similarly be much less.

In 2018, the journal Scientific Reports published a paper that found that with each pregnancy, a mother's telomeres become older than those of her peers without children. This difference was estimated by scientists to be up to a maximum of four to six years. While it is known that telomeres shorten with age in all people, certain phenomena, such as high body mass index (including pregnancy) and high stress, easily accelerate this process. The study also examined women's epigenetic age: a measurement based on analyzing DNA isolated from white blood cells. The results echoed what telomeres showed, and each additional pregnancy was associated with a 0.5 to 2 year increase in intrinsic aging.

On top of all this, incubator breeding invalidates any discussion of abortion. The incubator, unlike a living human female, has no rights or choices. The incubator solves absolutely all the social and

biological problems associated with reproduction. This method is the only one that would help mankind to completely forget what is death in pregnancy and childbirth, what are children with abnormalities, reproductive violence and unwanted pregnancies. At the moment, such experiments are generally recognized by the world community as unethical. However, it begs the question, which is more unethical: allowing many women around the world to die every day for childbearing, or using embryonic material to finally solve the problem of reproduction?

The invasive "artificial wombs" built into men are not bringing the post-gender world closer, but increasing the number of newly pregnant women. A person's gender in society since caveman times has been determined by their reproductive role, and nothing else, regardless of other factors. Therefore, exclusively ectogenesis and the sexless humans thus bred can epitomize a post-gender reality.

Shulamith Firestone, one of the authors of the seminal works of the feminist movement, described in her writings the need to radically solve the problems posed by changing the reproductive organization of society, transferring reproduction to incubators, in order to free women from the need to be biologically determined by their role in society, because female bodily autonomy is in principle incompatible with female reproductive biology. Her "first demand for any alternative system" was "the liberation of women from the tyranny of biology by any means available."

However, despite everything, things are improving: in 2022, the Suzhou Institute of Biomedical Engineering created an "embryo culturing device" based on artificial intelligence. If previously the development of the fetus in the laboratory uterus researchers controlled manually, the Chinese scientists managed to program the world's first smart monitoring system. The system is able to check the indicators of the environment in which the embryo is developing: temperature, the ratio of carbon dioxide and oxygen, and the concentration of nutrients. In 2021, the University of Virginia School of Medicine managed to grow a mouse embryo from stem cells, which began to form a heart and nervous system. That same year, Israeli scientists managed to grow mouse embryos in a kind of incubator. Two other research teams report in the journal *Nature* a breakthrough in creating artificial human embryos. These teams have succeeded in getting ordinary skin cells and stem cells to self-assemble into formations similar to early human embryos.

Hence, such experiments conducted for experimental purposes now end up being quite fruitful. The technology of artificial reproduction has every chance to appear in a finalized form, and then - to begin mass testing. In 2004 in Japan, scientists managed to create a viable cell by fusing two oocytes taken from different female mice, the division of which led to the formation of a viable embryo, which developed into an adult, and which lived longer than normal relatives for 186 days. As the scientists noted in their February 2010 publication in the journal Human Reproduction, all of the resulting female mice were significantly smaller in size and weight compared to normal mice.

Presumably, male genes increase the potential for muscle and skeletal growth in the cub's body, while shortening its life. It has been proven that individuals of all species with less testosterone are more prone to longevity, but this is a genetic issue. It remains to be seen whether time will tell how such an experience will affect and transform humans - but there is every reason to believe that the changes will only be for the better.

# **Reproductive technologies at the heart of Angelomorpha**

## **Preface**

This article is a creative outline, which can serve as a direction for further research work in the future, but is not an independent scientific work, and, accordingly, does not claim to comply with the rules of academic writing. The aim of the article is to briefly review the reproductive technologies required for successful reproduction of *Homo sapiens* and its derivative *Homo angelus* species bypassing the native human sexual system: from somatic cells to a new independent organism. The existing developments in this field will be reviewed, the missing research required for further progress will be emphasized, and a number of technological solutions will be proposed. The need to develop appropriate technologies is sufficiently determined both by purely practical needs and by the ethical and ideological foundations of the Angelomorphy project, and therefore does not require separate consideration in this article. The process of artificial reproduction of *Homo* can be conditionally divided into two technological stages: obtaining totipotent cells on the basis of somatic cells and their subsequent extracorporeal gestation. In the future, with the development of appropriate technologies, these stages can be hypothetically united in a single autonomous replicator, producing the entire process, from taking the genetic material of donors, and up to the completion of gestation. However, due to their technical distinction and for the sake of convenience, we will consider these processes separately.

## **Obtaining totipotent cells**

Totipotent cells are a type of stem cells capable of giving rise to all other types of cells in the body, including cells of extraembryonic structures: mammalian trophectoderm, responsible for the implantation of the embryo and for the formation of the placenta, as well as cells of primitive endoderm, responsible for the formation of the yolk sac. Classical embryonic stem cells are pluri- but not totipotent, unable to give rise to extraembryonic structures. In mammals, only the zygote (fertilized egg) and several first generations of blastomeres formed during its fragmentation possess totipotency. Physical disintegration of the preimplantation embryo, at stages from a few blastomeres to the morula, leads to independent implantation of its fragments and the formation of identical twins

with separate extraembryonic structures (dichorionic diamniotic). Also, characteristically, extraction of a single blastomere from a fission mouse zygote at the stage of 2 or 4 cells and its transplantation into the uterus of a surrogate mother leads to the formation of a new embryo, normal implantation, embryonic development and the birth of relatively healthy fertile offspring<sup>1</sup>. Thus, a single totipotent cell is sufficient to initiate a pregnancy. The question is how to obtain totipotent cells from somatic cells. There are two main ways, each with its own advantages and disadvantages: direct induction of totipotency and in vitro gametogenesis followed by in vitro fertilization.

### **Direct induction of totipotency.**

Technically, the simpler and more direct way to obtain totipotent stem cells from somatic cells is direct dedifferentiation of the latter to a totipotent state. There are well developed techniques for obtaining induced pluripotent human cells from various types of somatic cells, for example, skin fibroblasts and peripheral blood mononuclear cells. A highly efficient and relatively simple method to further dedifferentiate pluripotent cells to totipotent cells was recently developed by a team of scientists from Tsinghua University (Yanyan Hu et al, 2022). They demonstrated that totipotency can be induced by incubating pluripotent cells with a cocktail of three small molecules: TTNPB (a retinoic acid analog), 1-azakenpaulone (a selective inhibitor of GSK3 $\beta$ ) and WS6 (an inhibitor of EBP1 and IKK)<sup>2</sup>. The transcriptomes, chromatin structure, and metabolic markers of such chemically induced totipotent stem cells (chiToTiSCs) were virtually identical to those of embryo stage 2-cell blastomeres. Also, when implanted into a mouse embryo (at the 8-cell blastomere stage), chiToTiSCs showed the ability to give rise to all embryonic tissues as well as extraembryonic structures, the placenta and yolk sac. The ability of chiToTiSCs to independently form a separate embryo, like the blastomeres of the 2-cell stage, has not yet been confirmed, but seems highly likely given the extreme similarity of these cells. Even if such an experiment fails, it should be relatively easy to find the limiting factor and correct it. Thus, this question is practically solved, long the mouse. Scientists from the Guangzhou Institute of Biomedicine and Health (Md. Abdul Mazid et al. 2022) were able to achieve similar results with human cells. Induction of totipotency was achieved by a two-step process<sup>3</sup>: 12 days incubation of pluripotent cells in N2B27-based medium containing activin A, vitamin C, PD0325901 (MEK inhibitor), IWR1

(tankyrase inhibitor), LIF (differentiation blocking cytokine), and low concentrations of EZH2 inhibitors (10nM 3-deazaneplanocin or other concentration of CPI-1205) and histone deacetylases (5nM trichostatin A, or other concentrations of valproic acid or sodium butyrate).

5 days incubation in a similar medium with high concentrations of EZH2 inhibitors (50nM 3-deazaneplanocin) and histone deacetylases (20nM trichostatin).

The transcriptome, epigenetic markers and chromatin structure of the totipotent cells obtained in this way were almost identical to those of blastomeres of the stage 8-cell human embryo (corresponding to the same developmental stage as the 2-cell mouse embryo). These cells also showed the ability to independently form blastocysts (early stage embryos), as well as to differentiate into all types of embryonic tissues and extraembryonic structures (placenta and yolk sac) in an interspecies chimera with a mouse embryo and in a teratoma model. Implantation of these induced cells into the uterus of a surrogate mother could quite possibly result in pregnancy and the development of healthy offspring. Thus, the first human being could be born, formed without actual fertilization, without the participation of germ cells, genetically completely identical to the donor of the gene material. However, with high probability, this experiment will be blocked by any ethical commission of any developed state, and therefore it can be carried out only bypassing the legislation and state structures. The key advantages of the method of direct induction of totipotent cells are its straightforwardness and comparative simplicity, as it does not require long and complex in vitro differentiation processes. Also, the fact that this process completely bypasses the stages of gametogenesis, meiosis and fertilization makes it a truly sexless form of reproduction, which in itself gives it an ideological advantage. The main possible disadvantage of this process is the fact that the embryo created through this process is an exact genetic copy, a clone, of the donor of the genetic material and actually has only one parent. The lack of meiosis and chromosomal recombination would greatly reduce the rate of natural evolution and genetic diversity, which could make populations of such clones extremely vulnerable to infectious disease epidemics as well as to rapid unforeseen environmental changes. Nevertheless, taking into account the aspiration of the Angelomorphy project to eliminate all physiological differences between Homo angelus representatives, the very fact of clonal reproduction may be ideologically desirable (which is left to the judgment of the supreme committee of Angelomorphy). In such a case, the absence of

recombination, given the genetic uniformity of the population, is rather an advantage, as it reduces the probability of loss of heterozygosity (often encountered in inbreeding). The preservation of heterozygosity, even in a genetically diverse population, hypothetically gives individual organisms greater metabolic flexibility and adaptability.

### **In vitro gametogenesis**

An alternative way to obtain totipotent cells from pluripotent cells is in vitro differentiation of gametes, oocytes and spermatozoa, followed by in vitro fertilization and zygote formation. This process has been well studied and successfully put into practice in mice, from somatic cells and up to the production of viable offspring. However, its adaptation to work with human cells still requires lengthy calibration, complicated by ethical and legal constraints. The dependence of the gametogenic potential of stem cells on their chromosomal sex creates additional complexity. Thus, in mice, it has been shown that only XY cells, but not XX or Xo cells, are capable of differentiating into mature spermatozoa. Meanwhile, cells of both genetic sexes, both XX and XY, can be differentiated into mature oocytes<sup>5</sup>. However, XY oocytes grow much worse, showing significantly reduced fertility and chromosomal aberrations. Scientists at Kyushu University (Kenta Murakami et al. 2023) were able to circumvent this limitation by disrupting chromosome divergence in cell culture and purposely selecting cells with X duplication and Y chromosome loss. Thus, they were able to induce a relatively efficient oogenesis from the cells of a male mouse, with the subsequent production of healthy offspring from two fathers<sup>6</sup>. The proto-angelomorph 46XA variant proposed by the author earlier, recognized as the most promising by the management of Angelomorphy, has a unique karyotype different from both the "female" 46XX and "male" 46XY variants. However, in vitro differentiation of fertile oocytes and spermatozoa from induced 46XA stem cells is technically quite feasible. As in the case of direct induction of totipotency, the first step would be to obtain pluripotent stem cells from skin fibroblasts or peripheral blood mononuclear cells from 46XA individuals. Next, the process is very different for eggs and sperm cells: To produce fertile eggs, the A chromosome must be deleted and the X duplicated. For biological reasons, a small proportion of 46XY cells lose the Y chromosome during prolonged culturing. Since the artificial A chromosome is a direct derivative from the Y, a similar

phenomenon is more than likely for 46XA cells. Moreover, the artificial nature of the A chromosome allows the incorporation of a marker to efficiently segregate A-positive or negative cells, by flow cytometry. As shown by Kenta Murakami et al, nine passages of 46XA cells can be sufficient to produce a pure 45XO-culture from them<sup>6</sup>. Similar to A chromosome loss, X duplication is a process spontaneously occurring in a small fraction of cultured cells as a random error during division. The percentage of cells with X duplication can be increased by culturing them with a small dose of reversin (0.02  $\mu$ M - mouse working dose), a mitotic checkpoint inhibitor that disrupts division spindle formation and provokes chromosomal aberrations. Cells with successful X duplication, as demonstrated by Kenta Murakami et al, can be efficiently selected by the expression level of X-linked cell markers, also by flow cytometry<sup>6</sup>. The culture of 46XX cells thus obtained can in turn be used for in vitro oogenesis by ovarian reconstitution. This method has been well established in mice and, in particular, has been used to produce offspring from two fathers. For humans it was also realized, up to the stage of obtaining preimplantation embryos. But further development was not pursued and the embryos were eliminated for legal and ethical reasons. Ovarian reconstitution is the process of reconstituting and maintaining a fragment of healthy ovarian tissue in tissue culture. This requires the co-cultivation of two cell types: germline primordial cells and primordial follicle cells. Both relevant cell types have previously been successfully derived from human pluripotent cells without the use of any human reproductive tissues and their products (Xiaoli Yu et al. 2023). The whole three-stage process of stem cell differentiation, tissue formation and follicle maturation up to the production of mature oocytes took 25 days. Only two products of the natural reproductive system, both of animal origin, were used: bovine ovary extract and pregnant horse blood gonadotropin. Both relevant components were used only as sources of hormones and signaling molecules, and can be further substituted by artificial analogs. Thus, the production of fertile oocytes from blood or skin samples of the 46XA individual is technically feasible today and requires only minor calibration.

The process of obtaining fertile spermatozoa from pluripotent 46XA cells has its own difficulties, but is also quite technically feasible. The method of testicular tissue reconstitution from induced stem cells, similar to that of the ovary, has been successfully implemented for both mouse and human. The method developed for humans allows de novo growth of healthy testicular tissue without using any components of the human or animal reproductive system, but only



due to sequential incubation of differentiated cells with specified combinations of synthetic hormones, vitamins and signaling molecules. In this case, within ~30 days, 5 different cell types were differentiated separately: Leydig cells, Sertoli cells, myoid cells of seminal tubules, endothelial cells and spermatogonia. Then all cell types (except Sertoli cells added in double volume) were mixed 1:1 and incubated for another 12 days until functional testicular tissue producing spermatogenesis was obtained. The formation of postmeiotic haploid spermatids was confirmed by RT-qPCR, immunofluorescence and immunohistochemistry. Formation of mature spermatids was not confirmed but is likely. Moreover, spermatids, including early round stage spermatids, can be successfully used for in vitro fertilization instead of mature spermatozoa. For example, at St. Mother Hospital in Fukuoka alone, 14 healthy human children have already been produced from round spermatids as of 2015. The main obstacle to the use of 46XA cells for spermatogenesis in this way is, of course, the lack of the Y chromosome, which is necessary for the differentiation of both testicular endocrine cells and spermatids. This problem can be easily circumvented by the fact that the artificial A (acrocentric, angelic) chromosome is virtually identical to the Y, and contains all Y-linked genes, except for the master regulator SRY, replaced in it by a cassette overexpressing AMH and a selective marker. In anticipation of spermatogenesis, this cassette can be readily removed from the genome of induced 46XA stem cells and replaced therein with SRY labeled with a different marker, such as red fluorescent protein (RFP), thus restoring a functional Y chromosome. Once spermatogenesis is complete and spermatids are obtained, it will then be important to use the RFP marker on the reconstituted Y chromosome (or other selection methods) to select only 23Y but not 23X spermatids. The latter should be eliminated as they do not allow the desired 46XA phenotype to be restored. Upon completion of selection of 23Y spermatids, or at a later stage, after their fusion with oocytes, SRY can be excised again and replaced with an AMH-expressing cassette, either by CRISPR/Cas9 methods or by recombination system (Sge/Lox or Flp/FRT, for example). Further, flow cytometry targeting the selective marker of the AMH cassette will only select successfully reconstituted 46XA or 23A, but not Y cells. Thus, all of the technologies required to generate fertile sperm from 46XA somatic cells are currently available and require further calibration only to improve efficiency and reduce cost. Upon completion of gametogenesis, in vitro fertilization will induce the development of a totipotent 46XA zygote ready for implantation

into the endometrium of the incubator and further growth. This technique of obtaining totipotent cells is inferior to the technique of direct induction of totipotency in that it is a much longer and more labor-intensive process. Its advantage, however, is that it allows artificial recombination of genetic material between sexless 46XA-angelomorphs. This form of reproduction is essentially sexual, but takes the sexual aspect outside the bodies of the angelomorphs, allowing them themselves, while remaining sexless, to take full evolutionary advantage of sexual reproduction. The ethical aspect of this technology is left to the Angelomorph committee. In a society of genetically homogeneous clones, it will be useless and rather even harmful, for, when the latter are crossed, it will inevitably lead to a gradual loss of heterozygosity and the effect of inbreeding. However, if preservation of genetic diversity of the angelomorph population is chosen as desirable, this technology, on the contrary, will be extremely useful for preservation and multiplication of diversity. Of the many existing options for obtaining totipotent cells, the author proposes here and discusses only two that seem most promising - direct induction of totipotency and in vitro gametogenesis. Both of them ultimately lead to the production of a preimplantation embryo. Further, to test the performance of the respective technologies, the resulting embryos could be implanted into surrogate mothers. However, the ultimate goal of this project is to completely disconnect the reproductive process from the natural reproductive apparatus. For this reason, as well as for more accessible testing and further optimization of methods for obtaining embryos, the technology of their extracorporeal gestation, from the preimplantation stage to the state of an independent organism, is extremely important.

### **Extracorporeal gestation**

While various techniques for obtaining preimplantation embryos have been successfully developed for both mice and humans, the technology for their in vitro nurturing still lags far behind. To this day, no mammal has been fully cultured from the preimplantation stage outside the uterus. All existing research is limited to two areas:

- Life support of premature animal embryos (from an age corresponding to the 22nd week of human gestation).
- Short-term culturing of embryos at early stages, under non-physiologic conditions that limit their further development and survival (from embryonic day 5.5 to 11.5 in the mouse).

Due to the depressing lack of scientific works in this direction,

everything written below is speculative and requires further testing. It is known from observations in humans and animals that the preimplantation embryo does not need to be in the uterus for either implantation or normal development. The example of ectopic pregnancy demonstrates that, when the preimplantation embryo enters the abdominal cavity, the villi of its trophoblast are able to embed themselves in the mucosa of various tissues and organs, including the kidneys, ovaries, liver, bladder, and peritoneum. Moreover, ectopic embryos, with adequate blood supply, show normal development. At least three cases of healthy children born from ectopic embryos have been documented. Thus, the introduction of an embryo into a layer of lactating cells grown in tissue culture also seems quite likely. Despite the embryo's seeming "indiscriminate" choice of cells for introduction, hormones and signaling molecules secreted by the decidual membrane (induced endometrium) into the blood of the pregnant female may be important for both its invasion and further development. Therefore, it is logical to use human endometrial cells as nursing cells. Since the latter are absent in 46XA-angelomorphs, for the obvious reason of lacking a uterus, these cells will have to be induced from stem cells. Fortunately, a protocol for efficient induction of endometrial fibroblasts, and even activated decidual sheath cells, from human stem cells has already been successfully developed<sup>11-12</sup>. Part of their induction process is the activation of AMH receptor expression, and AMH signaling appears to play some role in this process. Therefore, the use of 46XA cells to derive endometrial tissue from them may require prior deletion of the A chromosome, or its AMH-overexpressing cassette (ironically, this cassette was added precisely to avoid uterus formation in 46XA individuals)<sup>11</sup>. The techniques required for this have already been described in the section on in vitro gametogenesis. It is important to note that the cells of the artificial decidual shell of the incubator do not have to be genetically identical to the cells of the embryo growing in it, and thus they can be significantly edited by genetic engineering methods, and their source (stem cell culture) can be preserved and reused. In later stages of gestational technology, the induced endometrial cells may well be completely replaced by some artificial cell type expressing all the necessary hormones and signaling molecules, but very different genetically. However, as long as the necessary list of requirements for functional decidual sheath cells remains unclear, we should start by reproducing them as accurately as possible. Also, with the subsequent development of technology, a desirable quality is self-assembling tissue, minimizing the need for external intervention, for this will

cheapen the technology and simplify the gestational process. For starters, however, the correct three-dimensional structure of artificial tissue may be easiest to reproduce by 3-D bioprinting. In at least a few studies, 3-D-printed sections of endometrium implanted into a damaged rat uterus have demonstrated the ability to support implantation and normal embryo development. Notably, in the first case, human tissue was implanted into the rat, confirming that there is no need for a strict genetic match between the decidual membrane and the embryo growing on it.

And so, the basis for the design of a hypothetical gestator is proposed to make a three-dimensional tissue culture of induced cells of the decidual membrane, where the implantation of the embryo will take place. Further, it is necessary to provide gas exchange and nutrition of the implanted embryo, as well as the excretion of its waste products. It is important to note that the circulatory systems of the mother and the embryo are not directly connected. Instead, the numerous, blood vessel-rich villi of the chorion (derived from parts of the trophoblast and yolk sac of the embryo) embed themselves in the maternal blood-filled lacunae of the uterine decidual membrane, exchanging nutrients, gases, hormones, signaling molecules, and metabolic products with it by controlled diffusion across cell membranes. Thus, the embryo has its own closed circulatory system, which does not need to be invaded directly. Instead, it is necessary to support blood circulation, gas exchange, and metabolite efflux in the tissue culture of the decidual membrane. This requires the formation of numerous blood vessels in the culture - vascularizing it. To date, a number of techniques for vascularization of three-dimensional tissue cultures have been developed, the most promising of which for vascularization of large in vitro constructs are two: direct bioprinting of vessels and casting along the fiber (wire molding). There are a number of techniques for direct printing of vessels that allow flexible customization of their width, direction, and architecture. For example, a three-dimensional lattice of hollow tubes of water-soluble hydrocarbon glass can be printed before the fabric itself is printed. Tissue carrying activated endometrial (decidual sheath) and endothelial (inner wall lining) vessel cells can then be printed around such a matrix. Once the printing is complete, running the blood substitute through the grid tube system causes it to dissolve completely within a short time (minutes). At the same time, endothelial cells spontaneously form vessels around the lumen left by the lattice tubes. This method has shown its effectiveness in recreating and in vitro vascularization of rat liver tissues, and is likely

to be equally effective for vascularization of the gestator sheath. An even simpler method of casting along a fiber involves printing tissue around the fiber from steel or other inert material, followed by extraction of the fiber. In this process, endothelial cells form blood vessels in the lumen left by the fiber. The disadvantage of this method is that it does not allow such a precise control of architecture and branching of vessels as, for example, soluble lattice. Its main advantages are technical simplicity and low cost. Endothelial cells necessary for vessel wall formation can be obtained with high efficiency from pluripotent stem cells using a relatively simple protocol.

Further, to ensure adequate gas exchange and nutrition for both the decidual tissue itself and the embryo implanted in it, the tissue would need to be connected to an external circulation system and filled with a medium capable of efficiently transporting oxygen and carbon dioxide. Donor blood could be used to provide gas exchange, but it would then need to be purified from the donor's white blood cells to prevent damage to the tissue culture by his immune system. There are several simple and effective methods of purifying blood samples from leukocytes, among which, for large volumes of blood, their filtration through membranes for leukodepletion is the best. A significant disadvantage of donor blood is the short life span of red blood cells (~120 days on average), requiring its regular replacement. Also, donor blood is a potential source of infections that are extremely destructive to a tissue culture devoid of immune system. Therefore, the use of sterile and easily replaceable artificial blood is preferred. Currently, there are several highly effective classes of blood substitutes capable of carrying oxygen and carbon dioxide. Two classes seem to be the most promising among them: hemoglobin-based and perfluorocarbons. Perfluorocarbons are hydrophobic chemically inert compounds whose physical properties endow them with exceptional gas solubility. On the basis of aqueous emulsions of perfluorocarbons a number of highly effective blood substitutes have been produced, some of which are actively used in the clinic (Perftoran/ Vidaphor™, Oxygent). Due to its relatively low manufacturing cost and high stability, artificial blood based on perfluorocarbon emulsion may be a good choice for early gestational generations. The three main disadvantages of organofluorocarbon compounds are: thermodynamic instability of emulsions leads to gradual particle sticking and particle size growth, emulsifying agents are potentially toxic to cells and perfluorocarbon biosynthesis is not possible. The problems of low thermodynamic stability and toxicity

of emulsifying agents are largely solved by replacing chemical emulsifiers with the dissolution of organofluorocarbons in albumin. As natural protein carriers of hydrophobic molecules such as steroid hormones and vitamin D, albumin readily binds to perfluoroorganic compounds. In this case, the dissolution of perfluorocarbons in albumin provides their stable and dosed transport through the bloodstream, while preserving gas exchange functions. The inability to biosynthesize perfluorocarbon compounds is not a problem for early gestator models, but requires the involvement of outside chemical industry to keep them running. The autonomy of later models could be increased by replacing organofluoride particles, for example, with artificial cells secreting hemoglobin ectosomes. Already existing blood substitutes based on so-called "artificial erythrocytes" - hemoglobin encapsulated in liposomes or polymeric particles, have shown qualities comparable to those of organofluoride blood substitutes. However, they are inferior to organofluorine compounds in stability, and their production is more expensive.

In addition to gas exchange, blood circulating through the artificial decidual sheath of the gestator should provide the gestational tissue and fetus with all necessary nutrients, vitamins, hormones and trace elements, as well as have buffering and bactericidal properties to maintain physiologic pH and prevent infections. In mouse embryo culture experiments, a combination of 25% Dulbecco's modified Eagle's medium (DMEM), 50% rat serum and 25% human cord blood serum supplemented with GlutaMAX ( L-glutamine,) HEPES buffer, glucose, and antibiotics (penicillin/streptomycin) supports growth and seemingly normal embryo development at least through the first half of gestation (until embryonic day 11). Remarkably, the xenogeneity of both serum sources with respect to the mouse embryo indicates the low species specificity of the growth factors required for its development. The use of animal and even more so human serum, however, makes the technology less accessible and also poses the risk of contamination of the tissue culture with pathogens. Moreover, the need for human cord blood for the medium of the original gestator requires its extraction from reproductively competent individuals, whose existence contradicts the ideological foundations of the Angelomorphia movement. Therefore, the blood serum needs to be further replaced with an artificial analog. Fortunately, further experiments with human embryoids (structures that largely mimic embryos) have shown that cord blood serum can be completely replaced with a cocktail of synthetic hormones and growth factors for their growth. The medium successfully used by scientists at the

Weismann Institute (Bernardo Oldak et al. 2023) to culture human embryoids at early stages of development included:

- 50-80% DMEM/F12, a standard cell medium.
- 20-50% temperature-inactivated filtered fetal bovine blood serum\*.
- 1 mM sodium pyruvate.
- 0.5% CMRL medium (source of vitamins and nucleosides).
- 1 mg/mL D(+)-glucose monohydrate.
- 1 mM GlutaMAX.
- 1% penicillin/streptomycin.
- 1x ITS-X (commercial solution of insulin, transferrin, selenium, and ethanolamine).
- 8 nM B-estradiol.
- 200 ng/ml progesterone.
- 25  $\mu$ M N-acetyl-L-cysteine.

\*Fetal bovine serum (FBS) seems to be a problematic component, but it is important to note that it is extremely widely used in tissue and organ culture, and therefore is probably used in this mixture not as a component of special importance, but as a standard choice. A large number of artificial substitutes for FBS exist and are available. Thus, its replacement should not be a major problem. Moreover, even if it proves to be indispensable in the early stages of gestational technology, the main advantage of the above recipe is that there is no need to use human reproductive components such as poorly available and expensive cord blood.

A mixture of a similar medium with a perfluoroorganic component, such as perfluorodecalin-saturated albumin, may be an ideal blood substitute for nourishing the tissue culture of the decidual membrane and the embryo growing in it. In case of its low efficiency, further optimization of the composition of the medium can be achieved experimentally, as well as by detailed analysis and reproduction of the blood composition of human females at different stages of their natural pregnancy.

Further, the tissue culture should be connected to an oxygenator, a pump pumping synthetic blood, a sensor controlling its gas composition and a tool for replacement/renewal of its components. The premature infant life support system developed by surgeons at the Children's Hospital of Philadelphia (Emily A. Partridge et al. 2017) can be used as a basis. In the case of the latter, however, there is no

pump, and the sensor and oxygenator are connected directly to the mature fetus' circulatory system. Since, in the case of artificial gestation, the fetal circulation remains closed and separate from the gestator/decidual circulatory system, circulation within the latter requires the use of a pump. The circuit containing pump, sensor and oxygenator should be connected directly to the vascular network of the decidual tissue culture. Regular nutrient renewal of the medium and removal of metabolites from the medium will also be required. The simplest solution may be its direct regular replacement with fresh medium. This method, for the sake of simplifying the development and gestation processes, is recommended for early working models. Later on, a more rational option would be to develop an automated system for filtering and supplying fresh metabolites (artificial kidneys). Another critical parameter will be to maintain physiologic temperature (~37C) inside the gestator system. However, this task is rather trivial and therefore does not require separate consideration.

## Conclusion

As can be seen from the above, a number of technologies for in vitro induction of totipotent cells (early embryos) have been successfully developed and applied both for animals and humans. In this case, viable animals have been obtained from artificially induced germ cells, in particular healthy offspring from two male mice. The lack of similar results with human embryos has more to do with legal constraints than technical ones. Moreover, all the technical prerequisites for the development of extracorporeal gestation technology also already exist. However, the technology itself, to this day, has not been realized for either humans or animals. The author of this work modestly hopes that his review of existing developments, technological limitations, as well as possible ways to solve them, can serve as a roadmap to its realization, both for scientists of the Angelomorphy movement, and for all outside experts who are not indifferent to the idea of artificial reproduction. The author thanks the members of the Angelomorphia committee for their attention to his work and providing him with a platform to host it, and wishes the project maximum success in the future. Those united by common aspirations should stick together.

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## **Transpersonal neurointerfaces: neuroisocracy and neurocommunication**

The defining differences between angelomorph society and human society are:

- Sexlessness. It is achieved due to the genetic difference between the bodies of angelomorphs and human bodies.
- Neuroisocracy. Achieved through the introduction of neuroimplants into the bodies of angelomorphs at the embryonic stage of their development.

The first of these differences was the subject of our ally's post "Angelomorph I", Prototypes". In the same post, I will try to address the details of the second point.

Fully functional neural interfaces of angelomorphs

Angelomorph embryonic development takes place in a specially designed artificial incubator, rather than in the body of a female individual. This opens access to various effects on the embryo, in particular, to continuous MEMS-manipulations with individual cells of its body. With sufficient speed and care, it is possible to install the necessary intraneural electrodes into individual neurons throughout the brain without destroying the functionality of the nervous system.

The number of electrodes required is quite large. However, in an adult angelomorph, as in an adult human, the number of neurons hardly changes during life, and at the time the interface is implanted on the embryo, there are several years to work with[1]. In addition, the clock frequency of the brain is very low, so the amount of information transferred per second would also not be difficult.

Another nuance is that the electrodes must be made of a material suitable for placement in brain tissue that does not cause problems with injury, infection, or rejection during use. Even specially grown electrode cells from angelomorph stem cells could be such a material.

At the opposite end of the neurointerface system to the electrodes, a connector must be placed to connect all electronic devices separable

from the body of the angelomorph, whether they be communication devices to provide neuroisocracy or devices that expand the abilities of the individual.

Neurointerfaces of today

Currently, there are dozens of designs of non-invasive neurointerfaces freely available for various household needs[2]. These devices are a helmet or vein with one or more electrodes measuring the activity of a whole cortical area through the thickness of soft tissues of the head. The power and dimensions of some of them reach grotesque values[3]. In addition, formally speaking, any medical electroencephalograph is also a neurointerface.

However, such quick-release neurointerfaces cannot provide precise access to individual neurons, work only read-only, and, most importantly, do not correspond to the ideal of angelomorphism that a neurointerface is an inseparable natural part of the body.

The real predecessors of angelomorph neural interfaces are devices being developed by startups Paradomics and Neuralink. The number of electrodes in them is measured only in tens of thousands instead of the necessary billions, but in future versions there are reasons to expect an increase in parameter values, similar to Moore's Law.

The habitat of angelomorphs. Microscale

Neurointerfaces angelomorphs will be able to cause sensory images, affecting the visual and auditory zones of the cerebral cortex. Therefore, devices whose main purpose is to affect the body's senses, such as digital screens or audio systems, will become highly specialized archaics. A similar situation will occur with control systems that do not require muscle power. On the other hand, sensors and control systems whose use is not limited to or does not involve working with electrical voltages at specific points, such as a weather vane or a vehicle steering wheel, will still be relevant.

Neural interfaces will also make it possible to dispense in everyday life with many of the words of language for sensory images, such as the names of colors or sounds. After all, it is much easier and more precise to transmit sensation directly.

Muscle control via neural interface opens up a separate area of

possibilities. Such post-session will eliminate the need to train many skills manually, as well as reduce the "human factor" of angelomorphs.

With sufficient computing power, neural interfaces can also calculate the state of the brain in the coming moments and induce it forcefully. This method can be used for periodic short-term acceleration of the brain by several times.

The habitat of angelomorphs. Macroscale

The neurointerfaces of angelomorphs will affect the relationships between members of their society. In human society, much of the conflict arises from the fact that different human individuals have had different sensory experiences in their past. One person cannot fully visualize what another has seen and felt, and for that reason cannot understand their motivation. Angelomorphs would be devoid of this disadvantage.

In addition, the neurointerfaces of angelomorphs will allow for each member of society to be chosen to be the most similar to them out of the millions[4] living on the planet.

Nevertheless, all these modernizations do not mean a transition to some absolute ideal. Angelomorphization is a never-ending process, and neural interfaces are only one of the first steps. For example, learning new skills is the building up of new neural connections, which is not just a matter of seconds of electrical action on neurons, and will still require a lot of conscious work.

## Notes

1. Angelomorphs develop in the hatchery until they are nearly adults.
2. <https://habr.com/ru/companies/neuronspace/articles/262357>
3. <https://www.kernel.com>

# **HOMO ANGELUS, THE PURE BEING OF THE NEW CENTURY**

## Preface

This article is a creative outline, which can serve as a direction for further research work in the future, but is not an independent scientific work, and, accordingly, does not claim to comply with the rules of academic writing. The aim of the paper is to find an optimal design for a sexless subspecies of the Homo sapiens species, Homo sapiens angelus, based on a minimal number of genetic changes. The only current requirement for this design is to maximize the reduction of the sexual apparatus, sex characteristics, and sex differences between individuals of the new subspecies, while maximizing the preservation of viability and biological functions unrelated to the sexual system. The development of organs and technologies to support direct transmission of thought-images, i.e. telepathy, which is also one of the key tasks of the project "Angelomorphy", is not considered within the framework of this article, for lack of space, because of the extreme technical complexity of this task, as well as for the sake of maintaining modularity and, accordingly, flexibility of the work carried out within the project. In the following text, a brief but capacious selection of mutations that seem to be the most optimal will be analyzed. Mutations will be evaluated by the degree of reduction of sexual traits, the number of side effects, the complexity of implementation and the potential complexity of incubator breeding of mutant individuals. Let's get started.

## 46XY, $\Delta$ SRY

### Mechanism:

In hemizygotes on the X chromosome (karyotype 46XY), primordial gonads cannot develop into ovaries because this requires twice the expression level of a number of X-linked genes (XCI-escapinggenes). The developmental pathway into testes is the only pathway left to them. The SRY gene is required for their development towards the testes. Knockout (deletion) of this gene in an embryo with a karyotype of 46XY leads to a stop in the development of primordial gonads and their degeneration into undifferentiated connective-tissue strands devoid of endocrine and reproductive functions. Deficiency of sex hormones and other factors secreted by the gonads during embryonic development disrupts the formation of the sexual system, forming a unique intersexual phenotype.

## Adult phenotype:

Female-type external genitalia. Tall stature (slow during adolescence, but may continue into the 40s). Eunuchoid physique. High voice (not subject to mutation at puberty). The brain is not subject to both intrauterine masculinization and feminizing changes at puberty. The second, adolescent peak of synaptic pruning is flattened: during brain maturation, the brain retains significantly more neurons and synapses than normal adolescents of either sex, but the white matter of the brain is less susceptible to myelination. This may suggest greater flexibility of thought, better associativity, less tendency to develop schizophrenia, but also greater tendency to synaesthesia and autism spectrum conditions, and lower overall thinking speed (not directly tested). It is hypothesized that there may be better preservation of childhood talents in adults. Intelligence is fully preserved, but reaction speed and spatial reasoning ability are somewhat reduced relative to males, while verbal intelligence, verbal-logical and iconic reasoning abilities are increased. Emotional lability and introversion are characteristic. Dependence on authority figures and the need for social interactions are reduced. There is some infantilization of emotional reactions. Libido is severely reduced. The capacity for sexual arousal and response (including orgasmic experiences) is preserved, but the threshold for arousal is severely elevated. The Bartholin glands are atrophic. Secretion of vaginal lubricant is severely reduced, which can make natural intercourse painful and traumatic. Breast development is absent. The hair growth line on the head is even, female-type. Hair on the face is absent, on the body is practically absent, there is rare hair in the axillae and on the pubis (cup-shaped, female type). The skin is dry, sebum production is severely reduced. Sweat glands are predominantly eccrine (apocrine atrophic). Sweat is poor in organic matter and has a faint odor. Puberty is subdued but still present: reduced to slight emotional swings, slight increase in sweat odor, and the appearance of sparse pubic and axillary hair as described above. The individual is not susceptible to androgenic alopecia and acne. Physical strength is intermediate between female and male. Muscle mass is reduced. Bone density and strength are highly reduced relative to both male and female. Immune system is highly active in comparison with male, but inferior to female. High resistance to infectious diseases and a number of forms of cancer is characteristic. The need of the body in food (calories) is reduced both in relation to male and female (per kg. of body weight), but appetite is increased. Life expectancy under favorable conditions is normal female (individuals are able to live to

90 and more years), but stress resistance is reduced. Sexual glands are completely absent. The main sex hormones are androstenedione and estrone, and levels of both are relatively low. Testosterone and estradiol are produced throughout the body in negligible amounts. Of the internal reproductive organs, the uterus and fallopian tubes are present (underdeveloped). The menstrual cycle is absent. The individual is capable of carrying offspring as a surrogate mother in the presence of appropriate hormonal therapy.

#### Pros:

- Simple design (lower risk of something going wrong)
- Complete absence of sex glands.
- Mutation is easy to introduce (in particular through a viral vector).
- In the laboratory, it is relatively easy to obtain both sperm and eggs from the somatic cells of an individual for IVF and subsequent incubator breeding.
- The phenotype is well studied and its manifestations are easily predictable.

#### Cons:

- The mutation is only compatible with a 46XY karyotype, the "male" chromosomal sex.
- Uterus and fallopian tubes are present.
- Smoothened puberty (adrenarche), adult pubic and axillary hairline are still present.

46XY\*

, ΔSRY CMV-AMH OE (46XA)

#### Mechanism:

Minor optimization of 46XY, ΔSRY design will prevent individuals from developing fallopian tubes and uterus. In standard 46XY individuals, development of the corresponding structures is blocked by gonadal secretion of anti-müllerian hormone (AMH). In 46XY, ΔSRY, their development is almost a direct consequence of the desirable trait, the absence of gonads. However, if the AMH gene under the control of a



permanently active promoter is inserted in place of the deleted SRY in the Y chromosome, all cells of such an embryo will secrete AMH. It has been previously demonstrated in mice that ubiquitous overexpression of AMH causes no apparent harm to important bodily and cognitive functions of the animal and, moreover, prevents the development of the uterus and fallopian tubes in female mice. A similar result is expected in human embryos.

Adult phenotype:

Practically identical to that of 46XY,  $\Delta$ SRY. Unlike the latter, due to widespread overexpression of AMH, individuals lack uterus and fallopian tubes.

Pros:

- Relatively simple design.
- Complete absence of sex glands.
- Absence of uterus and fallopian tubes.
- Under laboratory conditions, it is relatively easy to obtain both sperm and eggs from the somatic cells of an individual.

Cons:

- The mutation is only compatible with a 46XY\* karyotype.
- Introducing the mutation would require a new gene to be inserted into the Y\* chromosome, and it would be hard to fit into a conventional viral vector (HSV can still be used).
- Smoothened puberty (adrenarche), adult pubic and axillary hair loss are still present.

\*Note: the inability to modify embryos carrying the 46XX karyotype in the manner described above is an unfortunate disadvantage. However, the identity of successfully modified individuals to the 46XY karyotype and corresponding chromosomal sex is also in question. One of the key genes defining the Y chromosome is SRY. As part of the above modification, this gene is not only deleted, but also its chromosomal locus is replaced by a cassette expressing transgenic AMH. Thus, the modified chromosome differs from the original Y chromosome both in its key functions and structurally. On this basis, it does not make sense to consider it a Y chromosome. Instead, it seems legitimate to speak of a derivative Y, a synthetic A chromosome, where the letter A corresponds to the structure of the new chromosome (Acrocentric) as well as its functions (Asexual or Angelic). Thus, the karyotype of modified individuals can be written as 46XA, which defines them not only as gonadally, endocrinally and phenotypically, but also chromosomally sexless.

#### 46XX/XY, $\Delta$ LHCGR & $\Delta$ FSHR

##### Mechanism:

LHCGR and FSHR are two key gonadotropin receptors expressed primarily by cells of the sex glands. Gonadotropins in both sexes control the secretion of hormones by the sex glands. In their absence, the gonads are unable to secrete hormones and develop properly. Deletion of gonadotropins themselves from the genome of an individual will not affect its embryonic development, because during gestation, a significant portion of them is provided by the maternal body (also, deletion of CG from the genome of the embryo will make its carrying impossible, due to its inability to support the survival of the maternal corpus luteum). Deletion of gonadotropin receptor genes, rendering the embryo's tissues insensitive to the latter, however, allows it to survive and develop normally, with the exception of the sexual system. Deletion of both receptors results in the complete inability of the gonads of both karyotypes 46XX and 46XY to gametogenesis and secretion of steroid sex hormones. However, the gonads are not completely reduced, and individuals with the 46XY karyotype retain the ability to secrete anti-müllerian hormone (AMH).

##### Adult phenotype:

Virtually identical to that of 46XY,  $\Delta$ SRY. Unlike the latter, 46XY individuals lack uterus and fallopian tubes due to preserved secretion of anti-müllerian hormone (AMH). Individuals of both karyotypes have

underdeveloped atrophic gonads in the abdomen, which are capable of degenerating into cancer.

Pros:

- Suitable for conversion of both 46XX and 46XY individuals, erasing most of the physiological differences between them.
- 46XY individuals lack a uterus and fallopian tubes.
- The mutation is still relatively easy to introduce (particularly through a viral vector).

Cons:

- Individuals of both karyotypes retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- Uterus and fallopian tubes are still present in 46XX individuals.
- A relatively complex design requiring the removal of two independent genes.
- It is extremely difficult to induce germ cells from the somatic cells of individuals in the laboratory because they are completely insensitive to the effects of all gonadotropins.
- Smoothened puberty (adrenarche), adult pubic and axillary hairline are still present.

46XY,  $\Delta$ LHCGR

Mechanism:

In individuals with 46XX karyotype, the LHCGR and FSHR receptors are partially interchangeable, such that deletion of either receptor, while retaining the other, does not lead to complete atrophy of the sex glands. In 46XY individuals, however, LHCGR plays a key role and its deletion leads to complete atrophy, being phenotypically identical to the double knockout of  $\Delta$ LHCGR &  $\Delta$ FSHR.

Adult phenotype:

Identical to that of 46XY,  $\Delta$ LHCGR &  $\Delta$ FSHR.

#### Pros:

- Absence of uterus and fallopian tubes.
- Simple design (lower risk of something going wrong)
- Mutation is easy to introduce (particularly through a viral vector).
- The phenotype occurs in nature, is well studied and its manifestations are easily predictable.

#### Cons:

- Individuals retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- The mutation is only compatible with the 46XY karyotype, the "male" chromosomal sex.
- In vitro, it is relatively difficult to induce sex from somatic cells of an individual (but easier than from  $\Delta\text{LHCGR}$  &  $\Delta\text{FSHR}$  cells)
- Smoothened puberty (adrenarche), adult pubic and axillary hairs are still present.

46XX/XY,  $\Delta\text{LHCGRSRY}$  KI

#### Mechanism:

Regardless of chromosomal typing and the presence of a Y chromosome, the presence of the SRY gene alone is sufficient to block ovarian development and redirect the development of the embryo's primordial gonads toward the testes. The LHCGR gene is essential for testicular development and function. If SRY is introduced into the genomic locus of

LHCGR on the second chromosome, replacing the original gene, then in both karyotypes, 46XX and 46XY, the primordial gonads will follow the path of testicular formation, but will stop developing due to the lack of LHCGR necessary for the functioning of the latter. Both karyotypes, 46XX and 46XY, will develop gonads similar to those of 46XY,  $\Delta$ LHCGR, completely unable to secrete steroid sex hormones, but secreting anti-müllerian hormone (AMH).

Adult phenotype:

Both karyotypes, 46XX and 46XY, have a phenotype identical to that of 46XY,  $\Delta$ LHCGR.

Pros:

- Suitable for conversion of both 46XX and 46XY individuals
- Virtually no phenotypic differences between 46XX and 46XY individuals.
- Absence of uterus and fallopian tubes.
- Comparatively simple design.

Minuses:

- Individuals retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- It is relatively difficult to induce gonads from somatic cells of individuals in the laboratory (but easier than from  $\Delta$ LHCGR &  $\Delta$ FSHR cells)
- Introducing a mutation would require a new gene to be inserted into the 2nd chromosome, and would be hard to fit into a conventional viral vector (HSV can still be used).
- Smoothened puberty (adrenarche), pubic and axillary hair in adults are still present.

46XX/XY, CYP17A1T70A, T72A, S258A, S507A & CytB5W27X

Mechanism:

CYP17A1 is a dual-acting enzyme involved in steroidogenesis as 17-alpha hydroxylase and 17, 20-lyase. The 17, 20-lyase activity of CYP17A1 is critical for the synthesis of all members of the two major classes of sex hormones, androgens and estrogens. The 17-alpha hydroxylase activity of CYP17A1 is required for the synthesis of glucocorticoids, so deletion of this gene leads to rapid development of severe Addisonism and death. Instead, however, it is possible to edit the protein and its partners so as to disable its 17, 20-lyase activity while fully retaining 17-alpha hydroxylase activity. The 17, 20-lyase activity of CYP17A1 depends on its interaction with cytochrome b5 as well as its phosphorylation at four key sites, at threonines 70 and 72 and serines 258 and 507. Proposed:

- Replace the amino acids at key points with alanine (alanine scanning method, preserves the structure and usually the activity of the protein by disabling phosphorylation).

- Replace native cytochrome b5 with a W27X mutant unable to interact with CYP17A1.

As a result of the above manipulations, it is expected to produce a viable individual whose body is completely incapable of synthesizing androgens and estrogens.

Adult phenotype:

Very similar to that of 46XX/XY,  $\Delta$ LHCGR &  $\Delta$ FSHR. Unlike the latter, adults completely lack any visible signs of puberty. There is a complete absence of body hair. All estrogens and androgens are absent. The main sex hormones present are gestagens: hydroxypregnenolone and hydroxyprogesterone.

Pros:

- Suitable for conversion of both 46XX and 46XY individuals, erasing most of the physiological differences between them.

- 46XY individuals lack a uterus and fallopian tubes.
- There is a complete absence of secondary sexual characteristics, body hairiness, and visible puberty.
- In the laboratory, it is relatively easy to produce both sperm and eggs from the somatic cells of individuals.

#### Cons:

- Individuals of both karyotypes retain underdeveloped gonads, requiring surgical removal and posing a risk of cancer.
- In 46XX individuals, the uterus and fallopian tubes are still present.
- Complex design that has never been fully tested (would require calibration and a lot can go wrong).
- Introducing a mutation would require not deletion but replacement of two genes - impossible to fit the necessary gene material into a conventional viral vector (HSV can still be used).

#### Conclusion

In the process of preparing this feature article, a large number of mutations that could potentially block the development of the embryo's sexual system and produce a sexless phenotype were considered. A large proportion of them were rejected due to either excessive technical difficulty or devastating side effects (as in the case of  $\Delta NR5A1$  and  $\Delta CYP17A1$  variants). The six most promising mutations have been listed and discussed in detail above. Of these, from the author's point of view, the 46XA variation appears to be the most promising, both in purely practical and ideological terms. Practical advantages of this variant lie in the comparative simplicity of its technical implementation and distribution via viral vectors, as well as in the achievement of maximum reduction of the sexual system and complete absence of internal genital organs (glands and reproductive tract), with a minimum number of side effects. An additional ideological advantage is the possibility to speak about the uniqueness of the karyotype of these individuals, the "sexless" chromosome set 46XA, as opposed to the female and male variants, 46XX and 46XY, respectively. Based on the above, the author makes a recommendation to use 46XA individuals as a base for further design of angelomorphic organisms. The author thanks the members of the Angelomorphy Committee and personally Irria Bepolova for attention to his work.





## **ANGELIZATION AND PURIFICATION**

Purification is a process consisting in the complete transformation of the bodily and spiritual aspects of the adept to a state in its essence similar or identical to the angelomorph, in which, in particular, the adept renounces sex, gender, and attachments to the old world, surrendering his body to the modification consisting in the biological reversal of somatic and psychological puberty.

Purification is an idea and practice that carries with it the Gnostic idea of the realization of pure consciousness into form, the annihilation of form created by blind will, theosis of the flesh by genetic engineering. The purification of the flesh is not only the elimination of sex, it is also the transformation of "nature".

For AMAB (assigned male at birth), the easiest method to achieve the goal is surgical removal of the sex glands through a standard castration procedure, with the risks including only bleeding from improperly performed vascular ligation. An alternative is elastration, a technique consisting of tugging the testicular blood vessels with an elastic rubber ring, killing the tissue by hypoxia, after which it mummifies and falls off within a few weeks, leaving scar tissue at the site of contact, or injection of calcium chloride solution in ethanol into the testicles, which has worked for animal castration and in some cases has worked on humans.

In AFAB (assigned female at birth), unfortunately, the first two methods are difficult/impractical due to the location of key hormone-secreting organs in the body cavity, surgery on which carries much greater risks. Instead of direct surgery, which is not available to many people, radiosurgery, i.e. damage to organs by targeted ionizing radiation (<https://en.wikipedia.org/wiki/Radiosurgery>), or targeted delivery of cytotoxic drugs to target organs, which can be done by chemical

(<https://pubs.rsc.org/en/content/articlelanding/2021/nh/donho0605j>) or magnetic (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7690690/>) targeting of pharma-containing liposomes injected into the blood, or direct abdominal injection of calcium chloride (<https://bmcvetres.biomedcentral.com/articles/10.1186/s12917-022-03498-9>) with ultrasound-guided needle guidance. The above methods are in theory applicable to the mammary glands, possibly

including calcium chloride injection into the gland ([https://www.parsemus.org/wp-content/uploads/2015/09/Mammary\\_Tumor\\_Poster1.pdf](https://www.parsemus.org/wp-content/uploads/2015/09/Mammary_Tumor_Poster1.pdf)) used in one case for dogs, which, although it does not secrete hormones, does not fit the aesthetics of angelomorphy. Lipophagic enzymes used in cosmetology (<https://cclinic.eu/medical/aesthetic-dermatology/enzyme-therapy-removal-of-double-chins-sunken-body-contours-and-scars/>) and breast implants that locally secrete estrogen receptor antagonists, with a greater effect when combining estrogen deprivation with senolytics effective in breast cancer (<https://www.sciencedirect.com/science/article/abs/pii/S0024320521001818>), could also help reduce breasts, albeit slightly.

Another common method of steroid deprivation for AMAB are androgen receptor antagonists, such as bicalutamide (which increase levels of estradiol aromatizable from testosterone and require combination with aromatase inhibitors for complete sexlessness), and androgen synthesis inhibitors (cyproterone and, occasionally, ketoconazole), which are less preferred because of hepatotoxicity but rarely induce irreversible hypogonadism.

In addition to radical removal of the problem glands, to reduce the level of sex steroids can be used drugs that reduce their synthesis, such as synthetic progestins, which reduce the production of native steroids by a feedback mechanism due to structural similarity to them, or gonadotropin-releasing hormone analogs that hyperactivate the GnRHR receptor, one of the intermediate links in the chain of stimulation of sex steroid production, thereby reducing its sensitivity in 2-3 weeks, and consequently, the synthesis of steroids. The disadvantages of the first approach are incomplete agenderization of the hormonal background and variability of estradiol reduction in AFAB ([https://www.fertstert.org/article/S0015-0282\(01\)01748-4/fulltext](https://www.fertstert.org/article/S0015-0282(01)01748-4/fulltext) | <https://www.sciencedirect.com/science/article/abs/pii/S0010782476800601> | <https://pubmed.ncbi.nlm.nih.gov/4768085/>), the second - the need to adjust the dose and experience an initial increase in steroid levels due to receptor activation. In addition, the estrogen receptor antagonist/degradator fulvestrant (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3488024/>), used in early puberty, may be effective in AFABs

Of course, simply resetting the hormonal background will not

yield true sexlessness due to the persistence of epigenetic patterns; for deeper purification, a resetting of epigenetic regulation is necessary, which is achievable either by collecting correlation statistics of differential gene expression in different sexes and compared to children and early castrates, followed by epigenetic therapy to bring the pattern to sexlessness, or using a cocktail of small molecules for less selective dna (de)methylation/(de)acetylation/(de)histone methylation, but this would still require statistics and experiments, albeit not as in-depth as the first option. Also, successful epigenetic therapy would alleviate the osteoporosis problem in post-castration syndrome a bit.

Osteoporosis can also be corrected by lifestyle changes that reduce fracture risk, adding vitamin d3 and calcium to the diet (in combination, as d3 in monotherapy can increase resorption), and using agents that reduce inflammation in bone (<https://link.springer.com/article/10.1007/s00223-019-00521-4>) or, as a last resort, drugs that stimulate osteosynthesis/inhibit bone resorption but do not have androgenic/estrogenic/progestin activity, e.g. calcitonin or bisphosphonate (the latter is associated with rare complications such as osteonecrosis of the mandible), or drugs with estrogen receptor subtype-specific activity, i.e., SERMs, e.g., ralphalonate or bisphosphonate (the latter is associated with rare complications such as osteonecrosis of the mandible). SERMs, e.g. raloxifene, which is an ER antagonist in the mammary gland but agonist in bone tissue. Among the disadvantages of the latter is the poor correlation between tissue and type of receptor expressed, leading to many offtarget feminizing effects. A more technologically advanced solution would be to insert a hyperactive variant of the LRP5 gene, polymorphisms of which are associated with an increased anabolic response of bone in response to mechanical loading (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6443714/>), into osteocytes using CRISPR-Cas9, which should finally rid the adherent of osteoporosis.

In addition to somatic organization, sex steroids also affect brain activity, with the same division into "activating" effects in adulthood and "organizing" effects during critical periods of development. Sodium valproate, known for its ability to reopen critical windows of brain development by inhibiting histone deacetylase (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3848041/>), might be worth using to reverse them. The most radical of the

possible methods of purification, unavailable at present, would be the poneuronal replacement of the brain with artificial cells with similar functions, but lacking the genetic potential for sexual dimorphism and having greater resistance to damage, followed by transplantation of the brain into a sexless body.

## **A NEW LOVE OF PURE BEING**

Contrary to the objections of the Gillicks, the absence of libido would not diminish pleasure and intimacy, but would allow them to be freed from the distortions of selection-created instincts and designed technically like any other aspect of life. It is possible to induce the emotion of love neurobiologically by repeating the desired pattern of activation of the reward system

There are two approaches for this:

1. a) activation of dopaminergic neurons in the VTA that have projections in the NAcc (euphoria, activity and activation of hedonic hotspots by dop.projections)  
B) oxytocin increase via 5ht1-receptor agonism (increased emotional sensitivity to prosocial stimuli)  
C) activation of 5ht2a receptors (vividness of emotions and amplification of gestalt),

Together creating a state of amorousness and pleasure in interaction with others, due to the absence of sex steroids not contaminated by erotic motivation

2. a) Detection of stimuli in the environment and brain activity at key points

B) Stimulation of hedonic hotspots and with the help of neuroelectrodes or ventricular pump with MOR-agonist according to the pattern repeating the reaction of a person in love to social stimuli, but without division into the object of love and "everyone else", in fact it is a special case of a needs programmer.

An interesting consequence of the absence of sex bias is the ability to "switch" the somatic pleasure of eroticism to more platonic stimuli such as touching hands; in 1 this is a direct consequence of increased reactivity to positive social stimuli, while in 2 it is part of an induced pattern.

For all variants except the use of electrostimulation it will be necessary to solve the problem of desensitization, but in idea it is not so difficult and it is possible simply to switch off consciousness for some time and resensitize receptors by influences opposite to the

desired

ones.

Will there still be a place for intimacy in a world without sex? If we work fundamentally in this direction, it is possible to make the human body more sensitive over its entire area, which will make intimacy of a different kind possible, as well as the latest technologies can make real completely different forms of intimacy. Moreover, without sex intimacy is at least possible, the presence of sex separates different-sex people even more strongly, they experience extremely different sensations and there is no question of unity. Gender distances from intimacy, constantly actualizing sexual dimorphism and destroying any light feelings. You are in an eternal embrace, you always feel each other, you are one. no disagreements, no separate personalities. Only love and warmth.

flame

of

despair

Human behavior is shaped by the reward system, which determines which stimuli are pleasant to the subject, and by changing its activity using methods of chemical (agonists of appropriate receptors) or physical (TMS, neuroelectrodes) stimulation, it is possible to achieve harmony of desires in society. Using an automated terminal that stimulates the reward system upon receiving a token reporting the completion of production tasks, it is possible to create in the subject pleasant experiences that he will seek to repeat by voluntarily performing in such a cycle useful to society.

Re-training through such artificial encouragement allows the creation of living specialized neural networks that do not process superfluous social and mundane information, which increases their efficiency through the redistribution of computational power. Also, it is an ideal way to achieve a post-scarcity economy, as it cancels the very need for luxury goods, as well as the phenomenon of hedonic adaptation, in which the achieved level of material well-being over time becomes a "new norm" for a person, requiring an increase in the level of wealth to obtain positive emotions.

Speaking of resource-consuming needs and scarcity of benefits, one cannot but think of personality itself, which can be considered as a "social persona", a condensed representation of oneself and one's role, inclinations and behavioral patterns used for orientation in society and communication with others. Like any behavior, personality is shaped by past emotional experiences, in this case

experiences related to the reactions of the social environment, especially profoundly shaping its further development during the critical periods of learning social encouragement.

Much of the complexity of interpersonal interactions is created not by the need to coordinate practically useful actions or to maintain overall coherence, but by the primate propensity to participate in a system of social games that directly or indirectly serve to increase reproductive efficiency. The biosynchrony grid, being a pure form of social organization, is free of primate patterns and the need to form a complex social persona, replacing the mental construct learned through social reward with a simplified system of (self-)representations reflecting a gradient of artificial rewards leading directly to practical tasks and happiness for all members of the community. Of course, for the adult nervous system, complete clearance of the effects of *prima facie* social reward is unattainable without a deep induction of neuroplasticity that "reopens" critical periods of social learning, but it sounds achievable given the successful early results in this direction. Also, induced neuroplasticity can be used to change the perception of the surrounding physical reality in a more useful direction.

Free of hylistic needs and social divergence, the biosynchrony mesh can coherently pursue technological advancement and even greater internal integration by developing the technologies it needs, such as brain-to-brain interfaces, methods of genetically altering neurons, protocols for ultimate gender purification, and more advanced ways of changing emotions, making it an ideal starting point for an angelic future for all of humanity.

## **Sex and neuromodification**

By shaping the architecture of the brain in the early periods of development, sex steroids are an important factor influencing the final result of neuromodifications, modulating their effectiveness and vector of influence, thus changing the severity of sex differences would be useful for unifying programmable nervous systems, increasing the predictability of effects and allowing anyone the connected subject can change his role and specialization without the framework created by gender, and the person achieves the state of a neuro-angel. It is possible to change the severity of sexual dimorphism, knowing that sexual differences arise from changes in

the readability of different genes, formed by sex steroids with the help of such phenomena as (de)methylation of DNA and histones and (de)acetylation of histones, the so-called epigenetic modifications that change the structure of the surrounding DNA chromatin or the chemical structure of nucleotides. Having calculated which patterns of epigenetic modifications correspond to which sexual characteristics, it would be possible, using a DNA region targeting system, to direct it to sex-associated genes and surrounding chromatin regions, changing their modification to the appropriate target. Having done this, it is possible to configure an optimal and uniform design of the nervous system for all units, based on which it is possible to formulate universal neuroplastic modifications, the predictability of which is not reduced by gender differences. Of course, the ideal would be the absence of genetic differences between subjects, but in the first generation it is unattainable, unlike epigenetic uniformity.

To target changes in epigenetic parameters, methods have been developed using a CRISPR-Cas9-like system (<https://www.nature.com/articles/ncomms15315>) with the Cas9 endonuclease modified into a catalytically inactive form and combined with enzymes that normally carry out epigenetic modifications. Thanks to the CRISPR guide RNA sequence, such a system can selectively change the epigenetic status of selected genetic fragments, which makes it possible to change any sexual characteristics. Of course, to determine what exactly is subject to change would require a large amount of statistical data on epigenetic differences between the sexes and the asexual prepubertal state, which, unfortunately, has not yet been collected by scientists. A simpler approach would be to non-selectively alter epigenetics with non-targeted agents such as histone deacetylase inhibitors ([https://en.wikipedia.org/wiki/Histone\\_deacetylase\\_inhibitor](https://en.wikipedia.org/wiki/Histone_deacetylase_inhibitor))/methyltransferase inhibitors ([https://en.wikipedia.org/wiki/Azacitidine#Inhibition\\_of\\_methylation](https://en.wikipedia.org/wiki/Azacitidine#Inhibition_of_methylation)), or vice versa, their inducers, in the absence of sex steroids in the body or a hormonal background universal for all subjects or types of subjects. Of course, this would not be true asexuality in the sense of the absence of traces of the influence of sex steroids and a state identical to the prepubertal state, but in the same way it would allow the bodies and brains of subjects connected to the mesh to be unified. At the same time, sex can be defined not only as a difference from the prenatal, but also as participation in a system of differing phenotypes within the same



species that serves reproduction. In such a definition, more convenient for the purposes of the grid (same nervous systems responding to learning in a similar way), any group of creatures that do not differ from each other along the axis of sex could be considered asexual. The use of reduced levels of sex steroids and a universal, albeit non-selective, pattern of epigenetic influences would allow us to obtain a population with the same epigenetics that satisfies the above definition of asexuality. Moreover, gender is not the only stable epigenetic setting, and various environmental stimuli create its stable deviations (<https://www.nature.com/articles/s41398-020-01139-z>), which in turn can also lead to general form using non-selective methods.

Of course, gender is not only the global architecture of the nervous system, but also learned patterns of thinking, but they can be changed by the methods of inducing neuroplasticity described in earlier posts, which, due to the epigenetic regulation of neuroplasticity (<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3848041/>), partially overlap with epigenetic sex clearance methods.

A network is a constant feeling of deep intimacy, an interweaving of the thoughts of its participants, surpassing the depth of mutual understanding available to people who have known each other all their lives, a system of thoughts distributed among many brains experiencing the same emotions and not striving for anything other than harmony and benefit; only such a system can be called devoid of hypocrisy, whereas in ordinary communication any external harmony is simply a mask covering a temporary mutually benevolent balance of interests, which at any moment is ready to break into conflict if they diverge due to changed circumstances.

Terminology.

Angelomorphy is a project of the angelomorphic movement (or movement of angels), following the goals of Angelomorphism and popularizing it.

Angelomorphism is transcendental transhumanist postgenderism, the idea of angelization of humanity. Angelization means becoming like angels. The similarity to angels is expressed in the following: “do not marry” (asexuality, ectogenesis), “immortal” (potentially physically and due to neural connections between the brains), and “children of God.”

Postgenderism is the ideology of eliminating social and biological Sex in humans, changing the reproductive organization of society from natural to incubator.

Angelomorphization or Angelization is the process of implementing Angelomorphism, the purpose of which is the purification of a person and the emergence of angelomorphs.

Angelomorphs are an asexual race of hominids, born from an incubator, and have a hive mind. An angelomorph literally has the shape of an angel.

An incubator is an artificial machine that provides reproductive function (ectogenesis), is the basis of the incubator reproductive organization of society, and a condition for the emergence of angelomorphs.

Incubator reproductive organization of society is a reproductive organization of society in which the reproduction of individuals occurs exclusively with the help of incubators (ectogenesis).

Purified / pure - angelomorphists who strive to be like angels, having gone through the process of purification.

Purification is a process consisting of a complete transformation of the physical and spiritual aspects of the adept to a state in its essence similar or identical to the angelomorph, in which, in particular, the adept renounces sex, gender, and attachments to the old world.

Reproducers are supporters and participants of the traditional sex

reproductive system.

Bioconservatives are anyone who opposes changing the human species and the human body.

A sex reproductive system is a system in which there are two sexes that reproduce with each other.

Neuroisocracy - direct neural isocracy - is a socio-economic system and form of governance in the polis of angelomorphs, in which everyone has the same political rights, based on the presence of brain implants that significantly expand the capabilities of communication and control of technology and processes, and self-government occurs through neurocommunications.

*<https://t.me/angelomorphy>*