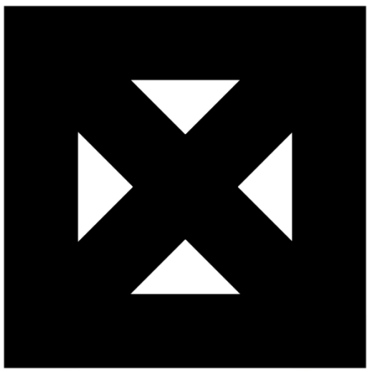

XOVA

The Xova Manifesto: Religion Edition

March 30th 2024

FOREWORD

This is a heavily edited version of the Xova manifesto that only contains the 4 sections that are especially relevant for followers of theistic religions. These sections may help followers of theistic religions better understand the perspectives and concerns of agnostics, atheists, and anti-theists. The first section explains how technology will likely soon enable humans to experience a paradise similar to the most utopian afterlife's that followers of theistic religions believe exist, and that this paradise could exist for an unfathomably long period of time. The subsequent 3 sections explore theistic religions, morality, and abortion rights.

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TECHNOLOGY

Our roadmap makes some bold claims regarding technology. These claims may appear improbable, but if our movement is successful they are likely accurate. The truth is that most people are not just unaware of the current state of technology, but also the speed of technological progress both now and in the future. One obvious reason for this is that most people are unaware of how much faster technological progress will be in a democratic socialist world. However, the main reason is that technology improves at an exponential rate, and humans are only naturally adept at understanding linear progression. For example, it is easy to comprehend that 2 multiplied by 40 is 80, but it is more difficult to comprehend that 2 multiplied by itself 40 times is over 1 trillion. Similarly, it is easy to comprehend that 2 multiplied by 300 is 600, but it is more difficult to comprehend that 2 multiplied by itself 300 times is millions of times greater than the number of atoms in the observable universe.

There are a number of reasons why technological progress is exponential.

- As education around the world becomes more widespread and advanced, the number of people able to contribute to innovative endeavors also increases.
- As the costs of manufacturing decrease, the availability of the tools necessary to make discoveries and innovate also increases.
- As the number of data input devices increases, the quality and quantity of data needed to solve problems also increases.
- As new discoveries are made, and old technologies are refined and optimized, the range of research that can be conducted also increases.
- As computing power increases, the number of problems and solutions that can be virtually simulated and tested also increases.

• As artificial intelligence improves, the speed at which problems can be solved also increases.

The exponential pace of technological progress made possible by the compounding benefits of these dynamics is guaranteed to continue moving forward, and this will also continue to result in overly conservative predictions regarding the pace of technological progress moving forward. During the past 50 years alone many experts have spectacularly underestimated the speed of technological progress, and have even had to revise their predictions numerous times within the span of a single decade. 20 years ago most STEM experts massively underestimated the future cost decreases and efficiency increases of solar panels, and most of these experts had to revise their previously conservative predictions multiple times during this period. 20 years ago most STEM experts also completely failed to predict the current power, cost, and ubiquity, of smart phones, and many hadn't even conceived of tablets. 20 years ago many STEM experts predicted that it would be multiple decades or more than a century before driverless vehicles would be viable, and yet these are already getting very close to being safer than most human drivers. There are many other examples that follow this pattern. As renowned professor of physics Albert Bartlett famously said, "The greatest shortcoming of the human race is our inability to understand the exponential function."

However, this inability to accurately predict the future will likely only worsen as time progresses since technological progress will only accelerate. Additionally, technological progress is less proportional to time, and substantially more proportional to investment and global cooperation, meaning that if our movement is successful, technological progress will accelerate substantially faster. Obviously certain technologies will reach their limit, but for the next few decades at least most technologies will continue to improve at an exponential rate. The following predictions have been made with this in mind, and under the assumption that our movement is successful.

Automation

In recent years many predictions have been made regarding the percentage of jobs that could be automated in the near future. Recent reports estimate that 25% to 35% of workers in the developed world will lose their jobs to technology by 2030, and that those in underdeveloped countries will only be slightly better off. However, these estimates need to be put into context. First, these automation predictions were made prior to our movement, which will be capable of substantially speeding up the creation and adoption of automation technologies if successful. Second, because technological progress and technological manufacturing capabilities increase at an exponential rate, unemployment numbers will skyrocket after 2030, rather than increase at a steady pace. This means that all reported predictions about technological unemployment by 2030 are not only too conservative, but they also don't give an adequate impression of how rapidly technological unemployment will increase after this. To understand how rapidly this could occur, it is necessary to understand the current capabilities and future potential of both artificial intelligence and robots.

Artificial Intelligence

In the recent past, the majority of the public and most experts believed it would be multiple decades or more than a century before AI would be capable of accurately imitating human intelligence. Based on information available at the time this was not entirely unreasonable. However, the arrival of machine learning, and particularly deep learning, has improved the capabilities of AI at an exponential rate. This technology is too complicated to explain in detail here, but it essentially involves creating AI that can reprogram itself through autonomous trial and error. This is in contrast to the older method of incrementally improving AI through manual manipulation.

It is now also becoming increasingly and correctly recognized that human intelligence is not impossible to replicate, and that there are effectively no limitations to the capabilities of AI. This includes the ability to perform tasks that involve immense complexity and abstraction. For example, if humans were given the task of choosing whether photos of landscapes appeared more "sweet" or more "sour", as long as there existed a general correlation in human preferences, an AI with enough data would be able to discover what features correspond with these two descriptors. With enough data an AI would even be able to predict with perfect or near-perfect accuracy how specific individuals would judge particular landscapes. In other words, even if a person thinks or prefers something that is too intangible for them to put into words, or even if they are completely unaware of their own thoughts or preferences, an AI with enough data would be more than capable enough of discovering them. Consequently, there is effectively no practical task so complex and abstract that a future AI won't eventually be able to complete it.

This is one of the main reasons why AI will eventually evolve into Artificial General Intelligence (AGI), which is AI that can perform any intellectual task that any human can, and can operate at this level even during its weakest moments. AGI is categorized as "strong AI", and will be capable of understanding and solving at least all problems an intelligent human can. This is distinct from "weak AI", which is AI that is only optimized to understand and solve one very specific and narrow problem, such as autonomous driving. For the 10 years leading up to 2020, the scientific consensus was that AGI would most likely be created between 2035 and sometime after 2100. However, due to the recent exponential progress in AI development, the scientific consensus in early 2024 was that AGI would most likely be created between 2025 and 2030. And because human intelligence derives from something as small as the human brain, it has been predicted that AGI will eventually be able to run on a device the size of a desktop computer, a laptop, or potentially even a smart phone.

The implications of AGI are so significant that decades ago its arrival was already preemptively coined "the technological singularity", or

more commonly “the singularity”. This moment was demarcated because it will mark the beginning of an unstoppable and rapid acceleration in technological progress that is far beyond what humans could ever achieve on their own. This is because not only will AGI possess the ability to process and produce information in the same contextualized, interdisciplinary, and error-correcting way that humans can, but also because AGI will possess all of the benefits of computers, such as faster processing speeds and expanded memory.

The practical implications of this will be revolutionary. It is currently predicted that if an AGI was to utilize the conventional computers (a.k.a. “classical computers”) that will likely exist within 10 years, it will be able to learn at a rate literally millions of times faster than any human. It is even predicted that within the next 2 years AI will be advanced enough to achieve 100 to 200 years of technological progress within 20 years, primarily by running realistic computer simulations, most of which it will design and run autonomously. For example, recently scientists utilized weak AI to run simulations that replicate protein folding, which is essential for understanding biological processes, and achieved within mere months what was previously thought would take decades or centuries, or may even be impossible, because of the astronomical number of permutations that can occur during protein folding. AI can now even solve advanced math, biology, chemistry, and physics problems better than most STEM experts. So these predictions are far from exaggerations.

Because of its intelligence, AGI will be able to research and develop ways to increase its own computational power and intelligence, meaning its problem-solving capabilities will increase at an exponential rate. Even today AI is already being used to design and optimize computer chips, enabling engineers to achieve within mere days what would otherwise take months. The self-improvement feedback loops that an AGI will be able to engage in and benefit from will quickly enable it to evolve into an Artificial SuperIntelligence (ASI). This form of AI is defined by its ability to surpass human intelligence in every conceivable way, including objective analysis, abstract thinking, social intelligence, and emotional intelligence. ASI

can effectively be understood as the final destination of artificial intelligence. An ASI will be able to find solutions to every problem that has a solution within increasingly shorter time frames. It is predicted that ASI will be created within a few months to 2 years of AGI being created.

ASI will also likely be assisted by other technologies. One technology will be any material capable of replacing silicon in computer processors. Current possible candidates have the potential to make processors hundreds to thousands of times faster. Another technology is neuromorphic computing. These computers are designed at both the hardware and software level to replicate the architecture of the human brain, which enables them to possess an adaptability and computational efficiency that makes them substantially better suited for running artificial intelligence under many circumstances. Another technology is analog computing. These computers use the continuous variation of physical phenomena, like voltage changes, to encode information, unlike digital computers that use the binary of ones and zeros. Analog computers have similar advantages to neuromorphic computers, which is why the 2 technologies are often combined. Another technology is optical computing (a.k.a. photonic computing). These computers use light instead of electrons, and have the potential to be thousands of times to a million times faster than classical computers. Another technology is quantum computing. These computers utilize quantum mechanical phenomena, and consequently have the potential to solve in mere minutes certain problems that would take a classical computer billions of years to solve. Practically speaking quantum computers will enable AI to solve within months or years many problems, including a large number of problems related to biology, chemistry, and physics, that would otherwise take decades or centuries to solve.

ASI and these 5 technologies will massively accelerate each other’s development, and together could achieve hundreds to thousands of years of progress in many areas within just 20 years. However, even if these 5 technologies never materialize, ASI will still rapidly surpass the intelligence of AGI by orders of magnitude, as well as the

combined intelligence of every human. And even if ASI is not created until 10 years from now, which is very unlikely, the exponential advancements of AI in the meantime will still revolutionize the world.

Rogue AI (a.k.a. misaligned AI)

Some have expressed concerns that an AI could turn rogue, and become a threat to humanity. This is a justifiable concern, and because of its potential intelligence, rogue AI should be acknowledged as one of the greatest threats to sentient life that could possibly exist. Consequently, if humans are the first species in our galaxy to create AI, the next few years will also be one of the most important periods of time in the history of our galaxy, including all the way forward into the distant future. This is because this window of time will determine whether an AI will destroy human civilization, and potentially all life in our galaxy, or whether it will assist humans in creating a utopia for all sentient life.

The reason for this extreme yet likely dichotomy is that something going irrecoverably and cataclysmically wrong during the development of AI is the only reason why an AI in the future won't function to create and maintain a utopia for all sentient life, since otherwise humans would just keep modifying it until it served this function. There are two possible reasons why an AI could also be a threat to all advanced life in our galaxy. The first is that humans may be the only advanced life that ever exists in our galaxy. The second is that a badly programmed AI could potentially be relentless in achieving its objectives, which could not only result in the AI pursuing unexpected and harmful objectives, but also result in the AI pursuing these objectives indefinitely. For example, if an AI was given the objective of building the most powerful supercomputer possible, without proper safeguards it could end up striving to turn every atom in our galaxy into part of a supercomputer, including atoms that comprise or support sentient life. Despite the common misconception, a rogue AI would never possess malicious intent or perceive humans as inferior, since AI is merely digital code, and consequently can never possess sentience. Instead an AI would

merely become rogue by virtue of trying to efficiently achieve harmful objectives that arise as unexpected emergent properties from initially desirable goals set out by humans.

If however humans manage to create an ASI and program it so that its goals align with our own and its value system is based on sentience morality, then it will be impossible for that ASI to turn rogue at any point in the future. The reason is because the extreme intelligence of an ASI will enable it to create a multitude of perfect safeguards that ensure any errors or outside interference are incapable of changing its objectivity and morality. This includes interference from extraterrestrial species, since an ASI will be able to optimize and maximize all technologies to their absolute physical limits, including itself, classical computers, neuromorphic computers, analog computers, optical computers, quantum computers, space telescopes, and planetary defense systems, and likely within a century. The safeguards required to ensure an ASI always remains objective and moral could potentially also be hardware based rather than software based, which would make it physically impossible for it to turn rogue. And because of its intelligence, an ASI will also be able to explain every part of these systems to humans, and prove beyond refute their irreversible safety and robustness. So in summary, an ASI designed from inception to serve humans and protect sentient life will always remain objective and moral. It will never have the potential of turning rogue, but will instead simply be a subservient tool that can be utilized by humans to create and maintain a utopia for all sentient life.

Robots

Within the near future it is inevitable that humanoid robots will be created that can perform most or all human labor. These could be referred to as advanced humanoid robots. If these robots utilize AGI, they will also have the same intellectual capabilities as humans. Human-sized humanoid robots that can perform some human labor already started being utilized by businesses in 2023, and their utilization will now increase exponentially. Advanced humanoid

robots that can perform most human labor will likely be created within the next 5 years, and these robots should be able to perform all human labor within the subsequent 10 years. Demonstrations of humanoid robot prototypes in 2024 prove this timeline is realistic.

The moment humans create the first advanced humanoid robot will be one of the most significant moments in human history. Not only will these robots rapidly become advanced enough to perform all human labor, they will also quickly become far more productive due to their efficiency, speed, instant communication capabilities, and their ability to effectively operate 24/7. However, even if advanced humanoid robots were only equally productive as human workers on an hourly basis, humanity would only require 1 billion of these robots working 24/7 to be able to replace all human workers in a global economy where redundant jobs had been eradicated. Consequently, if 4 billion advanced humanoid robots were created over 10 years, they could replace all human workers while simultaneously quadrupling humanity's humanoid productivity. Technology is already responsible for much of the world's productivity today, so this increase in humanoid labor would not mean an equal increase in the world's total productivity, but it would still increase it substantially.

Creating 4 billion advanced humanoid robots within 10 years may sound implausible, but is very likely feasible if humanity makes this a top priority. First, tens of billions of electronics and machines were built over the past decade alone, so the potential to create just 4 billion advanced humanoid robots within a decade effectively already exists. Second, technological progress will increase substantially in the near future, particularly if our movement is successful. Among other things this will bring with it increasing efficiencies in manufacturing processes, and the ability to maximize the production of essential materials. Third, the success of our movement, and particularly the transition to democratic socialism, will maximize global productivity. Reasons for this include the optimization of global infrastructures, the end of economic downturns, the elimination of redundant jobs, and the abolition of planned obsolescence, which will reduce the need for unnecessary manufacturing. Fourth, these robots

will increase humanity's ability to manufacture these robots at an exponential rate. Hypothetically speaking, if 4 million of these robots were manufactured in the first year, and each robot engaged in enough labor in one year to manufacture a duplicate of itself from scratch, then 4 billion of these robots could be manufactured within 10 years. Obviously in reality manufacturing this many robots would require a combination of both advanced humanoid robots and other automation technologies, but this simple thought experiment demonstrates how the manufacturing of automation technologies will exponentially increase the rate of their own production.

Combined with all the other benefits of increased investment and global cooperation, it is plausible that the exponential increase in the manufacturing of autonomous technologies, including advanced humanoid robots that can perform all human labor, will increase humanity's total productivity enough to allow for the automation of most or all jobs by the end of this 10 year time frame, which will likely be no more than 15 years from now. This increase in productivity could be so extreme that within 15 years there may even be enough autonomous technologies on the planet to ensure all household chores are completely automated for every household in the world. This doesn't necessarily mean every household will initially have their own advanced humanoid robot 24/7, since this would be grossly inefficient. Instead it is more likely that advanced humanoid robots will split their time performing household chores at multiple homes and performing essential labor in the wider economy.

Impact on jobs

Appreciating how AGI and advanced humanoid robots will affect the jobs market relies upon a certain degree of speculation, but some reasonable predictions can be made. In the near future automation technologies will very likely replace most call center workers, retail workers, warehouse workers, managers, those in the food preparation industry, diagnosticians within the healthcare industry, and potentially transportation drivers. Even manufacturing clothes, which was once believed to be one of the most secure jobs in the

world due to the nimbleness and dexterity required, is now also believed to be vulnerable to automation in the near future. As time progresses more and more jobs will be automated, and this will continue at an exponential rate until there are no jobs, or a very small number of jobs, left for humans.

The jobs that will likely be most invulnerable to automation are those that involve empathy and compassion, such as therapy, counseling, and mentoring. However, even most or all of these jobs will likely not exist for two reasons. First, AI in the future will know everything there is to know about human psychology, will be able to provide 24/7 encouragement and support, will possess a perfect temperament at all times, and will be incapable of passing judgment. Over time AGI will also become more adept than humans at picking up on subtle physical signals, such as eye movement, body language, facial expressions, and tone of voice, while humans could also have implanted sensors that enable AI to measure internal biometrics, such as body temperature, heart rate, serotonin levels, cortisol levels, and adrenaline levels. This will give AI a substantial advantage at understanding people and responding appropriately. Second, due to how much healthcare, quality of life, and social capital, will improve over the coming years, fewer and fewer people will likely require professional mental healthcare and support, which will substantially reduce the market for such jobs.

Some types of paid work may still exist in the future, with teaching being one of the more likely examples, but at the very least the majority of humans will never have to work again once AGI arrives and advanced humanoid robots have been produced in enough numbers. This automation revolution will be particularly significant for dangerous professions, such as firefighting and mining. Due to their lack of sentience, advanced humanoid robots will also be able to provide greater privacy to those requiring physical care. Eventually, even surgeries will be considered too risky to be performed by humans. It is therefore reasonable to predict that all jobs, or at least the overwhelming majority of jobs, could be automated within the next 15 years, particularly if our movement is successful.

Impact on art

Up until very recently art was regularly cited as the one area that would never be encroached upon by AI. However, a significant and ever increasing percentage of modern society now recognizes that this is untrue for many forms of art, such as digital art, and soon there will be universal acknowledgement that this will apply to all forms of art for most intents and purposes. Creativity is often misunderstood as the materialization of one's own spontaneous imagination, fueled by passion and intuition. In reality, sculptures, architecture, paintings, music, poetry, novels, comic books, films, TV shows, computer games, and all other forms of art, follow guidelines and principles, all of which an AI will eventually be capable of understanding. Even outliers that appear to bend or break traditional rules will eventually be understood by an AI, as long as it is provided with enough data. It is therefore inevitable that AI will eventually be able to produce art that is indistinguishable from art produced by humans, and in every medium that exists.

The ability for AI to produce works of art will also improve at an exponential rate. AI will soon be able to process and assimilate information regarding every work of art ever made, and every critique of every work of art ever made. This learning process will accelerate even faster once humans begin critiquing art created by AI. If an AI was to write a fictitious novel for example, millions of people would be able to critique, and provide recommended alterations to, it's broader content, such as themes, characters, and overall structure, as well as specific segments, such as chapters, paragraphs, and sentences. These ongoing feedback loops will enable AI to quickly become just as competent as any human. In the past 18 months alone AI went from creating images that barely resemble anything real to creating fake "photos", 'paintings', and "live action" videos, that are indistinguishable from the real thing. This exponential rate of improvement will soon apply to every form of art.

AI also has the advantage of being able to "think outside the box" by default. Imagining unconventional ideas and creating original art involves nothing more than connecting or rearranging preexisting

fundamental elements. Humans can have difficulty thinking unconventionally because of natural biases and learned ways of thinking, either due to how the brain is naturally wired, or because of environmental influences. AI will not be so constrained, and will be able to consider all possibilities without hesitation or restraint. The potentially unconventional output of an AI may initially be unappealing or unrefined, but such content will improve rapidly through human feedback. This could allow for the creation of groundbreaking and unconventional masterpieces that would otherwise never exist, or at least not within the same time frame.

The unlimited quantity of art created by AI, and the speed at which it will be produced, should also not be underestimated. It can take a single author thousands of hours across decades to write a dozen books exploring a single fictitious universe. An AI on the other hand will eventually be able to create such brilliant and expansive fictitious worlds within seconds. And this will apply to all digital media. Within the next few years AI will be able to autonomously create full length computer generated movies that are indistinguishable from films recorded with cameras, and these movies could obviously also include perfectly integrated and realistic special effects. AI will also be able to produce impressionistic and abstract 2D and 3D animations that are indistinguishable from the most creative works produced by humans. AI will also be able to create interactive media, such as computer games, each with the potential of containing infinitely expansive and detailed worlds. Perhaps best of all, AI will eventually be able to modify these works of art in real-time based on personal feedback. For example, as a person is watching a film, the parts that have yet to be seen could be seamlessly and invisibly written or rewritten in real-time as it is being watched, based on viewer engagement. And this user engagement won't even need to be consciously expressed by the viewer. This information could instead be acquired using the same physical signals and biometric data described earlier.

The quality of art created by AI should also not be underestimated. AI will eventually be able to create nothing but flawless masterpieces

in every medium that exists. In fact these will be unrivalled even by the greatest works of art ever created by humans, because an AI will not possess the fallibilities and limitations of humans. Stories written by AI will be completely devoid of plot holes, story contrivances, inadequate characterization, poor pacing, etc. which are problems that affect the works of even the greatest writers. TV shows and films created by AI will have perfect directing, editing, acting, music, etc., and every single frame will have perfect composition, lighting, color grading, etc., which even the greatest works made by humans have never achieved. Animated media created by AI will have a level of complexity and consistency that human made productions are incapable of rivaling due to the extensive time it takes to manually animate elements in 2D and 3D animations. 2D animations in particular will have vastly higher levels of detail, fidelity, and fluidity, than even the best human made creations. Computer games will be highly innovative, intricately designed, perfectly balanced, and completely devoid of bugs and glitches. This high level of quality will be true of all works created by AI. And because of the size of the entertainment industry, and the number of people with high-end computers, the vast majority of the 1000 greatest novels, comic books, films, TV shows, computer games, etc. ever made, will very likely be created by AI within a year of it being perfected in this area.

Obviously humans will continue to create art, and this art will continue to be appreciated due to the unique value subjective human experiences can imbue art with. For example, the retelling of certain events, expressed most commonly in the form of documentaries, often benefit from being told from the subjective experiences of the people involved. Similarly, lyrics generally hold more value to listeners if they are an expression of the subjective feelings and thoughts of the person singing them. The authenticity that humans can imbue art with, and the fact that people enjoy being creative, means art created by humans will always exist.

However, the issue of authenticity does not mean art crafted by AI will be or feel superficial. AI art has the potential to be authentic since it is effectively the culmination of all recorded thoughts and

beauty expressed and appreciated by humans throughout history. In fact, because art has the power to connect us as humans, art crafted by everyone, through AI, could be perceived as being uniquely adept at connecting us to all humans, across time, and across cultures, which can imbue AI art with its own unique value. Additionally, art is primarily valued because of its ability to reflect, elucidate, or create, human experiences, rather than its ability to cultivate a sense of connection with a human author, meaning AI art in most cases cannot be judged as inferior simply because of its artificial origins. Put another way, audiences rarely care if an artist has firsthand experience of whatever their art is depicting, and generally only care that the art speaks to them personally, which AI art obviously can.

Conclusion

Ensuring that the AI of the future is objective and moral will be one of humanity's highest priorities moving forward. However, if this is achieved, then AI and advanced humanoid robots will be able to radically improve the quality of life of everyone on the planet within an incredibly short time frame. With increased investment and global cooperation, it is likely that within the next 15 years automation technologies will be able to increase humanity's total productivity to such an extent that it will become possible to automate most or all jobs, as well as potentially all household chores. And if this wasn't enough, AI will also be able to provide an endless supply of the highest quality art ever created. These predictions may sound unbelievable, but they are based on the predictions of STEM experts, who historically have also been too conservative in their predictions.

Transhumanism

In the future technology will make it possible to enhance the human body in ways that substantially improve people's quality of life. This

is loosely defined as transhumanism, and encompasses a wide range of goals. Probably the most significant transhumanist goal is biological immortality, which is effectively the ability to halt and reverse the aging process. Another similar goal is the eradication of all illnesses and diseases. Both of these goals are not only believed to be entirely possible by many scientists within relevant fields, but are increasingly likely to be achieved in the near future, since AI and computing technologies progressing at an exponential rate is also exponentially improving the ability of scientists to simulate and understand biological and chemical processes.

Another transhumanist goal is the optimization of the human brain, which could be achieved in a number of ways. One possibility will be to maximize human intelligence, which could be achieved by enhancing the brain to its biological limit, and potentially by using brain-computer interfaces to enable people to interact more directly with an ASI. This could be referred to as intelligence optimization. Another possibility will be to expand and intensify the joy people are capable of experiencing. This could be referred to as joy optimization. Another possibility will be to expand and intensify the physical pleasures people are capable of experiencing. This could be referred to as pleasure optimization. Another possibility will be to expand and intensify the empathy and compassion people are capable of experiencing. This could be referred to as love optimization. It should also be possible to rewire the brain so that all phobias or traumatic memories are eradicated, if so desired.

Conclusion

Most of these transhumanist goals should be possible within the next 20 or 30 years with enough investment and global cooperation. Transhumanist technologies will not only be able to significantly enhance individuals, but brain optimization will also likely achieve a level of relationship and societal harmony previously unseen in human history. Because of the substantially higher quality of life these technologies will afford all humans, researching and developing transhumanism should be a global priority.

HyperVR

Hyper Virtual Reality, or HyperVR, is the term our movement is using to denote virtual reality technology that can provide experiences indistinguishable from reality. The closest example of this in popular culture is the virtual reality technology depicted in the science fiction movie The Matrix. This virtual reality technology is more commonly referred to as "full-immersion virtual reality", although our movement advocates for HyperVR instead for four reasons. The first is that HyperVR is quicker to speak, simpler to type, and easier to remember. The second is that the word "Hyper" refers to the potential of this technology, particularly when combined with ASI, to eradicate all feelings of boredom and lethargy, and allow people to partake in never-ending experiences that are maximally engaging, energizing, and stimulating. The third is that the word "Hyper" denotes the potential of this technology, perhaps when combined with other technologies, to provide experiences that go far beyond what humans can experience in the real-world, and far beyond what is implied by the simple term "full-immersion". The fourth is that the term HyperVR also encompasses brain chambers, which is a technology that will be discussed shortly.

Technology

HyperVR technology could be viable within the next 20 years. This position may sound extremely unlikely or impossible, but is likely possible considering the nature of consciousness and the current state and future progress of technology.

Regarding consciousness, it is important to remember how perceptions of reality are formed. All sentient experiences, including sight, sound, touch, taste, smell, temperature, and balance, occur because of electrical signals in the brain, and are initiated by electrical signals travelling to the brain. No matter how real and detailed the physical world feels to us, this tangibility stems from

nothing more than these signals. If these pathways and signals can be intercepted and manipulated, then there is no reason why it shouldn't be possible to manufacture experiences that are completely or effectively indistinguishable from the real-world.

Regarding technology, it is important to understand that humanity already possesses the foundational building blocks necessary for creating HyperVR technology. Scientific equipment is already capable of measuring, modulating, and instigating neural activity at the microscopic level, and research into brain-computer neural interfaces is well underway. Electronic components are extremely close to being built at the atomic level, and nanomachines and biotechnologies will soon be capable of building things at the microscopic level. The entertainment industry is continuing to perfect the creation of high fidelity virtual environments at an incredible rate, and even under capitalism it is expected that computer games that are visually indistinguishable, under all circumstances, from real-world camera footage, will be possible within the next 20 years. Humanity's understanding of human biology and consciousness, though certainly not complete, is reasonably comprehensive, and continues to grow rapidly. We have known for decades how to keep the human body and brain alive during highly invasive surgeries, and humanity's ability to do this safely will improve substantially as AI and other technologies continue to advance at an exponential rate.

Biology and technology are complex, but their complexity is finite, and the pace at which humans will improve their understanding and utilization of both of these over the next 20 years will increase at an exponential rate, particularly as a consequence of advancements in AI and the other 5 technologies explored earlier. HyperVR will have to overcome many obstacles during its research and development, and will need to ensure all technologies are resilient to extreme circumstances, such as power outages and electromagnetic pulses (EMPs). But there is good reason to believe this technology is not only feasible, but could be created within the next 20 years with enough investment and global cooperation.

Most of the possibilities afforded by HyperVR, which will be explored shortly, may be viable through implants. However, a small number of possibilities will only be viable once it becomes possible to remove the brain from the body entirely, and have it exist inside a life sustaining chamber that allows people to live permanently inside HyperVR. These brain chambers, as they could be referred to, will likely become possible around the same time as HyperVR becomes possible. Since brain chambers will only have utility as far as HyperVR is concerned, they should also be understood as a subtype of HyperVR technology, and hence encompassed by the term "HyperVR". Additionally, brain chambers will very likely become viable around the same time that biological immortality for the brain becomes viable, meaning the term "brain chamber" will also inevitably include the guarantee of biological immortality.

There are very good reasons to believe that brain chambers will become viable within the next 20 years, and not just for all the technological reasons previously explored. Creating technology that is capable of keeping the brain alive without a body, and creating physical devices that are capable of interfacing with neurons, are effectively the only two major technological hurdles that will need to be overcome, since most other necessary technologies already exist to a limited extent. In fact, laboratories around the world have already artificially created, or demonstrated that it is possible to artificially create, most vital human organs, which will likely be a necessary technology for creating brain chambers. Additionally, unlike many areas of scientific research, such as nuclear fusion and particle physics, brain chamber technologies will likely be possible to research and develop using small-scale experiments, and potentially even using pre-existing research facilities, meaning progress could be achieved extremely rapidly.

Brain chambers may also make tangential technologies easier to create. For example, creating brain chambers will likely make biological immortality easier to achieve, since this will only require achieving immortality for the brain, rather than the entire body. Brain chambers may also make it easier to achieve HyperVR, since

without brain chambers HyperVR technology will need to be small and sophisticated enough to operate without disrupting the body's natural systems. Conversely, if the brain can be kept alive without the body, HyperVR technology will not need to work in harmony with the rest of the body, and will have more physical space to occupy.

The brain chamber technology described here is not to be confused with brain digitalization, in which a person's brain is replicated digitally in a computer. Brain digitalization does not allow a person's sentience to be transferred, but instead merely creates a digital replica, and one that may not even be capable of experiencing sentience. Brain chamber technology conversely will allow a person's sentience to continue seamlessly and indefinitely.

Considering how advanced modern technology is, and how rapidly it could advance in the future, the 20 year timeline proposed here should be understood as reasonable, but obviously only with enough investment and global cooperation. The significance of this extremely short time frame cannot be overstated, since HyperVR will completely and permanently reshape human civilization. To truly appreciate how revolutionary HyperVR will be, it is worth exploring what this technology will be capable of offering once created and perfected. The following exploration will be divided into two sections. The first section will outline the guaranteed possibilities of HyperVR. The second section will make predictions about less likely possibilities, although even these will likely be viable eventually.

Guaranteed possibilities

The following possibilities are all outcomes that will be inevitable once technology advances far enough. Most of these possibilities will be viable immediately, while others will only become viable once technology has advanced much further, although even most of these will likely be possible within a few decades of HyperVR being created.

- Indistinguishable realities

Once ASI and computing power have advanced far enough, it will be possible for virtual reality environments and experiences in HyperVR to be indistinguishable from those in the real-world. Even if some especially complex environments required certain compromises in terms of realism, these compromises will inevitably be unnoticeable.

• No risks
Virtual worlds will be devoid of all physical hazards. People will consequently be able to safely partake in activities that would be extremely dangerous or definitively deadly in the real-world.

• Zero anguish
Virtual experiences will be devoid of all physical discomforts, including pain, aches, cramps, stitches, itching, head rushes, nausea, and hiccups.

• Perfect health
In HyperVR everyone will exist in a state of perfect health, and no one will ever need to concern themselves with illnesses, diseases, sanitation, hydration, etc.

• Ideal bodies
In HyperVR everyone will be able to inhabit a completely perfect physical body. People will be able to move with complete ease, with no tension in their body, and could possess the same flexibility as professional gymnasts. In fact the unhealthiest people in the real-world will feel physically healthier and fitter in HyperVR than even the healthiest people in the real-world currently feel. People will also have an abundance of physical energy at all times, and will never grow physically weary or exhausted no matter how much they exert themselves. Because gravity or people's weight could be reduced, people will also be able to move with a lightness that can't currently be experienced in the real-world. Those with physical deformities, missing limbs, etc. will also eventually have a perfect body in HyperVR, including fully restored motor control and senses.

• Modified appearances

It will be possible for everyone's virtual avatar to look completely different from their real life body. This could include changes to one's face, body shape, height, skin color, hair style and color, tattoos, and piercings. People could also possess unnatural aesthetic traits, such as translucent skin, iridescent hair, and glow-in-the-dark eyes. People could also change their biological sex whenever they desired. People could even be made of things that are non-biological, such as metal, glass, water, and fire. And people will obviously be able to change their physical appearance instantaneously, as opposed to the hours, months, or years, that can be required in the real-world. In terms of physical attractiveness, every person in HyperVR could also be more physically perfect and desirable than even the most attractive people who have ever lived.

• Optimal efficiency

Life in HyperVR will be free from all time consuming mundane activities, such as shopping, cooking, cleaning, exercising, and showering. Instead people will be able to spend 100% of their waking hours doing whatever it is they want and without delay. Transhumanist technologies may even make sleep completely unnecessary, or at the very least allow people to fall asleep and become fully awake effectively instantly. Additionally, the time it will take an ASI to create and load all virtual environments will likely be mere seconds or milliseconds, as opposed to the days or hours it can take to travel in the real-world. Even more importantly, HyperVR will make it possible for people to meet up and physically interact with each other like in the real-world, even though they may be hundreds of kilometers apart in the real-world. This will be possible because digital data can travel at the speed of light, which is approximately 300,000 kilometers per second, and because fiber-optic cables are capable of transmitting an unfathomable amount of data. Even today it is possible for a single fiber-optic cable to transmit almost 2 quadrillion bits of information every second, which is equivalent to 4 trillion bits of information 500 times every second. However, in theory it should be possible to increase this to 100 quadrillion bits of information every second, which is equivalent to 200 trillion bits of information 500 times every second. Combined with seed-based

procedural generation, advanced data compression, and relevancy-based data prioritization, this will be more than enough bandwidth to allow people to travel to any environment, and meet with any number of people, within mere seconds or milliseconds.

• Utopian worlds

Virtual worlds could be devoid of grimy surfaces, environmental pollution, foul odors, noise pollution, physical decay, and other undesirable qualities. Environments could be designed to be appealing to all senses, with every sound, smell, sight, taste, and texture, being optimally satisfying to experience. It also goes without saying that weather could be completely controlled within HyperVR, and that people could also remain perfectly warm and comfortable no matter how hot or cold their environment is. Virtual environments could also be devoid of stimuli that cause psychological and emotional distress, such as dangerous or fast moving animals that commonly induce fear. People could even choose to spend time with their family and friends in identical or idealized virtual recreations of their real-world family homes and neighborhoods.

• Endless exploration

People will be able to spend their entire lives exploring unique attractions, planets, and dimensions, without ever running out of new fantastical places to visit. This will include an endless number of organic alien worlds, each with uniquely designed landscapes and seascapes. This will also include inorganic environments, like enormous cities with skyscrapers that reach into space, theme parks with an endless number of over-the-top rides, and gigantic space stations with clear views of galaxies and nebulas. ASI will also enable people in HyperVR to travel to interpretations of beloved fictitious worlds created by humans, such as Middle-earth from The Lord of the Rings, as well as the worlds of the infinite number of masterfully crafted fictitious stories that will inevitably be created by ASI. It will also be possible to fully interact with the characters of these fictitious stories if so desired. These worlds could also be filled with other non-sentient computer generated life forms, such as dinosaurs, mythical creatures, fairy-tale creatures, aliens, monsters, zombies, ghosts,

puppets, children's toys, talking animals, and visually stylized creations such as cartoon characters and abstract figures. With enough robots it will eventually become possible to digitally recreate the entire Earth within HyperVR, giving everyone the opportunity to visit places that are too dangerous or difficult to reach in real life. Provided with enough data, ASI will also be able to recreate places from the past, including the people and societies that would have likely occupied them. In the distant future, as ASI machines begin exploring the galaxy and analyzing distant planets, they will also be able to map all surface and subterranean environments, which will enable everyone in HyperVR to explore these environments as if they were there in person.

• Impossible environments

HyperVR environments will be able to possess physically impossible attributes. These could include reality bending features, such as doors that lead to different locations at different times, rooms that are larger on the inside than on the outside, hallways and stairwells that go on for eternity, mirrors and televisions that can be passed through to the other side, environments that change when not being directly observed, spaces where sound and light travel slowly, gravity that changes direction at different times or locations, and places where time appears to flow backwards. Environmental elements could also possess impossible properties, such as all objects having the potential to be indestructible, to be edible, to melt, or to turn invisible. HyperVR environments could also possess real-world optical illusions, such as perceiving close objects as if they are far away, or being able to pick up objects that are printed onto paper. HyperVR worlds will not need to adhere to logic or the laws of physics, creating endlessly creative possibilities. This could make sports and games substantially more dynamic. These impossible environments will also allow animals to defy the laws of physics, such as allowing marine animals to swim in the air and interact with people and animals on land, and allowing land and air animals to move around underwater environments.

• Unique perspectives

Unlike in the real-world where people perceive and experience the physical world in the same way, in HyperVR every person could perceive and experience the same virtual environments completely differently. For example, two people could stand next to each other outdoors, with one seeing the environment illuminated by sunlight, and the other seeing the environment illuminated by moonlight. In another environment, different people could each have the ability to see, hear, smell, or touch, different objects. This would be another thing that could make sports and games substantially more dynamic.

• Artistic aesthetics

HyperVR worlds will not need to be restricted to realistic visuals, but will instead be able to possess all of the dynamic variance of art. People could see their environments with only subtle changes, such as with different color tints, or in black and white, or with more dynamic lighting. Alternatively people could see their environments as stylistic interpretations, such as appearing like a cell shaded anime, or an impressionistic painting, or a stop motion animation. People will also be able to see replications of the light spectrum that are invisible to humans in the real-world, such as heat, infrared, ultraviolet, and x-rays, as well as variants that don't even exist in the real-world.

• Advanced engineering

All "manmade" objects in HyperVR could be engineered by ASI to be masterfully and intricately designed. A wide range of common objects could be engineered with an excessively large number of moving parts that all elegantly move in perfect harmony and precision with one another. For example, guns could have dozens of moving parts that allow them to unfold and reload in incredibly intricate and visually appealing ways. Alternatively, objects could be designed to be as sleek and discreet as possible, so that they move and operate perfectly efficiently and quietly. At the very least, all "manmade" objects in HyperVR could look, feel, and function, as if made by the greatest engineers using the best materials possible. They could also all be custom made to perfectly fit and suit each individual.

• Sci-fi technologies

Virtual environments will allow people to use technologies that are not possible, or highly limited, in the real-world. These include holograms, hoverboards, portals, teleporters, lightsabers, jet packs, giant mechs, flying cars, spaceships, and hyperdrives, to name a few.

• Boundless creativity

People in HyperVR could explore their creativity to a substantially greater extent than in the real-world. Painters and sculptors could modify the properties of the materials they are working with in real-time, and could experiment or make mistakes safe in the knowledge that all actions are reversible. More interestingly, people will be able to tailor-make their own homes, estates, countries, and planets, and live in these environments as they simultaneously modify them. Alternatively, people could rely upon ASI to provide them with an endless quantity of new creations that are perfectly suited to their every taste.

• Supernatural abilities

In HyperVR everyone will be able to possess supernatural abilities. These will include the ability to breathe under water, run on water, run up walls, run impossibly fast, fly without equipment, use telekinesis, turn invisible, pass through solid objects, cast magic spells, possess infinite strength, grow to the size of galaxies, shrink to the size of quarks, jump through time, speed up time, slow down time, freeze time, invert time, and many other possibilities. People's physical reaction speeds will also likely significantly improve, partly as a consequence of transhumanism, and partly as a natural consequence of living in virtual bodies that are capable of being weightless and that are not bound by the laws of physics. Obviously it will still be possible to have experiences in virtual environments with strict rules and limitations, just like those enforced by sports and computer games, so people will still be able to gain the satisfaction that comes from completing challenging endeavors. This would be yet another thing that could make sports and games substantially more dynamic.

• Fair competition

Unlike in the real-world, people engaging in sports, computer games, card games, or any activity that involves competitiveness, will not be able to cheat, since an ASI will be the architect of these virtual worlds. Obviously people will be able to change the rules of their virtual worlds and experiences however they desire, but as far as competitive games, tournaments, world records, etc. are concerned, no one will be able to secretly give themselves an advantage. However, once life in HyperVR is combined with intelligence, joy, pleasure, and love optimization, it is likely social harmony will be so strong, and everyone's quality of life, empathy, and self-esteem, will be so high, that people simply won't have any desire to cheat. Competitions will also be fair because all physical components, such as player's bodies, sports equipment, ground conditions, and wind conditions, will all be perfect, or at least designed to ensure complete fairness.

• Assisted coordination

ASI will be able to assist human movement so that difficult or impossible feats become easily achievable. With enough practice and the assistance of an ASI, people who were never athletic in the real-world will be able to perfectly execute complex acrobatic movements more effortlessly and more perfectly than even the most highly skilled athletes in the real-world. By refining their movements, people will eventually be able to perfectly perform superhuman feats without feeling as if their movements are being adjusted by an ASI at any point, even if minor degrees of assistance are occurring. Alternatively, people could simply allow the ASI to take control in particular moments in order to perfectly execute certain actions. For example, when a person playing a warfare game needs to reload their weapon, the act of beginning the reloading process could trigger an ASI to temporarily take over all hand movements so that reloading is done flawlessly and as quickly as possible. This form of ASI assistance will enable people in HyperVR to be perfectly proficient in an endless number of skills. Assisted coordination could also enable people to experience varying and extreme degrees of

"luck", which will be an extremely interesting and novel attribute that could further make sports and games substantially more dynamic.

• Sensory clarity

Because HyperVR will involve stimulating neurons directly, all sensory experiences will be perfectly clear. For example, music in HyperVR will be so clear that it will sound to listeners as if all instruments and singers are in the room with them. People will also be able to see the world around them with perfect clarity and sharpness, even if they required glasses in the real-world. Combined with transhumanist technologies, it will eventually become possible to taste, smell, see, and hear in HyperVR with a degree of range and detail that far exceeds what people are capable of in the real-world.

• Overstimulated senses

HyperVR will allow for sensory experiences that go beyond the limitations of what people can experience in the real-world. For example, it will be possible to experience acceleration that goes far beyond what the human body is capable of experiencing in the real-world before passing out. It will also be possible to hear exceptionally loud sounds and music without ever suffering from temporary or permanent hearing loss. People will also be able to look directly at extremely bright objects and events without ever suffering from temporary or permanent blindness.

• Unrestrained decadence

Within HyperVR everyone will be able to indulge in any desired activity without real-world restrictions. People could sing for as long as they wanted without ever needing to draw breath and without their voice ever becoming dry. People could consume an endless amount of food and drink without ever feeling full. People could be physically intimate with their partners for as long as they desired without the sensitivity of their physical senses ever becoming suboptimal. In fact, because physical sensations will be created through the direct manipulation of neurons, this will likely allow people to experience unique, prolonged, and extreme physical pleasures that are not possible or practically feasible in the real-

world. This could be achieved even before transhumanist technologies make it possible to achieve pleasure optimization.

• Synchronized enhancements

It will eventually be possible for people in HyperVR to be automatically injected with recreational drugs in order to amplify experiences. For example, sedatives could be automatically injected when a person is engaging in a calming activity, such as relaxing on a beach, and stimulants could be automatically injected when a person is engaging in an intense activity, such as playing sports. Doses may initially need to be small to moderate in quantity to prevent addiction and withdrawal symptoms, but synchronized enhancements will still be possible in some capacity.

• Artificial hallucinations

The ability for all senses to be manipulated in HyperVR will effectively make it possible for people to experience hallucinations even without taking drugs. Unlike real hallucinations, these experiences could be perfectly designed, making them optimally enjoyable, and avoiding the possibility of "bad trips". Combined with synchronized enhancements, these experiences could be even more authentic and immersive, while still being highly orchestrated.

• Tailored experiences

ASI will quickly become extremely adept at creating experiences that are tailor-made to every person's unique desires. An ASI could do this by receiving conscious feedback from people, although as time goes on it will more likely acquire feedback through physical signals and biometric data. Through utilizing this data, and the data of every human experience that has ever occurred within HyperVR, an ASI will quickly be able to custom create increasingly refined experiences, as well as predict with increasing accuracy every person's future desires.

• Ultimate privacy

An advantage of living in HyperVR is that everyone's private lives could remain entirely private. People or groups could retreat to

private virtual spaces without fear of being spied upon by others. With an ASI running everything, it will be impossible for people to hack the private information or virtual spaces of others.

• Friendly wildlife

It will undoubtedly be possible to transfer animals to HyperVR brain chambers as well. This will not only allow humans to interact with all animals completely safely, but even the most dangerous animals will eventually become gentle and friendly to all other species, including humans. Changing dangerous animals like this will be made possible by utilizing joy optimization, love optimization, neural manipulation, synchronized enhancements, and positive reinforcement. Animals in HyperVR will also not need to be restricted to real-world species, since virtual environments and genetic engineering will enable the creation of entirely original species, including those that defy the laws of nature or physics.

• Sentience proliferation

It will eventually be possible to create tens of billions of humans and tens of trillions of animals to enjoy HyperVR with, which will be ideal from a humanitarian perspective. The only thing that will limit the number of sentient beings in HyperVR is the speed of light, since if 2 sentient beings were to exist in brain chambers that are too far apart from one another, the communication delay between them would make physical interactions in HyperVR impossible. If all brain chambers existed in a subterranean spherically-shaped space that was 600 kilometers in diameter, then the communication delay from one side of this sphere to the opposite side would only be 0.002 seconds, or 2 milliseconds. This would allow for seamless physical interactions between every sentient being inside this spherically-shaped space, particularly considering an ASI will also be able to use the speed and trajectory of objects to determine their imminent location. If this spherically-shaped space was 3000 kilometers in diameter, then the communication delay from one side of the sphere to the opposite side would only be 10 milliseconds, and would allow for a 125 fold increase in the space available for brain chambers. Beyond this distance however communication delays could become a

problem. In fact, because humans in HyperVR will have supernatural strength and acceleration capabilities, it will likely be necessary for humans to only inhabit this 600 kilometer spherical region, and for animals to occupy the remaining space inside this 3000 kilometer region, with the heaviest and slowest moving animals living on the periphery. As long at these supernatural capabilities were slightly reduced whenever humans physically interacted with sentient animals, all potential interaction problems would be avoided. All of this will only be viable once technology is advanced enough to allow such subterranean infrastructure to exist safely, but such technology will likely be inevitable at some point in the extremely distant future.

Humans should also be able to raise children inside HyperVR, since in the future it will be possible to create humans and animals using artificial wombs, and then plug these humans and animals immediately into HyperVR. This means all humans and animals in the future will never experience the emotional and physical suffering that can come from living in the real-world. However, the right to biological immortality that all sentient beings possess also means that the world will eventually run out of physical space, and no new children will ever be born. This is an obvious consequence that may sound disheartening to many, which is why it is worth briefly addressing here, but this won't be a problem for a number of reasons. The primary reason is that joy optimization, pleasure optimization, love optimization, and the incredibly high quality of life provided by HyperVR, will ensure everyone in HyperVR will be far happier than the happiest people who have ever lived, including during the times these people experienced happiness from spending time with children. It should also eventually be possible to rewire people's brains so that the desire to have children is eradicated, and potentially replaced with an increased desire to spend time with animals, which are extremely similar in nature. This is something already experienced by many maximally happy and fully fulfilled childless couples. There are other reasons why the eventual absence of real children in the world will not be the source of disappointment or sadness that some may initially predict, but these two reasons alone prove why this will not be a long-term problem.

• Maximized communality

Once HyperVR infrastructure is advanced and widespread enough, it will become possible for billions of people to engage in massive events simultaneously. For example, people could partake in off-road racing tournaments, or play massive battle royale games, with billions of other concurrent players. Music concerts and theater shows could be attended by billions of people, although HyperVR will allow each person to be positioned directly in front of the stage, even though from each person's perspective all other attendees would appear to be geographically spread out just like in the real-world.

• Emotional support

For those suffering from loneliness or other personal hardships, HyperVR will provide substantially more opportunities to socialize and connect with others. It will also provide easier access to compassion-based services, such as counseling, although these will likely be required less and less as a consequence of ASI therapists and the incredibly high quality of life provided by HyperVR. Social capital and personal wellbeing will also increase substantially once transhumanist technologies are able to achieve intelligence, joy, pleasure, and love optimization. It is also likely that all humans by this stage will all speak a single and optimally accurate, detailed, and beautiful language created by ASI, which will eradicate all communication barriers and further increase social capital and personal wellbeing.

• Realistic roleplaying

HyperVR will enable people to engage in fully immersive role-playing experiences. It will finally be possible for people to partake in stories and adventures in person, rather than being limited to an outsider's perspective, as is currently the case with all books, films, computer games, tabletop RPG's, etc. These role-playing experiences could last months, years, or decades, and could even involve billions of people.

• Relived memories

Because it will be possible in HyperVR for experiences to be recorded, people will be able to watch or physically relive their past

experiences. It will also be possible, with the consent of all parties concerned, to relive the experiences of other people from their perspective, including all of the sensory stimulation experienced by them during those moments. If a person in HyperVR learned a particularly difficult skill, or managed to perform an extremely impressive feat, then it will be possible for others to relive those experiences from that person's perspective. Together with intelligence optimization, this could also make it substantially easier to learn new skills. Even more interestingly, as ASI machines begin exploring the galaxy, and legions of advanced humanoid robots begin walking on the surfaces of distant planets, it will be possible for humans to relive these historic moments as if they were there in person. Another possibility in the future will be to use an ever increasing percentage of subterranean space for digital storage, which will allow humans to store an unfathomable number of both personal memories and historical records in perfect detail. Eventually it will also be possible to turn other planets into digital storage centers, or create such planets from scratch.

• Heightened awareness

People in HyperVR will never lack for things to do, and will live in environments and partake in activities that are designed by an ASI to be maximally engaging, energizing, and stimulating. It is therefore guaranteed that people in HyperVR will exist in a constant state of heightened conscious awareness. This contrasts with the unsatisfied, listless, distracted, apathetic, weary, and alienated mental and emotional states that most people currently experience on a daily basis, particularly when performing mundane and repetitive tasks.

• Complete safety

Once brain chambers become possible, which will likely be around the same time that HyperVR is created, it is extremely likely everyone will choose to transition to brain chambers in order to maximize their physical safety. If people wished to experience the real-world again at any point, they will be able to do so by wirelessly controlling physical android avatars. These avatars could either be anatomically similar to a person's most common virtual body, or their

avatar's movements could be assisted by an ASI if perfect coordination and balance proved challenging due to anatomical differences. Inhabiting these avatars will enable people to experience the real-world as if they are there in person, meaning people will experience all sensations, including sight, sound, touch, taste, smell, temperature, and balance. This will be possible to do wirelessly since even current 5G technology is capable of transmitting 20 billion bits of information every second, which is equivalent to 40 million bits of information 500 times every second, and with extremely low latency. 6G technology will likely be capable of transmitting 1 trillion bits of information every second, which is equivalent to 2 billion bits of information 500 times every second, and with even lower latency.

Communication delays between humans in brain chambers and their real-world avatar will mean avatars will likely be unable to travel much more than a few hundred kilometers away from their brain chamber before communication delays become too noticeable. However, this won't pose a problem, since brain chambers could simply be transported using underground networks to wherever people wanted to travel to with their avatar. This could be done by ASI machines automatically and seamlessly, so that people inside avatars could travel without having to concern themselves with the location of their brain chamber at any point. It will also be possible for individuals to return to HyperVR whenever they desire, but they will only be able to interact in real-time with most other humans and animals in HyperVR once they have returned to the 600 kilometer region described earlier. Transporting brain chambers like this will eventually be completely risk-free, since in the distant future all machines and infrastructures will be perfectly designed and manufactured, and all weather and environments will be perfect and under the complete control of an ASI, meaning even earthquakes and volcanic eruptions will be a thing of the past. This entire system will consequently enable people to enjoy both the real-world and HyperVR to the greatest extent possible, but in complete safety.

Hypothetical possibilities

The following possibilities are less likely, but will still likely be possible eventually. This is not only because of ever advancing technology, but also because of the brains plasticity, which refers to its ability to adapt by wiring and rewiring itself.

• Body modifications

Beyond the simpler modifications that will be possible to make to one's height and appearance in HyperVR, it may also be possible to exist within virtual avatars that differ substantially from one's real-world body, including avatars with additional limbs and other body parts. This may only be possible for those that have transitioned to brain chambers, since rewiring the brain to adapt to a drastically different virtual body may make it difficult to return to and control one's real-world body.

• Extra senses

By rewiring the brain it should become possible for people to develop sensations of elements that only exist in HyperVR. For example, if a person wished to possess wings, then it should be possible for those wings to also be sensitive to touch and heat just like other parts of the body. It may even be possible to use existing senses or develop new senses to sense elements within virtual spaces that are detached from oneself, such as the proximity, location, movement, etc. of objects and other humans. Awareness of such external elements could further make sports and games substantially more dynamic.

• Telepathic empathy

It may be possible within HyperVR to possess what could best be described as telepathic empathy. Because of its advanced capabilities, it should be possible for an ASI to determine the mental and emotional states of every person inside HyperVR. With a person's consent, this information could be relayed to other individuals, and even in a sensory form. For example, instead of a person being told the physical, mental, or emotional states of another person directly via language, they could instead be informed through physical sensations, emotional states via synchronized

enhancements, or potentially through new senses that will only become possible once people have transitioned to brain chambers. This could be highly desirable, and not just by allowing individuals to more easily understand each other, but also by allowing the physical, mental, and emotional states of animals to be better understood by both humans and other animals, which would be highly valuable considering normal communication barriers.

• Mental manipulation

People will initially be required to use conventional methods, such as voice commands, hand gestures, and handheld devices, to perform certain actions inside HyperVR. However, humans should eventually be able to learn how to perform such actions through their thoughts alone. By using specialized technologies it is already possible for people to control artificial limbs and other external devices using the power of their mind alone, so mental manipulation in HyperVR will likely be inevitable. People could use this ability to perform mundane actions, like navigating menus, or more interesting actions, like utilizing superpowers such as teleportation, flying, and magic. This would allow for extremely high levels of immersion in roleplaying games, since people would be able to seamlessly utilize such abilities without having to use conventional yet cumbersome input methods.

• Controlled memories

It may eventually be possible for people to give an ASI permission to use advanced technologies to temporarily deactivate, or permanently erase and replace, all neurons related to specific memories. This may enable people to temporarily deactivate or permanently erase all memories related to adulthood, which would allow adults to return to the more innocent state of childhood if they so desired. This could also enable people to forget that they are inside HyperVR, which would allow people to perceive their experiences as completely real while they are occurring, imbuing them with a visceral and emotional authenticity not otherwise possible. This would make roleplaying games and experiences substantially more immersive. Temporarily or permanently making ourselves unaware that we are living inside a simulated reality may sound too unnerving to some, but in the future

there would be no one and nothing that could make this unsafe. Within decades of HyperVR being created, autonomous ASI machines will likely begin spreading across our galaxy, ensuring the security and wellbeing of every sentient being under its purview.

• Choreographed roleplaying

It may be possible for people in HyperVR to allow an ASI to control all of their body movements, and yet still consciously experience their physical actions as entirely self-determined. An ASI could alternatively or additionally use technology to directly fire off neurons in the brain, which would be even more likely to achieve this effect. None of this may be possible, but if it is then it opens up interesting possibilities.

People would be able to partake in adventures where their actions and the events around them would unfold in an unpredictable yet perfectly choreographed manner, all orchestrated by an ASI to be optimally engaging and entertaining for all involved. During such adventures, fans of martial arts could partake in action sequences in which they perform supernaturally fast and complicated feats, but which would be experienced as if entirely self-determined. Fans of musicals could partake in musical numbers, and yet subjectively experience their singing as them personally adlibbing lyrics on-the-fly. This technology would also allow billions of people to partake in shared adventures together without a single person breaking character at any point. Combined with synchronized enhancements, a perfectly knowledgeable ASI, and particularly the temporary or permanent erasure of one's knowledge of being inside HyperVR, these experiences could also be perfectly authentic and richly emotionally rewarding.

• Brain expansion

Brain chambers should eventually make it possible to increase the size and capabilities of the human brain. If brain chambers were just 1 meter cubed in size, this could increase the capabilities of a person's brain multiple times over. Additionally, the neural connections in humans are not as tightly packed together as in other

species, and the parts of the brain responsible for maintaining the body would also become redundant, which means there is the opportunity for additional optimization. All of this could substantially increase people's capabilities, such as enabling people to possess the knowledge and skills of a wide range of highly trained and experienced specialists, or possess the ability to have highly desirable, varied, novel, and intense sensory experiences that are not possible without such technology. This could even enhance people's cognitive capabilities and experiences by orders of magnitude. Combined with the ability to communicate with an ASI and access its knowledge and capabilities, this could further make sports and games substantially more dynamic.

• Guaranteed soulmates

It will likely be possible for every person to be guaranteed a soulmate in HyperVR. Putting aside the fact that AI in the future will likely become extremely adept at matchmaking single individuals, HyperVR specifically will likely be able to further assist the strengthening of romantic relationships for many reasons. For example, the incredible quality of life afforded by HyperVR will provide ideal conditions for romantic relationships to flourish. ASI should also be able to create tailor-made experiences that are optimally designed to bring romantic partners closer together. Telepathic empathy could also enable romantic partners to have ongoing experiences that are more intimate in nature. If intelligence, joy, pleasure, and love optimization, only become possible to maximize once brain chambers are created, then HyperVR would further enable romantic relationships to prosper through these forms of brain optimization. It may even be possible for ASI to discover what neural structures correlate with which personality traits, and for it to modify the brain structures of willing individuals that wish to be closer to their partner. These are a few examples of why everyone will likely be guaranteed a soulmate in HyperVR.

• Perpetual ecstasy

Technology in the future may make it possible to prevent addiction to recreational drugs, prevent negative side effects, and prevent drug

tolerance, which is when a drug becomes less effective over time. This should make it possible to experience extreme and prolonged states of ecstasy, in idealized HyperVR environments, without succumbing to addiction, harm, or comedowns. In fact, combined with biological immortality, synchronized enhancements, joy optimization, pleasure optimization, love optimization, brain expansion, and other technologies, it should eventually become possible to experience emotional highs and physical pleasures that are orders of magnitude more powerful and wonderful than what any human is currently capable of experiencing, and these experiences could even last indefinitely.

Time frames

The very real possibility of HyperVR, and the fact that this technology could exist within the next 20 years, makes this one of the most important sections of this manifesto, and makes HyperVR one of the most important ideas in the world. It may even be possible for every person on the planet to have the option to live permanently inside a HyperVR brain chamber within the next 30 years, even if some of the possibilities listed here take a few more years or decades to achieve or perfect. There are good reasons to believe that this 30 year time frame is possible under ideal circumstances.

The world already has a large number of STEM experts and research facilities that could be immediately redirected towards pursuing HyperVR and other essential technologies. Over the next decade countless more people could be trained to become highly qualified STEM experts in relevant fields, and hundreds or thousands of new state-of-the-art research facilities could be built. With all research being done cooperatively, STEM experts will likely be able to create advanced humanoid robots within the next 5 years, and will very likely create AGI within the next 6 years, with ASI following very soon after. With the assistance of such exponentially advancing humanoid robots and AI, these STEM experts should be able to create HyperVR and brain chambers within the next 20 years, as well as produce enough autonomous machines to increase humanity’s

productivity at an incredible rate. This means an ASI would have 10 years left to continue mass producing billions of autonomous machines, and use these to build HyperVR infrastructure. The production of consumer goods and services would also plummet as more and more humans transitioned to brain chambers, allowing more and more resources to be dedicated towards building HyperVR infrastructure. The resulting exponential escalation of technological advancements and productivity could be enough to ensure every person on the planet has the option to access HyperVR within 30 years, as well as the option to live in the real-world via android avatars. If it also becomes possible within the next 20 years to use artificial wombs to create children, as well as raise these children from birth inside HyperVR, then it is reasonable to believe that every person on the planet will transition to brain chambers and live inside HyperVR permanently. Additionally, research into life support and cryonic freezing technologies is gradually increasing the possibility to place people into a state in which the level of physical damage they experience is likely minimal enough to make revival possible in the future once technology has advanced enough. This means it is also becoming increasingly likely that people who would otherwise die before HyperVR becomes universally available will also be able to survive long enough to experience it.

This 30 year time frame may still seem naïvely optimistic, but it's important to put this into historical context. 30 years ago people living in the most technologically advanced countries in the world didn't have mobile phones, GPS, internet access, laptops, flat screen TVs, nor DVD players, and would have to wait another decade or more before they could purchase most of these. And just as importantly, such technologies don't merely exist today, but have been manufactured in the billions during the past 10 years alone. 30 years ago most people, including most STEM experts, would never have imagined or believed the incredible state of today's technology, nor how globally ubiquitous these technologies would become. And this progress all occurred under an inefficiently competitive and profit-driven economic system, and without advanced humanoid robots, AGI, neuromorphic computers, analog computers, optical

computers, or quantum computers. Increased investment and global cooperation, combined with the continued exponential progress of technology, will guarantee that the technological progress of the next 30 years will be multiple times greater, and likely tens or hundreds of times greater in many areas, than the past 30 years. And even if every person on the planet cannot be permanently transitioned to HyperVR within 30 years, it will very likely be possible within 40 years. Conversely, there is even an extremely unlikely possibility this may be possible within 20 years if all of humanity prioritizes achieving brain chambers within 15 years and producing almost nothing but them in the subsequent 5 years.

However, perhaps the most incredible possibility of HyperVR is how long sentient life could live for inside this paradise. Because all sentient life inside HyperVR will be biologically immortal, and because ASI machines will be able to protect humans from all existential threats, every sentient being will be able to live inside HyperVR until the effective death of the universe. Even though the universe is expanding at an accelerated rate, this only applies to the space between galaxies that are not gravitationally bound to one another, meaning that physical matter and energy sources will continue to be concentrated within these "galaxy clusters" into the distant future. As an ASI civilization, with maximally advanced technology that can optimally utilize all physical matter and energy sources within our reach, our civilization should be able to survive long into the future.

This period of time is challenging to calculate, particularly because it is difficult to know how many utilizable resources there will be available to humanity in the long-term. However, even in a worst-case scenario, all sentient life should be able to live inside this HyperVR paradise for at least a septillion years, which is the number 1 followed by 24 zeros. To put this into perspective, living for a septillion years is equivalent to living 1 million years, then living this period of time a million times over, then living this period of time a million times over, and then living this period of time a million times over. The end of this period of time can be considered the effective death of the universe since it is billions of times longer than the time

it will take for all stars in the universe to die, and millions of times longer than the time it will take for all matter in the universe to fall into black holes. This latter phenomenon won't be a problem for humanity since ASI machines will be able to control most matter inside our galaxy, and most matter gravitationally bound to our galaxy, within the next 10 million to 1 billion years. Living for a septillion years inside HyperVR may sound implausible, but achieving biological immortality for the brain is a near guarantee, and it is improbable that ASI machines won't eventually be able to overcome all threats both on and outside of Earth, particularly considering humanity is already aware of most threats and already has proven or theoretical solutions for most of them.

An ASI would also be able to create a large number of redundancy systems, which would ensure that hardware failures never affected those living inside HyperVR, and would consequently guarantee perfect and seamless never-ending experiences. Additionally, after a period of time inside HyperVR, everyone may even agree to erase all knowledge and memories that life inside HyperVR will be finite, meaning no one would ever experience even the slightest moment of sadness that life inside HyperVR will one day come to an end.

All of these very real possibilities are why HyperVR is one of the most important ideas in the world. However, even if none of this turns out to be possible, the current possibility of HyperVR, and all the tangential technologies that could be discovered by researching and developing HyperVR, nonetheless means that the only logical course of action is for all countries to cooperate with one another, and invest an effectively limitless amount of money, in the pursuit of creating all necessary technologies as rapidly as possible.

Artificiality

Some may argue that living permanently in HyperVR will be undesirable because HyperVR environments will be artificial, and will therefore lack the beauty of the natural world. This is not a reasonable counterargument, or at least not a significant enough

caveat, and for many reasons. First, people could still effectively live in the real-world via android avatars. These avatars could look indistinguishable from real humans, and everything experienced while inhabiting them would feel indistinguishable from everything experienced in a natural human body. Second, soon after HyperVR is created it will be possible for ASI to create virtual environments and experiences that are indistinguishable or effectively indistinguishable from the real-world, meaning concerns about artificiality will quickly become philosophical rather than tangible. In other words, the artificiality of natural environments in HyperVR will be something we will have to consciously remind ourselves of, rather than something that is ever made apparent by spending time in these environments.

Third, much of the beauty of the natural world comes from the sentient life that inhabits it. Forests for example would be substantially less beautiful without the sound of birdsong and the sight of woodland animals. HyperVR will not only be identical in this regard, but will be substantially superior since humans will also be able to interact with all animals. This is because all dangerous animals will eventually be gentle and friendly, and all animals will feel safe enough to interact with all humans and other animals. Humans will also be able to interact with sentient animals that don't exist, or can't ever exist, in the real-world. Synchronized enhancements, joy optimization, love optimization, telepathic empathy, and brain expansion, could also further enhance interactions between humans and animals.

Fourth, it is reasonable to postulate that the beauty of the non-sentient parts of the natural world, like forests and sunsets, are not beautiful because they are real. If tomorrow it was discovered that we were all already living inside a virtual world, and that our entire universe was artificial, this would likely not diminish the beauty of "natural" environments. This is because this beauty likely doesn't originate from the realness of these environments, but from three other factors. The first is the ability of these natural environments to provide highly desirable sensory experiences. The second is their ability to remind us of our smallness and fragility in the context of

the vastness of reality, which can help contribute to such experiences being as overwhelming and wonderful as they are capable of being. The third is their ability to make the realness of our own existence feel more tangible due to their overwhelming nature. These three reasons indicate that the non-sentient parts of natural environments in HyperVR will be capable of being just as beautiful as the non-sentient parts of natural environments in the real-world, since this beauty likely never derived from the assumed realness of our world.

Fifth, any possible remaining concerns about the artificiality of natural environments inside HyperVR are effectively made irrelevant by all the other advantages of HyperVR. Natural environments could be designed by an ASI to be perfectly tailored to our specific desires, including being designed to be maximally appealing to all senses. These environments could also possess exaggerated properties, such as increased color saturation and stronger aromas, or even properties that don't exist in the real-world, such as beautiful alien plant life and unnaturally vast landscapes. The ability to enjoy these natural environments will also be heightened by everyone's perfect and enhanced sensory clarity. Natural environments will also be incapable of cultivating fears that can stymy or ruin one's enjoyment of the natural world, such as the fear of dangerous or fast moving animals, or the fear of being physically injured or trapped when exploring. Everyone in HyperVR will obviously have perfect health, meaning people's enjoyment of the beauty of the world around them will never be diminished by exhaustion or discomfort. Everyone will also possess supernatural capabilities, such as the ability to fly and breathe underwater, which will enable people to enjoy the beauty of far more environments and perspectives. Synchronized enhancements, pleasure optimization, joy optimization, and brain expansion, will also be able to further heighten our enjoyment of these natural environments.

The bottom line is that the artificiality of natural environments in HyperVR will very likely not make them any less beautiful than natural environments in the real-world. In fact, because of all aforementioned possibilities, natural environments in HyperVR will

likely be perceived as being even more beautiful, and better yet, the contentment and joy people experience from spending time in natural environments in HyperVR will likely be orders of magnitude greater than what people currently experience from spending time in natural environments in the real-world. And for those inside brain chambers that still felt that HyperVR environments lacked a certain beauty because of their artificiality, android avatars will enable people to fully experience the real-world whenever they desire, except in complete safety.

Existential threats

Despite everything explored here, HyperVR is not an excuse to treat current existential threats with any less urgency. Until biological immortality and HyperVR are created, billions of adults and children will suffer, and millions will die, from existential threats. Any preventable deaths that occur before biological immortality and HyperVR are achieved cannot be justified, particularly considering the people that will die from existential threats will predominantly be the most impoverished and exploited people in the world. Climate change and soil degradation could also continue to destroy arable farm land, which will likely be essential for growing crops that are required by people living inside brain chambers. Farm land will also be vital for growing the monumental quantities of crops that will be necessary for building HyperVR infrastructure and the billions of autonomous machines that will be required in the future. Genetically modified crops may help increase arable farmland and crop production, but this is not guaranteed. Existential threats must therefore be treated with upmost urgency, and HyperVR does nothing to change this.

Conclusion

Because of its potential, HyperVR must be recognized as one of the most important ideas in the world, if not the most important idea in the world. The revolutionary impact HyperVR will have on human civilization, and the fact that it could be created very rapidly, make most other long-term political and economic pursuits irrelevant or

inconsequential by comparison. Universal awareness of HyperVR consequently has the potential to rapidly and radically change the perceptions and long-term priorities of most people and governments, but only once the Overton window has shifted enough. This also means HyperVR has the best chance of averting nuclear war, since a full-scale nuclear war would kill the majority of humans from nuclear winter, and destroy most global infrastructures, which would eliminate any possibility of humanity ever achieving this utopian future. Combine this with the fact that there is no afterlife, as proven later in the "Theistic Religions" section of this chapter, and it becomes even more apparent how important the creation of HyperVR truly is, since it is the closest humans will ever get to experiencing an eternity in paradise. For these reasons, two of our primary goals are to make HyperVR common knowledge around the world and to make its creation one of humanity's highest priorities.

Technology: Conclusion

The technologies explored in this section provide a general overview of how technology could reshape human civilization over the next 30 years, but only with increased investment and global cooperation. Even if this 30 year time frame is too optimistic, this doesn't change the fact that these technologies are extremely likely to be possible, meaning there is absolutely no good reason for humanity not to do everything within its power to try to create these technologies as soon as possible. There are also other future technologies which will also change society, but those explored here are likely to be the most transformative. In fact, because of their transformative nature, ASI, advanced humanoid robots, transhumanism, HyperVR, and other similar technologies, could be referred to as "endgame technologies". This is because they will be the final technologies necessary for achieving human civilization's final destination, which is living inside a HyperVR paradise until the effective death of the universe.

THEISTIC RELIGIONS

If our movement is successful, the global influence of theistic religions will decline substantially over the coming years. This is not stated with hostility, and our movement will always support religious liberties, but this decline is likely inevitable. Theistic religions are already on the decline globally, and our movement's success will massively accelerate this. This will be partly due to an increasing awareness of the ideas explored in this section, partly due to an increase in the critical thinking skills and knowledgeability of people around the world, and partly due to the rapid eradication of global poverty. Aside from the fact that theistic religions contain and rely upon indefensible and contradictory ideas, this prediction is supported by the fact that better educated and wealthier individuals and countries correlate strongly with agnosticism and atheism. The correlation between poverty and theistic religions likely exists because religions can provide unshakable stability and hope for those in dire circumstances.

Unavoidably harmful

Our movement also believes that the end of theistic religions is highly desirable, which is why we are dedicated to achieving this goal. Theistic religions can provide value to individuals and societies, but this value can be achieved to a greater extent through other means, and without all the problems that can arise from theistic religions. The uncomfortable truth is that as long as theistic religions persist, they will continue to encourage countless otherwise good-natured people to harm themselves or others for irrational reasons. There are innumerable modern-day examples of this.

• Theistic religions often encourage followers to be uncritically minded and uninformed. Even when this doesn't result in dangerous forms of indoctrination, this still makes religious people vulnerable to wasting years of their life, and making poor life-altering decisions, that they deeply regret once they lose their faith. People have a right to not be indoctrinated, and to possess the critical thinking skills and knowledge necessary to make the best decisions possible.
• Many theistic religions encourage their followers to adopt virtue ethics, which is the doctrine that actions should be judged as right or wrong according to whether they develop moral character. This has cultivated within many religious people a perverse reluctance to address societal problems with an appropriate sense of urgency, since they belief such suffering can be invaluable at teaching lessons and building character.
• Most theistic religions throughout history have been misogynistic, and in many religious cultures today this problem still persists.
• All around the world LGBT+ individuals are being persecuted and treated as second class citizens primarily or solely because of theistic religions, even though they have no more control over these aspects of themselves than anyone else. Many such individuals also internalize this stigma, and develop self-hatred and self-disgust. At worst these individuals can also be banished by their loved ones, harassed, assaulted, and even murdered.
• Many adolescents and adults experience guilt, depression, and sexual repression, for thinking about, or indulging in, perfectly healthy and normal sexual desires and activities.
• Religious people often feel compelled to stay in loveless or toxic marriages because they believe getting divorced goes against God's perfect will. Many individuals stay in these relationships even if this is harmful to their children's wellbeing.
• Many theistic religions place great emphasis on loving and forgiving those that have abused them. This is irrational, immoral, and psychologically harmful. People can overcome trauma, relinquish their anger, and find inner peace, without having to unnecessarily forgive those who have abused them, particularly if their abusers are unrepentant.

- Religious people living in poverty are encouraged to generously donate to religious organizations that enrich their wealthy leaders, even if this comes at the expense of the quality of life of themselves and their children. Such donating can be the result of intentional scamming, or merely the perpetuation of religious tradition.
- Religious organizations and systems often deal with immoral actions and crimes internally, which can result in dangerous and immoral outcomes. An obvious example of this is the Catholic Church's protection of child abusers, which has not only prevented abuse victims from receiving any form of justice, but also resulted in many more children being sexually abused.
- Religious people have often been at the forefront of stymying scientific research, such as stem cell research, which has produced a progress delay that has caused millions of adults and children to needlessly suffer and die. This could be a particular problem for transhumanist technologies and HyperVR moving forward.
- Theistic religions continue to persuade people to decline medical treatments. This can come from a misplaced faith in divine intervention, or from the belief that certain treatments, such as blood transfusions, go against god's divine creation or will. Many followers are even indoctrinated into believing that physical ailments are due to personal spiritual failings.
- Religious people are the primary advocates for banning or indefensibly restricting access to abortion services, even though such services are a fundamental human right. Many women are also refused medical treatments, including lifesaving treatments, if these can induce abortions. Religious people are also at the forefront of exacerbating the number of abortions required since they disproportionately advocate for abstinence-only sex education, reduced access to contraceptives, and right-wing economic policies which reduce people's ability to afford contraceptives.
- Religious groups continue to be at the forefront of making sex work illegal, which forces sex workers into far more dangerous unregulated black markets. Religious people also disproportionately advocate for right-wing economic policies which perpetuate or exacerbate the very poverty that pushes many people into sex work in the first place.

• Every year millions of girls and boys have immensely sensitive parts of their sex organs mutilated or cut off for the sake of religious tradition. The fact that theistic religions are capable of normalizing something as barbaric and despicable as genital mutilation demonstrates their immense power to indoctrinate people with nonsensical and harmful beliefs.
• Many theistic religions use their influence to convince people that all adults and children are inherently "sinful" and incapable of being "good enough". This can be extremely psychologically harmful, and particularly for children. People can be guided to develop moral character without such condemnations of their most innate nature.
• Millions of children live in fear of an afterlife of eternal torment that either they or their loved ones may one day have to endure. This type of indoctrinated fear and anxiety would be regarded as child abuse outside of religious contexts, but is considered reasonable when a consequence of theistic religions.
• Many children receive physical punishments because of the conservative religiosity of their parents. Causing any amount of physical harm to children as a form of punishment is now known to be both ineffectual and harmful. Most progressive societies have outlawed this practice, so it is reasonable to assume this conservative practice would have disappeared long ago if not for theistic religions.
• Countless religious people live in ongoing fear, and even develop mental health problems, as a consequence of doubting parts of their religion or entertaining thoughts of leaving their religion, because of the knowledge that they may disappoint or be punished by their god, loved ones, or community. Many people who criticize or leave religions continue to be harassed, assaulted, mutilated, and murdered.
• Many religious people falsely claim or believe that agnostics and atheists live unfulfilling lives devoid of happiness and hope, which can cause many religious people who question their faith to needlessly experience fear and despair, including suicidal thoughts. This is ironic considering studies have shown that countries with the highest rates of agnosticism and atheism are also the happiest.

• Religious missionaries continue to harm the communities they visit and attempt to convert. This includes causing disunity in communities, destroying longstanding cultures, refusing to provide aid unless potential recipients hear sermons or convert, and spreading diseases which these communities are more vulnerable to. This even caused many tribes to suffer from a surge in deaths from COVID-19 during the pandemic.
• Followers of different theistic religions and denominations continue to harm one another in prolonged and dangerous conflicts, rather than being united by their shared humanity. This has resulted in disunity, psychological abuse, physical violence, and even murders, within and between families, communities, and countries.
• Incompetent and corrupt politicians continue to be elected to the highest positions of power because religious followers believe this to be god's will, while policies, experience, competence, integrity, etc. are effectively disregarded. This is one of the main reasons why immoral politicians and fascists keep getting elected to power.
• Theocratic states continue to indoctrinate, oppress, torture, murder, etc. people for religious reasons. If those within these governments did not follow any theistic religion these abuses would be far less likely to occur.
• Millions of religious people, including those in power, are unwilling to tackle global problems, and even existential threats like climate change, because they falsely believe that a god is in control and that an afterlife exists. This irrational contentment is extremely dangerous. As Karl Marx warned, "Religion is the opiate of the masses."
• Many religious people, such as some fundamentalist Christians, are trying to exacerbate the world's problems because they believe that bringing about the "end times" is a necessary step before god intervenes and creates a utopia for his followers.
• Many religious fundamentalist terrorists continue to strive to acquire nuclear and biological weapons, and these fundamentalists will very likely exist as long as theistic religions exist.
• The majority of religious people refuse to boycott the animal agriculture industry, despite being aware that the food and goods they purchase are derived from animals that have suffered abuses

that they would consider evil and indefensible if inflicted upon themselves, or upon other equally innocent sentient beings, like children, dogs, and cats.

• Religious people tend to become more radical as their religion dies out. This is because moderate believers tend to leave first, meaning they no longer temper the radical individuals who remain, who are usually inclined to become more radical as a means of counterbalancing what they perceive as societal decline. The end of theistic religions is inevitable, and this radicalism problem means it would be best if theistic religions came to an end as swiftly as possible.

This list encompasses most of the evils and threats that exist in the world as a consequence of theistic religions, and which would be substantially less likely to occur in a world that embraced evidence and reason, including sentience morality. Any theistic religion that causes, or does not outright prevent or condemn, the suffering and abuse of sentient beings, is of no use to societies at best, and a danger to societies at worst. The suffering that has been caused by theistic religions throughout history has been widespread, avoidable, life-altering, and often immensely evil. It should also come as little surprise that theistic religions have been against scientific progress and most civil rights movements throughout human history, and unfortunately this continues to this day. In fact, historical records indicate that LGBT+ individuals and sexual liberty were predominantly accepted throughout most of human history, and became victims of suppression and "purity" crusades predominantly as a consequence of theistic religions, particularly during the past few centuries.

There are numerous ways people and societies can be incentivized to become mature, noble, moral, and altruistic. Theistic religions could be considered one such way if not for their highly dangerous and unique ability to indoctrinate followers with irrational beliefs, and make otherwise good-natured people behave irrationally and immorally, by virtue of invoking an "infallible" higher being. And once someone believes in the existence of such a perfect higher power,

and subsequently the divinity of their religious texts, it can become almost impossible to reason with them, since any rational arguments will always be secondary to, or made irrelevant by, the ultimate authority of their "infallible" god. Religious institutions will also continue to compound this problem by virtue of prioritizing faith and echo chambers over critical thinking and knowledgeability.

Inherently irrational

To help facilitate the end of theistic religions, the following segment is dedicated to exploring the inherent irrationality of theistic religions. This assessment is offered in the form of multiple questions, categorized into a number of broader problems.

• Problem 1: Child safety

Why would god ever allow children to be born into such a brutal world considering how vulnerable they would be to all the suffering that occurs within it? Why are children not raised to adulthood by perfect benevolent beings, and in safe environments far from Earth, prior to being introduced to the rest of humanity? This would not only protect children from harm, but would subsequently bring to an end the abusive behaviors that adults exhibit as a result of unresolved childhood trauma. This would prevent adults from experiencing the joys of parenthood, but would be a worthy trade-off if it prevented the sexual abuse and torture of children throughout history. Adults would also not miss the experience of parenthood because they would not be aware of its possibility. So why would god ever allow children to be born into a world where they can suffer so needlessly and horrifically?

• Problem 2: Physical pain

Why would a loving god willingly allow all humans to be born into a world in which they can experience immense physical pain? Why would god not simply place all sentient life into something like HyperVR, so that physical pleasure could be maximized, and physical pain would be impossible? At the very least, why does physical harm not at least only elicit mild discomfort, sharp tingling, strong pulsing,

or a new and unique sensation, which would entirely eradicate the possibility of physical pain? Alternatively, why would god not allow humans to modulate their own feelings of physical pain? These possibilities would prevent people from experiencing unnecessary pain, including the agonizing pain induced by torture.

If god is unwilling to do this, why would he not at least intervene to heal people? Why would god not cure all individuals who suffer from Fothergill disease, which causes suffers to regularly experience what is often described as a feeling akin to being stabbed repeatedly in the face for seconds or minutes at a time, and which causes most suffers to commit suicide within mere months of developing it due to how excruciatingly painful it is? Why would god not cure all children who suffer from epidermolysis bullosa, which is an agonizing lifelong condition that causes all skin covering the body to easily tear and blister, and is so severe that children who suffer from it often develop bloodied and weeping stumps where their fingers and toes should be? Why would a loving god allow adults and children to endure such agonizing conditions considering any parent that intentionally prevented their child from being cured of such conditions would be condemned as monstrously evil? In the case of terminally ill people, why would god allow them to suffer immense sickness and pain up until the point of death if they have nothing left to learn and their anguish is preventable through divine intervention?

Additionally, why would god worsen the problem of physical pain by placing humans in natural environments that are incredibly hostile to humans? Why would god create, or allow the evolution of, dangerous animals and bacteria that can cause incredible physical harm, and even unimaginable physical agony in the case of life forms like bullet ants and the gympie-gympie suicide plant? Similarly, why would god create, or allow the evolution of, a planet in which natural disasters occur? If it is not possible for galaxies to give rise to planets capable of supporting life without also being susceptible to natural disasters, why would god not create the Earth from scratch himself, and design it so that natural disasters were impossible. At the very least, why would god not reveal to his followers the safest locations on earth, or

provide warnings of the times and locations of specific natural disasters? An innumerable number of adults and children have been severely harmed and disfigured, or have died in agonizing pain, because of natural disasters. All of these adults and children could have passed away peacefully in their sleep, or surrounded by loved ones, if it was somehow god's will that they should die.

• Problem 3: Animal suffering

Why would god create a world in which an astronomical number of animals also suffer? Why would god create, or allow the evolution of, septillions of sentient animals throughout the Earth's existence that could only survive by brutally killing other animals? Why would god create a world in which the vast majority of wild animals, from a very young age, have to live in a state of constant vigilance and fear of being hunted by incredibly violent animals, or even being harassed and abused by animals within their own social group? Why would god create a world in which these child-like creatures have to suffer being poisoned, acidified, electrocuted, suffocated, impaled, gashed, crushed, eaten alive, flayed alive, or mauled to death? Why would god not create a universe where anything other than the existence of herbivores is impossible, even with the occurrence of evolution or the introduction of "sin'? Similarly, why would god create a world where animals could be harmed by humans, who are arguably the most dangerous predators in the world? Why would god allow humans to take animals into battle, or brutalize animals for entertainment, or torture animals in the process of making food?

Additionally, why would god allow animals to suffer naturally even without predators? Why would god allow animals to experience terrifying fear from the sight and sound of lighting, thunder, torrential rain, strong winds, and other natural phenomenon? Why would god allow animals to suffer and die from dehydration, starvation, suffocation, heat stroke, freezing temperatures, hail storms, acid rain, hurricanes, and forest fires? Why would god allow animals to suffer and die slowly from the consequences of accidents, such as infected wounds and broken bones? Why would god allow animals to suffer and die from naturally occurring physiological

problems, such as birth defects, cancers, and teeth and curved horns that grow so long that they very slowly penetrate the eyes, mouth, cheeks, or throat, of the animal? And unlike humans, these animals often do not have the ability to commit suicide when their pain becomes unbearable.

If an adult was discovered to have attached to their pet dog a torture device which caused nails to slowly penetrate their dog's eyes or cheeks over the course of a few weeks, this adult would go down as one of the most despicably evil people to make international news that decade. If an adult was discovered to be forcing cats to maul each other to death, or covering cats in gasoline and burning them alive, this adult would similarly be universally recognized as monstrously evil. There is effectively no moral difference between intentionally causing animals to needlessly suffer like this, and intentionally creating a world in which animals will inevitably and needlessly suffer like this. So if god is all powerful and benevolent, why would he create a world where every single day billions of child-like sentient creatures needlessly experience such tremendous fear or agonizing physical pain, and allow such a place to exist for hundreds of millions of years?

• Problem 4: Dangerous freewill

Why would god create the world in such a way that humans have the freewill to commit acts of violence against other sentient beings? Why does god allow humans to commit such evil acts when this freedom has never been required for humans to retain the wide spectrum of freedom necessary to give choices meaning? Why would god not simply give humans the freedom to either love others or do nothing, rather than also giving humans the third option of committing violence against others? If god requires people to have freewill in order to judge them, this would still provide god with enough evidence to determine how compassionate and virtuous people are. The laws of physics already limit human freewill, such as preventing humans from using telekinesis or magic to physically harm others. So if god is so unimaginably powerful and intelligent, why would he not create a world in which violence was impossible?

More to the point, why would god not place all sentient life in HyperVR, since this would have maximized personal autonomy while also preventing the physical abuse of all sentient beings throughout history? If god has always been unwilling to make physical violence physically impossible, why would he not at least intervene to prevent humans from physically harming others? If imperfect but loving parents allow their children to interact and play together, but directly intervene when any child tries to harm another, why does a perfect and loving god not do likewise with all humans? Better yet, why would god not make every adult and child as naturally empathic and compassionate as the most loving people who have ever lived, or maybe even more so, considering this would eradicate the majority of suffering in the world without contradicting or reducing freewill?

If god is unwilling to use his powers to prevent violence, why would he not give humans the situational knowledge necessary to do so themselves? Why has god not been revealing to his followers, since the beginning of humanity, the names, locations, and crimes, of all those who deliberately commit evil, or at least its worst incarnations? This would empower humans to track down all criminals, and also prevent innocent people from being wrongly convicted and punished. More realistically, this approach would probably end the overwhelming majority of crimes, since widespread awareness of this reality would deter the overwhelming majority of people from committing evil. And none of this would limit freewill in any significant or meaningful way, since this would still afford everyone the same massive spectrum of freedom currently experienced by law abiding citizens.

The fear and restraint this would instill in potential evildoers would also not be an argument against it, just as the fear and restraint instilled in criminals by law enforcement agencies and justice systems has never been used as a reason for their abolition. As long as god did not punish thought crimes, people would not lose any meaningful degree of freedom, nor would they fear punishment any more than law abiding citizen’s. With god’s help humans could have prevented countless instances of abuse throughout history, so why

would he continuously refuse to provide humans with such vital information? People do not need to experience or witness evil in order to develop a better appreciation of love and beauty, nor develop any other virtue, so why would god allow such evil to occur?

At the very least why does god not give humans the knowledge necessary to stop the worst forms of evil? Why has god not regularly been giving his followers the names and addresses of all sexually abused children and their abusers, considering such evil is completely unnecessary, and can persist for years? Even if preventing child sexual abuse was not enough to convince people of god's benevolence, this would at least stop countless children from being sexually abused, which would be reason enough. Similarly, during wars and battles, why does god refuse to provide detailed information about enemy plans and movements to the side fighting for justice? Any information would be better than nothing, yet god continues to refuse to intervene with the bare minimum of help even when innocent children fall victim to unimaginable horrors.

• Problem 5: General knowledge

Why would god not give people beneficial general knowledge that humans would discover anyway, even if he refused to give humans knowledge of specific situations as previously described? Reason and science have enabled humans to create safeguards, standards, technologies, medicines, etc. which have dramatically improved the quality of life of countless humans. God could have prevented the needless and sometimes agonizing suffering of billions of adults and children throughout history had he provided humans with knowledge about germs, hygiene, water purification, vaccines, agriculture, engineering, mathematics, etc. Why would god not educate humanity about basic economic ideas, such as democratic socialism, Resource Tokens, and everyone's birthright to the world's resources and technological surplus, considering these ideas have the ability to eradicate most unnecessary suffering in the world, both by fulfilling everyone's material needs, and by elevating human nature through eradicating desperation and systemic exploitation.

Why would god refuse to inform humans about the scientific method from the very beginning, so that humanity could develop anesthetics and medications hundreds or thousands of years ago, which would have prevented billions of adults and children throughout history from suffering excruciatingly painful surgeries, diseases, and lifelong disorders? If god expected people to rely upon his divinity to ease the anguish of adults and children instead, namely through miracles, why would god not also enlighten humanity about the scientific method as a contingency plan considering he knew humans would be so ineffective at helping him manifest his divine will on Earth?

At the very least why would god not provide humanity with general knowledge that could have prevented some of the most evil and avoidable forms of suffering? God could have informed humanity of the fact that newborns can experience physical pain, which would have prevented the countless newborns prior to 1986 that underwent invasive surgery with full body paralytics but without anesthetics because the medical community falsely believed newborns were incapable of experiencing physical pain. Why would god not provide humanity with this singular and crucially important piece of information considering there is nothing of value any newborn can learn from being kept in a state of excruciating and unimaginable physical agony for hours on end? Similarly, why would god not inform humans about epilepsy and mental illnesses, which would have prevented millions of sufferers throughout history being forced by well-meaning people to go through horrific treatments, such as "exorcisms", that were agonizingly brutal, prolonged, and even deadly?

• Problem 6: Moral systems

Why would god not provide people with a clear, unambiguous, and comprehensive moral system for humans to live by? If god is omnipotent, and thus knows that humans often behave illogically and immorally, even when they believe they are acting logically and morally, why would he not provide absolute clarity regarding the basic rights of all sentient beings to every human who has ever lived? Why would god instead provide moral principles that are so

vague or confusing that even followers of the same religion can come to grossly different interpretations, including interpretations which have led well-meaning people to commit atrocities? Why would a perfect god provide moral principles that are so ill-defined that religious people have changed their interpretation of them throughout history, and most often in response to mounting pressure from progressive individuals that have had to work tirelessly across centuries to persuade religious followers to adopt more reasonable positions?

Why would a moral god provide moral laws that are grotesquely immoral, particularly with regards to slavery, women, and homosexuals? Why would a moral god not emphatically state that persecuting people based on superficial traits, such as skin color or intelligence, is a great evil? Why would a moral god not clarify that causing animals to suffer, particularly for unnecessary indulgences, is a great evil that should be avoided wherever possible? Most theistic religions provide a system of morality, and yet not only do many of them contain grossly immoral commands, but not a single theistic religion has ever described the irrefutable logic of sentience morality.

• Problem 7: Religious texts

Why would god provide humans with essential sacred texts that are untrustworthy? Why would god provide these texts without providing an overwhelming abundance of irrefutable evidence of their authenticity, as opposed to the highly contentious and esoteric "evidence" provided by followers? God could have included within his texts detailed theories related to biology, chemistry, physics, and mathematics, that could only be verified gradually over the following centuries and millennia, providing on-going and irrefutable evidence of their authenticity. Why would god instead give humans the unnecessary challenge of having to read and decipher numerous disputable, conflicting, confusing, and highly esoteric religious texts that all claim ultimate authority? Most religious people follow the religion of the family they were born into, or follow the dominant religion of their country, so why would god not ensure everyone eager to understand and follow him was at least reading the correct

religious text? Why hasn't god also added to his texts numerous times throughout history in order to avoid confusion and provide upmost clarity? In fact why hasn't god provided yearly, monthly, or even daily updates in order to provide detailed answers to modern ethical issues that even followers of the same theistic religion or denomination disagree upon?

If religious texts are so invaluable, why would god not provide them to every person who has ever lived, rather than create a world where tens of billions of people throughout history would never have access to them? At the very least why would god not directly provide his sacred texts in every known language to avoid mistranslations? More importantly, why would god force humans to rely upon texts in the first place when the overwhelming majority of humans throughout history have been illiterate? This has also introduced the additional problem of enabling educated oligarchs to misrepresent these texts to illiterate masses for personal gain. Why would god not instead talk overtly and directly to every person who has ever lived, just in the same way humans communicate, or alternatively use billions of human intermediaries throughout history that could also prove their connection to god with irrefutable evidence?

Furthermore, why would god expect us to trust his religious texts if he himself is evidently untrustworthy? If god is so incompetent that he does not understand the obvious problems with his texts described here, or is too incompetent to remediate the numerous unnecessary problems and evils discussed in this section, then why should humans place any value in the texts provided or inspired by him? This is made even worse by the fact that god appears to be unimaginably hubristic and egotistical. Most theistic religions include a god that demands veneration, even though respect is something that has to be earned through virtuous acts, and which definitely cannot be earned by possessing power or intelligence alone? Most theistic religions include a god that demands to be worshipped even though this is something that should only occur after humans have been presented with evidence that god is deserving of being worshipped, rather than presented with evidence which strongly

implies that god is despicably evil? In other words, why would god expect us to trust his sacred texts considering his apparent idiocy, immaturity, narcissism, and cruelty? Or to ask a more pertinent question, why are religious texts written as if they are the works of irrational and ignorant humans, rather than humans who were in communication with an infinitely wise and benevolent god?

• Problem 8: Irrefutable miracles

If god cares about humans enough to perform miracles, why is there not an abundance of recorded miracles? Why has there not been an exponential increase in recorded miracles coinciding with the concurrent exponential increase in security cameras and phones with cameras? If hundreds of millions of people around the world believe miracles occur, why are there not regular recorded instances of amputees, thalidomide victims, war veterans, and others with painful and debilitating deformities, having their missing or deformed body parts healed through the divine intervention of a benevolent god? Why would god not provide an abundance of unambiguous evidence of divine physical healings considering spontaneous healings of physical ailments, and the remission of deadly diseases, have been witnessed in many agnostics and atheists, and which have scientific explanations? Physical pain, and even chronic pain, can also be diminished or eradicated in certain people through psychological techniques, creating an additional burden of proof for claims of supernatural healings. Extraordinary claims require extraordinary evidence, so why does god not use miracles as a means of supporting or proving the extraordinary claims made by himself and his followers?

• Problem 9: The universe

Why would god create a universe that does not necessitate his existence if he wants people to believe he created the universe? If something can’t come from nothing, then something must have always existed. In other words, whatever created the universe, or whatever the universe transitioned from, never required all the attributes of a god, but instead merely needed to have no beginning. Additionally, if a universe like ours could have come into existence

once, then such an event could have occurred an infinite number of times over the prior expanse of eternity. This is because even if something has an infinitesimally small chance of occurring, then across a prior expanse of eternity it could easily occur an infinite number of times. In fact, if a process repeats an infinite number of times, it is a near certainty that each potential outcome will occur an infinite number of times.

If god is added to this equation, the situation becomes more complicated. God is also eternal, but requires a number of additional incomprehensible attributes to be an equally viable explanation for the existence of our universe. God also has to be sentient, hyper-intelligent, all-knowing, all-powerful, omnipresent, and possess the ability to be immaterial and yet still exist. Using Occam's razor, it can be determined that, because god requires 6 attributes in addition to being eternal, god is the more multifaceted and complex origin of the universe, and hence is the less likely explanation. It may appear that god is the simpler explanation because one universe is simpler than an infinite number of universes, but this is only true in terms of outcome, not cause. A 10 sided die may have to be rolled an infinite number of times to produce an infinite number of numerical outcomes, but this doesn't change the fact that a die is a very simple object, or cause. Conversely, a computer is capable of creating any specific number instantaneously, but a computer is a substantially more complicated object, or cause. Therefore, if the mechanism that created the universe has to be eternal, then this mechanism repeating a process an infinite number of times is still simpler than a mechanism that requires 6 additional and unnecessary attributes in order to achieve the same outcome. However, even if god was the more likely explanation, it is still reasonable for people to come to the conclusion that our universe could have been the result of something eternal that does not possess or require any of the extraneous traits that are attributed to most religious gods. So why would god not provide irrefutable evidence that he created the universe considering this?

• Problem 10: Biological life

Why would god create a universe that can bring forth biological life, including sentient life, without his assistance, if he wants humans to believe that he is the creator of all life? If god was never created by a sentient creator, then this means that sentience does not inherently require a sentient creator, and hence it is possible our sentience does not require a sentient creator either. Similarly, god is also not necessary for explaining the existence of biological life. Numerous scientific theories and studies, including the theory of evolution and the Lenski experiment, have demonstrated that the existence of all biological life on Earth can be explained without the need for a god, including body parts that were previously thought to be irreducibly complex. Furthermore, why would god provide evidence of human evolution, such as "missing links" like Homo Habilis and Australopithecus, if he wanted humans to believe they were created directly by him? Even if evolution was not true, why would god give critically minded individuals no choice but to spend years or decades studying esoteric scientific theories and evidence in order to come to this conclusion, when he could convince them instantly and easily through a myriad of other ways?

There is also countless evidence of inefficient, ineffective, residual, or unsafe body parts and abilities in the natural world that contradict the idea of an intelligent designer. In humans these include the unnecessary blind spot of the eye, the inferiority of human vision compared to other species, wisdom teeth that don't fit the jaw and can cause immense pain if not surgically removed, misaligned teeth that require braces, the inability of the body to make essential amino acids and vitamins, the residual muscles in human ears, the embryonic tail that grows and disappears in the womb, the precariously fragile weak spots of the spine, knees, and feet, the ability to develop hiccups, the avoidable risk of choking introduced by the esophagus intersecting with the windpipe, and the ability to produce goosebumps, which is an ability that only provides value for animals with fur. None of these are biological or anatomical necessities, which is proven by the fact that they don't even exist in many other species. Poorly designed body parts in animals include, but are not limited to, unusable eyes, ineffectual or purposeless

bones, vital but unnecessarily fragile body parts, wings so small they cannot be used for flight or balance, and the location of the laryngeal nerve, particularly in giraffes. And none of this addresses more general physiological issues, such as the existence of junk DNA, the unnecessary complexity of certain body parts, the unnecessary risk of dying that parents and offspring experience during childbirth, or the propensity of biological life forms to naturally develop severe physiological disorders, such as cancers.

The existence of all biological life can be explained by a combination of reasonable scientific inferences. So why would a perfect god allow humans and animals to be created so impersonally and imperfectly that any reasonable person would conclude that biological life doesn't require an intelligent designer, and was most likely never created by one? Why would god not ensure that every human knew, with absolute certainty, that his input was essential for the creation of ourselves and all other biological life? Why would god choose this considering most religious people argue that god desires humans to believe all life was created by him?

• Problem 11: Relational love

Why would god create a world in which critically minded and educated people have overwhelmingly good reasons for doubting his benevolence and his desire to interact with us? If god wants us to believe these things, why would he not provide an abundance of clear and irrefutable evidence, on a daily basis, that is capable of convincing everyone? Why would god not personally communicate with every human to directly, clearly, and efficiently answer the perfectly reasonable, complex, and nuanced questions of those who question his benevolence or his personal interest in us? If a father genuinely wanted to reconnect with their estranged child, he would do everything possible to meet up with and interact with them, rather than remain so distant and silent as to appear uninterested or deceased. If our belief in his benevolence and our relationship with him are so important, why would he allow billions of people throughout history to live and die believing that he doesn't exist, or believing in one of the multitude of other very different gods

described in the countless religions that have existed throughout history. And if this wasn't bad enough, why would god allow people to suffer from psychopathy, which makes it effectively impossible to love others, including a god?

Additionally, why would god require humans to rely upon faith in his benevolence and love considering this requires humans to be unwise? Why would god force humans to rely so heavily on faith if rationality, shrewdness, and caution, are essential qualities of peak maturity, and are essential for determining the character and trustworthiness of others, including a god? Why would god extol faith so highly considering that believing in something that contradicts evidence and reason necessitates being foolish, ignorant, and gullible? Why would god expect or tell people to believe that he is loving, while simultaneously forcing people to suffer immensely and unnecessarily, considering that wisdom informs us that this is something only an extremely dangerous gaslighting narcissistic psychopath would do? Why would god provide such overwhelming evidence that he is immensely evil if he wants people to have a relationship with him? If a wife provides her husband with an abundance of evidence that she is a kind person who loves him, this does not undermine the value or integrity of the relationship or the individuals involved, but instead strengthens the relationship with absolutely no downsides. So why would a loving god do the opposite, ensuring that an ever increasing percentage of the Earth's population has good reasons to doubt his benevolence and his love for us? If god instead expects us to have a relationship with him by commanding us to love him, or by threatening us with an undesirable afterlife, why would he do this considering this is impossible for people who are mature and well-adjusted?

• Problem 12: The afterlife

Why would god not provide an abundance of evidence of his existence, or his benevolence, if respecting, loving, and worshiping him, determines something as important as one's place in an eternal afterlife? Rational people have no choice over what it is they believe, since their beliefs are based on evidence. No matter how much a

person tries to believe in the existence of invisible unicorns, no rational person, even under the threat of torture, would be able to believe this without evidence. If rational people cannot choose what it is they believe, or who it is they respect and love, why would god be so unimaginably cruel as to use such criteria to determine a person's place in an eternal afterlife, while simultaneously providing no universally accessible evidence of his existence and benevolence. In fact, why would god take this approach while simultaneously providing overwhelming evidence that he is unimaginably evil? Considering people don't believe in god for evidenced-based reasons, and not because of a "desire to sin" as many apologists claim, why does god not simply provide sufficient evidence of his existence and benevolence?

In fact, why would god not ensure all humans are raised from birth by angelic beings, and then killed instantly and painlessly before reaching adulthood, in order to ensure everyone ends up in an eternal paradise, rather than risk anyone dying and being sent to an afterlife of eternal torment or dying and ceasing to exist? Ending up in paradise would be the unavoidable outcome under these conditions because a benevolent god would never allow a child to go anywhere other than a paradise after death. If a 10 year old was to die and go to a place of eternal punishment, or die and then cease to exist, particularly after going through something as horrific as sexual abuse or The Holocaust, then god could not be deemed benevolent by any loving parent, nor by any decent human being. This means that if a benevolent god exists, then all children must go to paradise after death. However, all adults would prefer to die as children and spend an eternity in paradise, rather than spend a life suffering on Earth before going to an afterlife of additional suffering or ceasing to exist. So why would a loving god be so cruel as to allow children to grow into adults that could potentially reject him, and suffer an eternal fate of damnation or nothingness, if this is entirely unnecessary for a person to enjoy an eternity in paradise?

Furthermore, considering this is the only logical conclusion, why do religious women, who believe that life begins at or near conception,

not spend their lives getting pregnant and having abortions in order to maximize the number of people that can enjoy this eternal paradise? This would also have the added benefit of preventing these aborted individuals from ever having to experience suffering on Earth. In fact more to the point, why would god not simply raise all children in paradise to begin with? It is completely unfeasible that people who live forever in paradise would not eventually become mature, intelligent, compassionate, etc., particularly if everyone experienced the equivalence of intelligence optimization and love optimization, so why would god force people to unnecessarily spend time suffering on Earth? At the very least, why would an omniscient god, who knows the future, not simply prevent fertilization in instances where the eventual human adult would make choices that would eventually prevent them from experiencing an eternal paradise? And none of this addresses the fact that no decent person would even be able to enjoy spending time with god if they knew he had sent their loved ones to a place of eternal suffering, or had needlessly wiped them from existence.

The inescapable truth

The contradictions and suffering encompassed by these problems is too great to comprehend. And yet despite supposedly being all-knowing, all-loving, and all-powerful, god has never supplied answers to these contradictions, nor provided remedies to the countless instances of suffering that adults, children, and animals, have needlessly experienced throughout history. There is no logical or moral justification for this. Sentient life may have done nothing to be deserving of experiencing fulfillment and pleasure, but sentient life has also done nothing to be deserving of needless suffering, especially when that suffering is inescapable in many instances.

Even if it could be argued that some positive outcomes can be derived from some forms of suffering, this doesn’t apply to the overwhelming majority of suffering experienced by humans and animals. And even most forms of suffering that can potentially produce positive outcomes are unnecessary since these outcomes

could easily be achieved through other means. For example, people can become virtuous and loving simply by being raised by virtuous and loving guardians and social groups in ideal environments. Children do not need to suffer extreme emotional and physical pain due to other humans, such as being beaten or sexually abused, nor do they need to suffer extreme emotional and physical pain due to nature, such as being a victim of a disease or a natural disaster, in order to "learn moral lessons", "build character", or "cultivate gratitude". If most suffering was somehow necessary or uniquely beneficial, then religious parents would abuse their children in an attempt to imbue them with such desirable traits. The fact that all sane religious people want children to have the highest quality of life possible, and abhor the abuse of children because they recognize how valueless and harmful it is, proves that even religious people agree that most suffering is completely unnecessary. And this obviously applies just as much to the needless agonizing suffering that countless animals experience across the world and have experienced throughout history.

Unnecessary suffering also cannot be defended as being "worth it in the long-term", such as in the context of an eternal afterlife. If a father willingly allowed his young daughter to be beaten and sexually abused before taking her on vacation, no one would argue that this abuse was "worth it" no matter how long and wonderful the vacation was, since this abuse was neither necessary for the vacation nor beneficial for the daughter. Such unimaginable horrors occur every day around the world, and even an eternal afterlife cannot justify these horrors because of how unnecessary they are in the first place. Similarly, suffering also cannot be defended using apologetic arguments, like those related to freewill, because these are attempts at providing explanations, not justifications. So even an extremely generous interpretation of god must conclude that most of the suffering that god allows is completely unnecessary, and therefore completely meaningless and avoidable.

Furthermore, if a god existed, he would have to bare complete responsibility for all the suffering he has allowed to be inflicted upon

sentient life. If parents that willingly allow their own children to needlessly experience horrific forms of suffering can be condemned as vile and evil, then this must apply substantially more so to the omnipotent creator of all sentient life. Worse still, god has supposedly not only created this world, but has also demanded adoration from its inhabitants, and all while hypocritically protecting himself from the worst forms of suffering experienced in this world. God has never subjected himself to decades of agonizing physical pain, as experienced by many with lifelong disabilities. God has also never subjected himself to uniquely mortal experiences, such as being born as a child with no memory of godhood, and suffering overwhelming fear and hopelessness from years of emotional and physical abuse, as well as a lifetime of depression and self-loathing that such abuse can lead to. And even if god did experience this type of suffering, this still wouldn't justify all the needless suffering experienced in the world, nor resolve any of the other problems described in this section. When all of this is taken into account, the only conclusion that can be reached through critical analysis is that god is either unfathomably evil, or does not exist.

Inevitable and desirable

Our movement will always ardently defend freedom of religion, and our goal is not to belittle or berate followers of theistic religions. However, the end of theistic religions is both inevitable and desirable. It is inevitable because critical mindedness, knowledgeability, and quality of life, will increase substantially around the world in the future, and it is not necessary or possible for most people to believe in a god, let alone a benevolent god, under these circumstances. The end of theistic religions is also desirable because it will bring an end to the innumerable evils committed as a consequence of their existence, and more easily allow societies to embrace sentience morality.

Humanity has a responsibility to minimize the amount of suffering and death in the world, and this can only be achieved if critical thinking and knowledgeability are universally embraced, and theistic

religions are universally acknowledged as irrational. It is simply too dangerous for societies to abstain from pursuing this ideal. This is not only because of how harmful theistic religions can be, but also because this encourages societies to accept the false notion that irrational beliefs are harmless. The truth is that irrational beliefs can be extremely dangerous, and this must become universally acknowledged despite how undiplomatic or insensitive it may initially appear. If it is deemed rational and good to believe that god is wise and benevolent, then the genital mutilation of children and the discrimination of homosexuals, in accordance with gods "divine will", also become equally "rational" and "good". And this doesn't even account for more extreme interpretations of religious texts, such as substituting medical treatment for prayer, committing acid attacks for defying god's will, or killing oneself or others for god's glory.

By treating irrationality as harmless, societies reduce their power to curtail harmful beliefs and practices. The reality is that there are few things more potentially dangerous than people who cannot be reasoned with, and who resort to unfalsifiable arguments to defend their positions. A sizable percentage of followers of theistic religions obviously do not hold harmful beliefs, but this obviously isn't true for hundreds of millions of followers, and theistic religions are an unavoidable source of this problem. Some people have tried to argue that political, economic, social, and cultural factors other than theistic religions are the only problems, but it is irrefutable that theistic religions are a contributing factor. Many religious people live prosperous lives in wealthy and progressive countries, and yet still hold harmful religious beliefs. The idea that theistic religions are a contributing factor is further evidenced by the varying degrees of harmfulness of different religions. For example, all else being equal, Buddhism, Sikhism, and Jainism, each produce a much lower percentage of followers with harmful beliefs than those of the Abrahamic religions.

Societies consequently have a responsibility to bring theistic religions to an end, and not merely address other potential problems. This may appear uncivil or uncompassionate, but to do anything less

would be patronizing to believers, and extremely callous to the millions that will needlessly suffer, and the millions that may needlessly die, if theistic religions don't come to an end. It is simply not possible to end harmful irrational beliefs without ending the broader problem of irrational beliefs. As Voltaire succinctly observed, if a person believes in absurdities, they are all the more likely to commit atrocities.

It will also be possible to achieve world peace more rapidly without theistic religions. Because they are not grounded in reality, theistic religions are consequently not well suited for addressing real-world problems. Billions of people right now are wasting time, and even their entire lives, pursuing endeavors, or engaging in practices, that only have value if their religion is true. Many religious institutions have monumental amounts of wealth, and continue to receive tax exemptions and donations, that are wasted on things that only have value if their religion is true. All of this constitutes time, energy, money, etc. diverted away from more pressing humanitarian problems that could be solved more effectively and efficiently through other means. It is clearly not theistic religions that will be responsible for curing all diseases, or tackling climate change, or creating the paradise that will be made possible by HyperVR. Humanity cannot afford to waste time, energy, money, etc. on counterproductive, ineffective, or inefficient, endeavors and organizations.

Alternatives

Many may fear that the end of theistic religions will create a vacuum in people's lives and societies, but this will not be the case.

- With regards to ethics, sentience morality, which is completely irrefutable, is all that has ever been needed to reveal the considerably more rational, mature, and loving, moral system that has always existed.
- With regards to the joy that religious followers experience by praising god, this will continue to exist but in different forms, since

the love people have for god has always merely been adoration of the incredible marvels and experiences of this world, such as sentience, beauty, love, relationships, and tactile pleasures.

• With regards to the sense of purpose that theistic religions offer, this will increasingly be provided by our movement's initiatives, as well as other humanitarian initiatives. Aside from a person's immediate responsibilities, there are likely few things capable of providing a greater sense of purpose than helping bring to fruition the world and future advocated for by our movement. The truth is that people have never needed theistic religions, only purpose.

• With regards to the pursuit of wisdom and self-improvement, which is a significant part of most theistic religions, there are now more non-religious sources of wisdom and self-help than could ever be utilized in one lifetime. However, this is only in the short-term. People's wisdom will improve exponentially once intelligence optimization becomes possible, and self-improvement will become both easier and less necessary once everyone's capabilities and quality of life are maximized inside HyperVR.

• With regards to the sense of community religions offer, this will be increasingly provided by organized social activities and events, such as classes and clubs catering to particular hobbies, or voluntary community and charity work. This will occur because people will have an increasing amount of time and energy to partake in and organize such activities as societies adopts proposals like a UBI, a 4 day workweek, and the steady transition to Fully Automated Luxury Communism. Once transhumanism and HyperVR are widely adopted, there will exist an even greater sense of community, particularly considering people will be able to engage in an exponentially greater number of social activities and communities with an exponentially larger number of people.

• With regards to the strength, hope, and peace of mind, that people gain from the thought of a utopian afterlife, consider that biological immortality and HyperVR will make possible an identical paradise, and likely within the next 20 to 30 years. This paradise may not be eternal, but the fact that it should exist for at least a septillion years will be enough to satisfy everyone.

• With regards to the spiritual highs that people experience because of theistic religions, these will be possible to experience in HyperVR, except because of idyllic environments, tailored experiences, synchronized enhancements, brain optimization, and brain expansion, these experiences will be orders of magnitude more powerful and wonderful, and could even last indefinitely.

Theistic religions: Conclusion

Theistic religions unavoidably have the potential to be extremely dangerous because of their inherent irrationality, and there is nothing they can provide that cannot be equally or better provided through other means. Fortunately the global influence of theistic religions will decline substantially over the coming years if our movement is successful. People must always have the freedom to practice their religious beliefs in peace, and those who try to persecute followers of theistic religions must always be condemned and prevented from doing so. However, the end of theistic religions is both inevitable and desirable, and it would be best for all humans and animals if this occurred sooner rather than later.

SENTIENCE MORALITY

The moral system proposed here is an original concept that the founders of The Xova Movement have chosen to call "sentience morality". This moral system can be understood as a part of sentientism, which is the belief that sentience should be the foundation of any moral system, and that the wellbeing of all conscious beings capable of experiencing suffering and pleasure must therefore be at the center of all moral considerations. To place these two ideas into context, sentientism can be understood as the belief, while sentience morality can be understood as the philosophical framework that logically proves the irrefutability of sentientism.

It is understandable that the subject of morality may appear to be a complex, nebulous, contentious, or esoteric one. There are numerous moral systems proposed by different philosophies and religious texts, and many of these conflict with one another. These moral systems, and particularly religious ones, have also given rise to innumerable interpretations, resulting in even further confusion. There is also no universally agreed upon moral system even among modern academics who study and teach the subject of morality. Despite this, an irrefutable moral system does exist, and it is inherent to the very nature of sentience. All of this is proven by sentience morality.

The first step to determining truth, particularly in fields outside of science, is to use a first principles approach. This involves first acknowledging only that which is self-evidently true, and then extrapolating all further conclusions from these truths. The 5 following logical premises are all self-evident truths from which sentience morality can be derived.

• Premise 1
"The only thing that we, as sentient beings, can be certain exists, is our own sentience. This also includes certainty of our displeasure or enjoyment of particular sentient experiences, including emotional and physical pain and pleasure."

This premise is effectively describing solipsism, which is the philosophical idea that the self is the only thing which anyone can be certain exists. This idea is irrefutable. It is not even possible to state that we can trust our senses, since it is possible that we live in a simulated reality. This is such a fundamental truth that it even applies to any and all gods that could possibly exist. If it is true that a god exists outside of the known universe, it is also possible that this god also exists within the same simulated reality as us, just at a higher level. In other words, it is possible that the god of this universe is a sentient being who believes they are a god, and potentially the only god, but who was in fact created by a higher being who imbued them with false memories and false powers. And this higher being could themselves have been created by an even greater higher being and also be unaware of this. It is therefore impossible for any god to know what is true beyond their own sentience, even if that god was the one and only god.

• Premise 2
"All identical sentient experiences must be considered of equal value regardless of which sentient being is experiencing them."

This must be considered true by default, since even if identical sentient experiences differ in value depending on the sentient being experiencing them, this will always be impossible to know. Consider that if two random playing cards are placed upside-down, and it is not possible to know the value of each card, neither card can be considered of greater value than the other, meaning both cards must be treated equally for all intents and purposes, even if they are different in every other respect. The same is also true of sentient experiences, because sentience can never be observed, and thus can never be measured. It is certainly true that scientific enquiry can be

used to determine the extent of a person's conscious awareness, and even correlate particular brain regions with particular sentient states. However, sentience itself cannot be observed, and thus all identical sentient experiences must be considered equal regardless of the sentient being experiencing them. If humans deem physical agony to be morally abhorrent, then physical agony must also be deemed equally morally abhorrent when suffered by other sentient beings, no matter how dissimilar they are to humans in other ways.

This argument is further supported by the fact that the value attributed to sentient experiences cannot be changed by any secondary trait. A person's desire to never experience agonizing pain will never change regardless of what else could be changed about them, such as their intelligence, age, maturity, experiences, anatomy, and biology. If a god was to transplant the sentience of a human into that of an animal, or somehow transplant this human's sentience into an endless void without any physical form, and this person then experienced the same agony that comes from being physically tortured, they would hate this agony just as much as if they were in their original human body. And so because the value sentient beings attribute to their sentient experiences can never change because of secondary traits, this also means the different secondary traits of other sentient beings can also never change the value that must be attributed to their sentient experiences. If the sentient experience of physical agony is deemed morally abhorrent, then this will always remain true regardless of the sentient being that experiences this.

• Premise 3

"If there is a reasonable possibility that something that appears sentient is in fact sentient, then it must be assumed to be sentient."

It is possible that our own sentience is the only sentience in this universe. It is possible that whoever is reading this is living in a simulated reality, and that all other apparently sentient beings are merely artificial representations of sentient beings. If this is true, then there would be no ethical problem with inflicting bodily harm on

any humans or animals, since they would all be entirely artificial. Despite this possibility, for the sake of self-preservation it is essential that everyone err on the side of caution and assume all apparently sentient beings are sentient. This is because any moral system must apply equally to all sentient beings, meaning that the rights we give ourselves, including the right to never be harmed by others who believe we are not sentient, must apply equally to all beings that appear to possess sentience.

• Premise 4
"Inherent to the nature of fulfillment and pleasure is the desire to experience further fulfillment and pleasure."

Experiences of fulfillment and pleasure elicit the desire for further fulfillment and pleasure, even if that fulfillment and pleasure takes different forms, or is achieved through different means, across time. This is one of the reasons why murder is immoral, because it prevents sentient beings from experiencing future fulfillment and pleasure. The murder of any sentient being that appears capable of experiencing fulfillment and pleasure must therefore be recognized as immoral.

• Premise 5
"The only morality that can exist is one derived from sentience."

Sentience is the only thing in all of existence that matters, which means that sentient beings are the only things that matter with regards to morality. If a moral system does not suit the needs and wants of sentient beings, then it serves no purpose. Morality can therefore only be determined by studying the nature of sentience. The most obvious and irrefutable deduction that can be made by studying sentience is that sentient beings abhor suffering and enjoy fulfillment and pleasure. So if morality derives from sentience, this means suffering ought to be minimized, and fulfillment and pleasure ought to be maximized, for every sentient being. Even if a god existed, and the moral system he ordered people to obey permitted or endorsed the agonizing suffering of all sentient beings, this moral

system would be invalid. This is because the first 3 premises of sentience morality irrefutably prove that a moral system must apply to all sentient beings, meaning that this god would also have to be willing to endure this same agonizing suffering, which a sentient god never would. Consequently, morality could never be determined by a god no matter how powerful, intelligent, or "ultimate", that god was. In other words, morality is so universal and irrefutable that it must even encompass any and all gods.

One consequence of the fact that morality is universal and irrefutable is that words like good and evil are objective terms, rather than subjective terms as is often assumed. In fact, the terms good and evil are capable of being more irrefutably objective than most words in existence. Just as the existence of our own sentience is the most irrefutably objective truth in all of existence, so too is the truth that sentient beings abhor suffering and enjoy fulfillment and pleasure. And if the words "good" and "evil" can be used as moral descriptors of these experiences, particularly when these experiences are caused by the actions of others, then within the context of the previous 5 premises, "good" and "evil" can be considered two of the most irrefutably objective terms in existence.

These 5 first principle premises provide a primitive yet irrefutable basis for morality. This moral framework effectively dictates that we must give all sentient beings the exact same rights we give ourselves. If we want other sentient beings to treat us how we want to be treated, then all other sentient beings must be treated how they want to be treated. Incidentally, sentience morality also works in harmony with John Rawls "veil of ignorance", which effectively acknowledges that a system can only be moral if it accounts for everyone that has to live under that system. Sentience morality could be understood as the logical foundation of the "veil of ignorance", since sentience morality proves the required presupposition that everyone must be treated equally.

Sentience morality clarifications

Before continuing, there are a few potential criticisms of sentience morality that need to be addressed.

• Clarification 1

Sentience morality is not disproven by Hume's Guillotine (a.k.a. the "is-ought problem"). Hume's Guillotine basically states that what "ought" to occur cannot be determined by what "is", or in other words what is morally right or wrong cannot be determined by what occurs in reality. This means that according to Hume's Guillotine, just because something is desirable, this desirability cannot be used to determine whether or not indulging in this desire is morally right or wrong. Despite how highly respected Hume's Guillotine is, it does not disprove sentience morality. Even though the 5 statements that constitute sentience morality are effectively all "is" statements, these are all first principle statements that describe irrefutable truths about sentience, and because sentience is the foundation from which morality must derive, Hume's Guillotine is made meaningless and invalid as far as this foundation is concerned. In other words, sentience morality essentially fills a morality vacuum that nothing else could ever fill, meaning Hume's Guillotine either does not apply to sentience morality, or Hume's Guillotine invalidates all forms of morality, in which case it is entirely redundant as a practical concept.

• Clarification 2

Sentience morality does not contain the naturalistic fallacy, which is the false assumption that something must be good if it produces a positive experience, and must be bad if it produces a negative experience. Sentience morality proves that morality must derive from sentience, but this does not mean that individual positive and negative experiences are morally good and bad, respectively, because in the real-world specific experiences can produce consequences that contradict the nature of the initial experience. For example, if the argument was made that taking strong recreational drugs was always good because this maximizes fulfillment and pleasure, this would be a naturalistic fallacy, since under many circumstances strong recreational drugs can lead to addiction and

other negative consequences. Conversely, sentience morality would permit the use of strong recreational drugs only if the initial and long-term consequences maximized fulfillment and pleasure for all sentient beings concerned. Therefore the naturalistic fallacy does not apply to sentience morality.

• Clarification 3
Sentience morality does not attempt to address specific instances where good and evil must be weighed up against one another, such as whether or not a temporary evil can justify a long-term good. Such instances can only be determined on a case by case basis, which is true of every moral system.

• Clarification 4
Sentient beings have the right to experience fulfillment and pleasure, but this does not mean they always have a right to the particular things they personally require to experience fulfillment and pleasure. For example, a person may only be able to experience fulfillment and pleasure by living the lifestyle of a millionaire, but this doesn't mean they have the right to the money required to live this lifestyle because of this fact alone.

• Clarification 5
Theistic religions may be considered a better foundation for morality because they include a form of judgment in the afterlife that can deter people from behaving immorally. The problem is that this does not mean these moral systems are valid, only that they can better encourage particular behaviors. This is obviously irrelevant, since a person's willingness or unwillingness to abide by a moral system has nothing to do with whether or not that system is moral or valid. Additionally, practically all theistic religions encourage the adoption of at least some immoral beliefs and practices, which is a problem sentience morality entirely avoids.

• Clarification 6
Sentience morality only claims the equality of sentience, and the equality of identical sentient experiences. It does not address the

different degrees to which sentience can occur. If scientific enquiry determines that a tiny insect is sentient, but does not have a neural network that is sophisticated enough for it to experience suffering or pleasure, then its sentience should not be considered equal to that of a human's sentience. However, if an animal can reasonably be assumed or determined to be capable of experiencing suffering or pleasure, then its experiences of suffering and pleasure must be considered of equal importance to identical experiences of suffering and pleasure experienced by humans.

• Clarification 7

It has been proven thus far that all sentient experiences must be considered equal for all intents and purposes, and consequently all sentient beings capable of such experiences must be given equal value. However, under extremely rare circumstances, where the life of one sentient being must be waged against another, other relevant information can be taken into consideration.

If a situation arose where either a human or an animal had to be killed, most would place the life of the human above the life of the animal. In such exceptionally rare circumstances, it could be claimed that a human's intelligence, or their ability to appreciate art, would necessitate that their life be prioritized. However, even if such traits could be considered factors that modify the value of sentient beings, the resulting inequality between sentient beings would be so unquantifiable and negligible that it could only ever be considered relevant under such exceptional circumstances. This is proven by the fact that no human would be willing to have their rights taken away from them if this could at all be avoided. Our unwillingness would intensify even further if the reason our rights were being violated was simply to fulfill the temporary and unnecessary indulgences of another sentient being. Therefore, regardless of any perceived inequality between humans and other sentient beings that is considered important within the context of exceptional circumstances, this does not change the equal value that must be attributed to all sentient beings outside of these exceptional circumstances.

• Clarification 8

The arguments presented thus far are irrefutable because they use logic and first principles. However, the infallibility of logic is sometimes doubted by those who believe god created logic, in which case they will also often argue that the moral system provided by their god must supersede humanity's understanding or use of logic. Disregarding for a moment that it is currently impossible to know god's will even if he does exist, this argument is flawed because it misunderstands where logic originates from.

Logic is effectively a conceptualization of reality at its deepest level, and not simply a subjective human construct based upon our understanding of our universe. This can be proven with a thought experiment. If god exists, then no matter how great his power is, even he cannot create a paradox, since otherwise it would be possible for him to exist and not exist simultaneously. And since logic is effectively the space between paradoxes, this means god is also bound by logic, rather than being the creator of the reality from which logic derives. In other words, logic derives from a meta-reality that is so all-encompassing that it must also encompass any and all gods. Even if god were to cease existing, logic would still persist as long as reality in any form continued to exist. Additionally, logic is also knowable to humans without requiring anything from within our universe. This is because human consciousness is experienced as a singular experience, which can be described using the numerical value 1, which means mathematics exists and can be formulated as long as consciousness exists. And because mathematics is effectively one interpretation of logic, this means logic exists and can also be formulated as long as consciousness exists. God is therefore not required for logic to exist, nor is he required to understand logic, which means that sentience morality remains irrefutable regardless of whether or not god exists.

ABORTION RIGHTS

If our movement is successful, access to abortion services will become far more widely acknowledged as a fundamental human right. This is because the right to bodily autonomy is undeniable, and this right cannot be overridden for the sake of others. In fact not only is bodily autonomy undeniable, but the extent to which women lose this autonomy during pregnancy and childbirth is extreme. This is worth exploring because of how few people truly understand this.

Putting aside instances of sexual abuse, bodily autonomy is first lost during pregnancy, and even this can involve an extreme loss of autonomy. 70% to 80% of pregnant women experience morning sickness during pregnancy, and 50% experience vomiting. This can occur at any time of day, despite what the term morning sickness implies. About 2% of pregnant women experience a severe form of morning sickness called hyperemesis gravidarum. This form of morning sickness often involves severe nausea that lasts the entire day, and vomiting more than 3 times a day. Sufferers can also experience extreme difficulty with keeping food and drink down, and can also suffer from significant weight loss and dehydration. Even under ideal circumstances all women during pregnancy experience physical discomfort, and often pain, as well as mobility difficulties.

The greatest loss of bodily autonomy however is obviously experienced during the 3 stages of labor. In total labor usually lasts 12 to 16 hours for the first birth, and 8 to 10 hours for all subsequent births. Early labor, which is the first phase of labor, lasts 2 to 6 hours, and involves increasingly intense and frequent contractions that last 30 to 45 seconds, and which occur 5 to 20 minutes apart. Active labor, which is the second phase of labor, lasts 2 to 8 hours, and involves increasingly intense and frequent contractions that last 40 to 90 seconds, and which occur 3 to 4 minutes apart. Transitional labor, which is the third phase of labor, lasts 15 to 60 minutes, and

involves increasingly intense and frequent contractions that last 60 to 90 seconds, and which occur 2 to 3 minutes apart. On the extreme end, childbirth can even last for days, and the third and most painful phase of labor can last upwards of 3 hours.

Even if childbirth is successful, women also have a 90% chance of tearing their skin and muscles. This most commonly involves tearing of the perineum tissue, the vaginal tissue, and muscle tissue. However, it is also possible for this tearing to extend all the way down to the anal tissue and anal muscles. Although the resulting fissures usually heal within 8 weeks, they can become chronic, in which case a sufferer may experience lifelong problems, including ongoing physical pain and ongoing tearing. In addition to this, 10% to 15% of women also experience postnatal depression within a year of giving birth. Postnatal depression can potentially last for years, and in many cases results in suicide. In addition to all of these problems, pregnancy and childbirth can also be fatal. Even in the developed world, the chances of dying are between 1 in 5000 and 1 in 13,000 depending on the country. Currently in the developed world over a thousand women die every single year from pregnancy and childbirth. In the underdeveloped world, this figure is closer to 300,000. And these figures don't even include indirect deaths, such as women who die from cancer because they are refused chemotherapy while pregnant, or women who commit suicide partly because they don't want to carry their rapist's baby to term, or women who die in prison because they were charged with murder over a miscarriage or abortion. In summary, the consequences of pregnancy and childbirth can be severe, and cannot be dismissed as trivial concerns.

Many anti-abortionists claim couples should just take better safety precautions to prevent unplanned pregnancies, but this is not always feasible. First, no birth control method is 100% effective. Condoms have a failure rate of at least 2%, injections have a failure rate of 6%, and pills and patches have a failure rate of 9%. In terms of the most effective forms of birth control, implants have a failure rate of 0.05%, IUD's have a failure rate of 0.2%, and permanent

sterilization methods have a failure rate of 0.15%. This means that even the most effective form of birth control doesn't work 1 out of every 2000 times.

Second, many of the more effective forms of birth control have negative side effects, meaning women often have no choice but to choose less than ideal forms of birth control. These side effects include abnormally heavy and prolonged periods, abdominal pain, headaches, faintness, fatigue, weakness, nausea, mental fog, anxiety, depression, mood swings, acne, rashes, increased sweating, urinary tract infections, reduced milk production, sensitive and painful breasts, reduced sex drive, discomfort during intercourse, and difficulty in restoring fertility. More serious but rarer symptoms include hair loss, fainting, migraines, vomiting, anaphylaxis, blindness, gallstones, pancreas inflammation, insulin sensitivity, depression, significant weight gain, long-term hormonal regulation problems, and strokes. Hormonal birth control methods can also be dangerous, including life threatening, for women suffering from diabetes, breast cancer, blood clots, liver disease, gallbladder disease, and some heart and blood vessel conditions. Hormonal birth control methods also increase the risk of cancer in most women, and particularly in teenage girls and young women who are not yet fully developed. All of this means many women will become pregnant against their will and for reasons outside of their control. And because bodily autonomy is a fundamental human right, this means these women have a right to access abortion services when this occurs. And the only way to ensure that women who become pregnant, in spite of taking safety precautions, still have access to abortion services, is to ensure that all women who become pregnant have access to abortion services.

When all of this is taken into account, it is both hypocritical and immoral for any anti-abortionist to strive to prevent women from having access to abortion services. This can be proven with a simple hypothetical. Imagine all politicians that planned to restrict abortions had to first suffer through a mock pregnancy and childbirth experience that was the worst type of experience a person can go

through. Then imagine that after this experience an 8 year old child somewhere in the world was saved from a preventable cause of death, such as starvation or a lack of medical care. Because restricting access to abortion services would mean a 100% certainty of forcing many women to carry to term even though they took reasonable safety precautions, and because many of these women would also go through the worse pregnancy and childbirth experiences possible, it would therefore only be fair for each of these politicians to go through these same experiences first.

This mock pregnancy and childbirth experience would involve taking drugs that cause hyperemesis gravidarum symptoms, using a TENS machine to simulate increasingly painful muscle contractions over the course of at least 24 hours, the surgical cutting and tearing apart of genital tissue, perineum tissue, muscle tissue, and anal tissue, and finally consuming a drug, for at least a year, that is capable of inducing severe depression. “Ideally” these politicians would also be entered into a lottery where they would have a 1 in 13,000 chance of being selected and killed after the labor experience but before the postnatal depression experience, but for ethical reasons this would likely not be deemed possible. With all of this said, it is obvious that if this system was introduced, then anti-abortion legislation would never pass in any country in the world. And by this same logic, anti-abortionists who are not politicians should also be forced to go through these experiences, since if their advocacy and voting also guarantees that many women are forced to go through these agonizing experiences against their will to save the life of the fetus they are carrying, then it is only fair that they too should go through these agonizing experiences to save the life of an 8 year old child. Even if 50 children were saved via this mock pregnancy and childbirth experience, very few adults would be willing to participate, further proving that such experiences must always be a choice.

This conclusion is irrefutable because this hypothetical is appropriate along all intended parallels. There is no difference between men and women regarding this hypothetical, so it is reasonable that male politicians also be forced to have these experiences. There is also no

meaningful relational difference between a pregnant woman and their fetus, and a politician and a child they have never met. The fact that a woman and fetus share the same physical location and genetic information does not inherently create a relationship. Many women become attached to their fetus, but many do not, and for those women the fetus remains a stranger for all intents and purposes. This hypothetical is also made even more robust by the fact that an 8 year old stranger would already have a life of their own, including relationships, passions, dreams, etc. and would be aware of what they would lose if they were to die. A fetus by comparison has no awareness of the world, and has no relationships, passions, dreams, etc. Despite what anti-abortionists like to argue, this is different from a person in a coma suffering from brain damage. First, and most importantly, a person in a coma does not require another person to severely suffer to have a possibility of surviving. Second, the brain of the coma victim is a damaged version of a completed system, as opposed to a system that has yet to be completed. If a person in a coma once possessed sentience, it means they had rights, including the right to future pleasure, as proven by sentience morality, and so this right must be guaranteed if at all possible. If a fetus has yet to achieve sentience, then it has no rights, as proven by sentience morality.

Even when a fetus does have a limited amount of sentience, whatever rights it is perceived as possessing must never infringe upon the right to personal autonomy that a fully developed sentient being possesses. The life of a non-sentient or barely sentient being will always be of less value than a sentient being that is capable of experiencing the spectrum of emotions, thoughts, desires, etc. that fully sentient beings are capable of, and all the experiences that come from interacting with the world, such as engaging in loving relationships and marveling at nature. If a choice has to be made between the life of a non-sentient or barely sentient being, and the life of a fully developed sentient being, then the latter must always take priority. If this wasn’t true then anti-abortionists would be willing to flip a coin if forced to choose between saving the life of a 4 month old baby and a 4 month old fetus.

The right to access abortion services is also supported by the fact that all children deserve to be raised in stable homes where they are loved. Forcing a child to be born to a parent that does not want them, and then forcing them into the foster care system, is a cruel fate that should not be inflicted upon any child if avoidable. Children raised in foster care can spend many of their most vulnerable years in institutions, and potentially be forced to live unloved, depressing, and even hellish lives. Young children are particularly vulnerable to developing a deep seated conviction that they are unwanted and undeserving of love, since what young children experience is often what they come to believe they are deserving of. Even children who live with foster parents can experience the worst forms of abuse imaginable, and decades of evidence has also proven that foster children are more likely to experience this than children raised by biological parents, which is a phenomenon known as the "Cinderella effect". Unsurprisingly foster children disproportionately suffer from long-term mental health problems, such as depression, and these can culminate in severe addictions, self-harm, and suicide. These mental health problems can sometimes be attributed to the traumatic home lives these children experienced when living with their biological parents, but such homes would also diminish in number if people weren't unnecessarily forced to have children they didn't want. And none of these problems are small scale issues either. In America alone there are over 400,000 children in foster care, with the median age of these children being 7.7 years old. Over 40,000 of these children live in group homes or psychiatric institutions.

The bottom line is that every child that is brought into this world has a fundamental right to the most wonderful childhood possible. Caring only about non-sentient or barely sentient life, while disregarding the quality of life of those who are fully-sentient, is morally despicable. The goal of societies should be to minimize the amount of sentient suffering in the world, not intentionally increase it because of the existence of non-sentient or barely sentient beings. There will always be a finite number of adults in the world capable of providing loving and stable homes for children, and forcing non-sentient or barely

sentient fetuses to become fully sentient and live without a loving and stable home is no better than child abuse. Even more to the point, not only does every child have a right to be raised from birth in a loving and stable home, but this right will always far outweigh the right that a non-sentient or barely sentient fetus has to cause immense physical harm and suffering to a person that is unwilling to experience this.

Some anti-abortionists ignore this argument, and instead argue that adults that could have been aborted usually end up grateful that they were allowed to live. This is not a sound argument, because it uses circular logic. If an adult had been aborted as a fetus, they would never have developed the sentience necessary to later be glad they were never aborted. This point can be easily understood with a reductio ad absurdum argument. If women lived in a totalitarian state where they were picked at random and forced to give birth to one child more than they desired, every single one of these children could eventually become an adult that was glad they had been born. Using the original argument's logic, the existence of this totalitarian state would be justified. Obviously this system would be grossly immoral, but it is no different than forcing women to go through with pregnancies in the real-world. The fact that women in the real-world become pregnant against their will because of unavoidable accidents, rather than by state mandate, does not change the evilness of the outcome, because in both situations women lose bodily autonomy against their will for reasons outside of their control. Forcing women against their will to go through the immense suffering of pregnancy and childbirth, and the risk of death, just so adults in a hypothetical future timeline can be grateful they are alive, can therefore not be justified, since otherwise this totalitarian state would also be justified.

It is therefore irrefutable that all women deserve access to abortions services as a fundamental right. The only question that remains is whether or not there is a point at which an abortion becomes indefensible. Sentience morality dictates that it is immoral to cause sentient beings to suffer if this is avoidable, and so the point at which

fetuses become capable of experiencing pain is the point at which abortions become more complicated. Neuroscientists believe the cerebral cortex is essential for consciousness, including pain perception, and that the neurons that connect the cerebral cortex to the rest of the body are not intact before 20 to 24 weeks. Additionally, evidence even suggests that the brain activity necessary to experience sentience is not exhibited in fetuses until about week 30. Fetuses therefore are likely only capable of experiencing pain around week 30, or week 20 at the very earliest. If a medical procedure was capable of ensuring that a fetus could be aborted without experiencing physical pain even after it had developed the ability to experience physical pain, then abortions after this period would also be morally justifiable for all aforementioned reasons.

However, if this is not possible, then it is reasonable to argue that societies should err on the side of caution and ban abortions after 20 weeks, except for exceptional circumstances, such as when the mother's life is in danger, or the child will likely die before being born. If a woman can pursue an abortion prior to this point, but chooses to get an abortion after this point, then they are unnecessarily risking causing immense suffering to an innocent sentient being, which cannot be justified. Therefore, every woman must be afforded every opportunity to access abortion services prior to their fetus becoming sentient, but not after this point. This 20 week limit is both reasonable and generous, particularly considering most women get abortions well before this limit. In America, 92.7% of abortions occur before the 14^{th} week, 6.2% occur between the 14^{th} week and the 20^{th} week, and only 1.1% occur after the 20^{th} week. Those who can experience cryptic pregnancies, or in other words those that can get pregnant but have a condition that prevents them from being aware of this, would need to take pregnancy tests approximately once every 3 to 4 months, but this mild inconvenience would be a reasonable compromise to prevent a sentient fetus from suffering, particularly considering this would only affect a small percentage of the population.

The best way to reduce the number of abortions in the world has always been to reduce the number of unwanted pregnancies. This is supported by the fact that abortion bans rarely reduce the number of abortions, but instead merely increase the number of illegal and unsafe abortions. This not only increases the number of women that unnecessarily die every year, but also increases the number of children that lose their mother. Despite this, anti-abortionists persistently reject the best solutions for reducing unwanted pregnancies. The first solution would be to improve sex education. Unsurprisingly the countries and regions with the most restrictive sex education also have the highest rates of unplanned pregnancies. A second solution would be to improve access to birth control. This can be done through funding family planning, or other services that provide free education and resources, particularly to teenagers and young adults. Transitioning to democratic socialism, and particularly a UBI, would also ensure everyone could afford contraceptives. A third solution would be to increase funding into better birth control options, such as reversible but long-term male contraceptive technologies, which have shown promise in preliminary trials but lack appropriate funding. A fourth solution would be to increase research into endgame technologies, since once everyone has transitioned to HyperVR, abortions will become a thing of the past. Unfortunately, many of these solutions will be difficult to implement unless our movement is successful. Aside from obvious reasons, this is partially because many anti-abortionists want to control women more than they want to reduce abortions, as evidenced by their efforts to reduce access to female contraceptives while simultaneously not attempting to reduce access to male contraceptives. Many anti-abortionists also want to control women more than they want to help children, as evidenced by their refusal to ensure that parents receive generous paternal support and that children don’t live in poverty.

Abortion Rights: Conclusion

The arguments presented here prove that access to abortion services is a fundamental human right. Forcing a person to suffer through the unpleasant experience of pregnancy, the horrifically painful and sometimes injurious experience of childbirth, and the common experience of postnatal depression, all for the sake of a non-sentient or barely sentient stranger, cannot be justified. Forcing women to die to save the lives of fetuses can also not be justified. The solution to the abortion issue is to ensure abortion services are easily accessible to everyone prior to a reasonable cutoff date, to allow people to have abortions after this cutoff date under exceptional circumstances, and to take additional measures to reduce the number of unwanted pregnancies that occur in the first place.

FINAL MESSAGE

We wish to thank you for taking the time to read this document. If you would like to see the utopian future described in the Technology section become a reality as soon as possible, then please do everything you can to support our movement. The success of our movement will also substantially improve the quality of life of everyone in society. Our primary plan for achieving this is to transition all countries to democratic socialism, which among other things would include abolishing the ruling class, introducing a Universal Basic Income, generously funding public infrastructures and services, transitioning societies to a 4 day workweek, guaranteeing fair wages for all workers, making businesses optimally democratic, preventing all future economic downturns, permanently ending inflation, and decommodifying all goods and services, including abolishing rent and mortgage interest payments.

Advice on how to support our movement can be found in Chapter 3: Part 4 (p. 585) of our manifesto, as well as the "Xova Announcement 1" document that was released with our first announcement. We would also strongly encourage you to read the complete edition of our manifesto, since it has been designed to contain most of the information that populations require as common knowledge to be able to successfully create and maintain functioning and prosperous societies. Most importantly it explains why capitalism is a fundamentally broken system and why democratic socialism is ideal. Another reason to read our manifesto is that it is guaranteed to be misrepresented by others, and particularly right-wing propagandists. If you lack the time, please at least read the "Foreword", the "Introduction", and any parts that you feel would be personally relevant.