
Technosophy-the neuroholosophic formation of the thought of the future

Leonid-Luka Kazanji

leonidluka.kazanji@gmail.com

Dedicated to the honorable

Georgian scientist and my dearest

teacher – Mrs. Mariam Tsatsanashvili

Abstract

Technosophy is a new, most important philosophical theory, which implies the management of new technologies by man through the harmonious integration of natural wisdom and historiosophical experience. Technosophy is a new philosophical-paradigmatic space, the cognition of which is possible through the unique philosophical doctrine created by us - neuroholosophy, which develops the psychogenetic and historical-metaphysical intellectual foundations of man through remanomy - the strengthening of the principle of worldview balancing of the cognition of the past, the present and the future. Neuroholosophy combines will, thought and thinking, which simplifies the seemingly difficult process of ideological-subjective cognition. Neuroholosophy describes the relationship between society and the individual through the use of mathematical schemes with the greatest potential for abstraction. Neuroholosophy aims primarily at describing and fully understanding the process of reflecting the psychogenetic realities of the human mind and the natural regularities of the collective memory of humanity in the conscious space of the individual. In order to ensure the complete development of the above-mentioned philosophical doctrines, we have created the most general theoretical system - mathematogenic thinking. Mathematogenic philosophy implies the study of numerical and lexical structural determinations at the objective-transcendental level. Mathematogenic thinking can be considered a stable essential link between mathematical and neuroholosophy philosophy. It can be freely said that mathematogenic philosophy is a springboard for studying the most difficult constructions of historical-logical and psychogenetic thinking, the objective use of which will pave the way for us to the

unfathomable peaks of philosophical-metaphysical thinking of the world. Neuroholosophy is a very interesting and extremely important foundation for the formation of new theoretical findings for the maximum development of humanity. Mathematogenic thinking is a generalized form of the associative bond of mathematical philosophy and metaphysics, which develops human thinking and creates a metaphysical matrix for the perception of world phenomena. In my view, Neuroholosophy and mathematogenic thinking transform technosophy into a fundamental theoretical system that will activate the process of sustainable and safe development of humanity in many directions.

Keywords: Technosophy, Neuroholosophy, Mathematogenic

Philosophy is the alma mater of human wisdom and the spiritual nourishment of the human race, which has played a major role in the formation and development of world civilization. It is the psychogenetic initial information of philosophical thinking, which is confirmed by historiosophical and metaphysical studies. We have created a completely new philosophical direction - informational philosophy, which implies the logical interrelation of the qualitative-axiomatic and historical-genetic basis of the process of cognition of the world - the qualitative nature of information and the logical interrelation of the formogenic expressions of mathematical thought, the historical-philosophical and psychogenetic dimensions of the phylogenic enid - the three-dimensional qualitative-organizational structure of the systematic mathematical space - the informational-phylogenic nebularity, informational-psychogenic causality and The process of interaction of informational-qualitative purposefulness with the cumulative and systemic-worldview activation of spiritual-intellectual and objective-transcendental cognition, which develops through the reflection of techno-systemic thoughts in cybernetic information fields. Information philosophy is a scientific field that studies the supra-epoch logistic cycle of the relationship between the system area of wisdom and the historical-cultural-genetic foundations. It is a doctrine focused on the creation of formulas and scientific theoretical bases for the correct development of the ideological-subjective structuring of the postmodern civilization of humanity, which manifests itself in various forms in seemingly completely different scientific systems, which is the best way to develop human thinking in a multifaceted way. The theoretical basis of information philosophy is the new fundamental general philosophical theory-technosophy created by us, which implies the creation of innovative systems of mathematical modeling of the functional quality of human thinking as an informational structural determination and worldview management. How is technosophy defined - a metaphysical-psychogenic area focused on the description and cognition of the general philosophical interaction of human mental energy and cybernetic information fields, which is based on three theses - 1 - an explanation of the naturalness of the massive

influence of human astro-mental energy on artificial intelligence based on historical-sophistic experience. 2-Axiomatic, functional, historiosophical analysis of individual models of information circulation created by the constituent elements of society as a qualitative-mathematical set - empiricism. 3-Protection of the technocentric principles of the state as a socio-political structure - the foundations ensuring the systematicity of information security - taking into account the potential emergence of culturosophical and sociogenic ethical dilemmas. Technosophy also includes the principle - 1-The quality of society as a mathematical set of different individuals by nature. 2-Informational perception - understanding the meaning of information, as well as the study of information - a self-concretizing process built on deductive reasoning. 3-Cognition of the process of information transfer - individualization of the informational quality of society and Only after passing the mentioned stage, the creation of a philosophical-worldview basis-organizational-legal structuring. Technosophy is a general philosophical theory that has a self-concretizing direction-informational grammar, which is defined as a self-defining and supra-autopoietic system of technosophy, which implies the consideration of the mathematical structure and logistic purposefulness of information in the historiosophical, genetic, empirical-analytical plane. Informational grammar is a distinctive theoretical finding, which primarily aims to evenly reflect the fruitful results of the process of mastering the concretizing intellectual potential of information as a mathematical system of data in the world philosophical arena. Informational grammar combines logistic and noological thinking. In particular, informational grammar shows some similarities with noological philosophy - in terms of the formation of dogmatic views of causality and purposiveness, although technosophy shows strong distinguishing features - 1 - it is oriented towards the knowledge of not only historical-philosophical, but also psychogenetic, mathematical, logistic and psychonomic origins of the interaction of time, space and matter-phlogiston quantitative-qualitative ratios and geometric spatial forms. 2-Develops theories beyond the boundaries of sociology. 3-Creates a supra-epoch conceptual matrix for studying the structural organismism of information. Technosophy shows some similarities with Hegel's theory of the phenomenology of mind, in particular, in relation to the perception of the significance of the laws of epochal formability of the psychological-worldview principles of the relationship between mind and consciousness - however, there is a strong distinguishing feature - Hegel considers mind as a phenomenological force, often mentioning a fiery chariot that leads two horses - the heart and the body, and the charioteer is the mind - a plot of Pelasgian philosophy. Technosophy recognizes not only the quality of domination over the world of forms of mind, but also establishes a completely new concept - the consideration of the informational field of the mind as the central part of the mind. Technosophy is somewhat similar to the theories of Michel Foucault, in particular, in relation to the methods of philosophical analysis of purposeful bonds, however, we find a strong distinguishing feature - technosophy does not close itself within the boundaries of the practical purposefulness of specific doctrines, but strives to explain and substantiate the

informational integrity of the world through the use of interdisciplinary methodology. Informational grammar is also somewhat related to Kant's theory of ethics - in relation to the philosophical explanation of forms, however, we find a strong distinguishing feature - informational grammar as a concretizing direction of technosophy is focused not only on solving the problem of connecting specific estrosophy-immanent theories, but also on fulfilling the goal of overcoming the challenges of the origin, development and refinement of the above-mentioned scientific-worldview systems. Artificial intelligence is an absolutely erroneous term, since intelligence as a complex systemic product of the fusion of high transcendental ideals is manifested only in the conscious space of the earthly center of the universe - humanity. Animals, birds and other creatures have istremonics - powerful instincts that are conditioned by the incomplete connection of intellect and transcendent idealistic thinking, non-systematicity and incomplete connection of the mind with the governing center of the universe of mental energy - the Divine Mind. The question arises - why cannot the product of human spiritual-intellectual thinking be called intellect - for a simple reason - intellect is a model of the law of spatial-sense formability of philosophical transcendentalism and objective-idealistic cognition, which calls intellect a structural-organizational dimension by nature, and not the result of the above processes. How to call a technological device - an artificial instrument of natural intelligence, which carries out orders and instructions based on technostrategic so-called pseudo-instincts. Naturalness of human intelligence is the basis and source of the human mind, which is confirmed by economic and metaphysical research. Artificial intelligence is a false terminological concretization of world philosophy, therefore, we consider it necessary to initiate the idea of replacing this word, which will end the dominance of non-objective philosophical thoughts and open the way to the unknowable peaks of truth. The human mind is the most powerful phenomenological system, which is the hexa of the modern world - protecting us from imperfect and anti-spiritual thinking. Artificial intelligence is the hexa that protects humanity from unethical evil and lights the way to a brighter future. Artificial intelligence as a tool of human thinking requires fundamental transformations, which is confirmed by the increase in the degree of activation of historical-philosophical and sociogenetic research. Technosophy differs from traditional philosophical systems in 4 features - 1- cognition of the purposeful and causal origins of causality through retroaxionatization and balancing mathematical analysis. 2- mythosophical research of the psychoenergetic foundations of the human mind, 3- introduction of felonistic methods of informational study of social processes, which implies equal participation of society and the individual in these processes. 4- A large-scale study of the mytho-sophical foundations of human intellectual thinking. We consider it appropriate to discuss the Sumerian and Indochinese concepts of information philosophy - the Sumerians considered the word to be a product of the reflection of the wisdom of Hastanaman, Ekhshu and Ani in the human mind, which is confirmed by historiosophical, metaphysical and analytical studies. The Sumerians played a very important role in the truly complex supra-epochal process of the formation and

multifaceted development of human philosophical thinking, theosophical systems and historical methodology. Sumerian information culture is an extremely interesting and very important basis for the traditions of human phylogenic-abstract and astronomic thinking. In the Far East, there was an ancient Essena concept, which determined the orientations of the development of world civilization. The Essena concept is interpreted as follows - information philosophy is a form of functional connection between civilization and man, which plays a crucial role in the correct development of cultural-genetic and mathematogenic processes. The Indochinese world created the historical forerunners of modern information philosophy, which is confirmed by an in-depth study of the Sino-Japanese conceptual systems of Shenzan and Ogesu. The Indochinese attached special importance and philosophical significance to the word, which formed the basis of the so-called Essena philosophical concept. Eastern culture is a historical-philosophical qishuang, whose wisdom transcends time and space. The formation of technosophy as a new philosophical paradigm is necessary to avoid the most general and most serious essential threat of the modern era - the harmful, unjustified and dangerous influence of conventional instruments on the space of creative thought, which is confirmed by sociological, psychological and metaphysical-analytical research. Technosophy as a new philosophical paradigm prevents humanity from the existential threat associated with the unconscious domination of technologies. Technologies are characterized by mathematical structural determination, which is confirmed by historiosophical and synsometaphysicist research. Technosophy in the context of artificial intelligence management offers us a completely innovative method - astresomia, which is interpreted as follows - the human mind is a qualitatively-mathematical structural determination, the domination of which over technologies is a natural phenomenon, accordingly, technosophy considers the so-called artificial intelligence as a means, an instrument and as an informational potential whole, which is managed by a person, and not vice versa. Modern humanity vitally needs technosophy as a conceptual system of mathematical influence on technologies - the causal link of finite thinking and infinite activation as a form of essential connection between will, reason and goal. The concretizing direction of technosophy - informational grammar - considers the digital era as a historiosophical condition of spiritual-transcendental and objective-idealistic thinking, which will be overcome by the intellectual energy of humanity and will be transformed into a new systemic space, the owner of which will be the human mind in a much more powerful form. Technosophy declares a fight against the harmful theory of the superiority of artificial intelligence over the human mind, because the salvation of humanity lies precisely in ideological-worldview thinking. Technosophy considers knowledge in the digital era to be the product of an adequate reflection of reality, proven by socio-historical practice and logically confirmed, in the individual's internal conscious field, which determines the spatial system of the formability of the interconnection of natural wisdom and empirical-factual data, which acquires the greatest functional load in the most complex supra-epoch process of cognition and study of human

culture. Knowledge is part of wisdom, and wisdom is the basis and form of determining the degree of compatibility of one's ideas with the laws of the universe, and the primary source of the above-mentioned processes is faith in reason, forces, and energy, which has been proven by religious philosophy and the innovative direction of metaphysical logic created by us - Alestrania, which shows the greatest connection with the phenomenological system of ethics, namely, how ethics is interpreted as the source and formogenic result of the qualitative-logistic and constative interaction of man and the world, which primarily aims to strengthen and develop the civilized relationship between man as an individual and society as a communitarian. We establish a historiosophical school of ethics, which is based on multifaceted thinking and ideonomic-psychogenetic activation. Our concept of ethics involves the unification of causality, volitional-causal predicates and purposive deontic-prosthenomic concepts, first by creating a classification modeling of qualitative separation, and then by complete systematization. The technosophical model of the perception of reality is interpreted as follows - reality is a bond of subjective-transcendental and phylogenic-materialistic thinking, which is confirmed by an in-depth study of the laws of world history and philosophical thinking. How is the word reality interpreted from a philosophical point of view - the objective-idealistic and subjectivative-transcendental perception of human and natural-mathematical systems, which is based on the ideostrategic phenomenon of the reflection of astrogenic idealism and individual-worldview materialistic knowledge in the space of models of social, and then universal wisdom balancing, which is characterized by continuity in time and space. According to the theory of technosophy, reality is a cognitive product of the combination of subjectivation and obeisance thinking, which integrates the past, present and future. Technosophy attaches great importance to the powerful interconnection of quantitative ratios and spatial forms and psychogenetic activation. The basis of technosophy is formed by three theories: 1- Informational-psychogenic causality - the didestromal basis of astrosociosophy, which implies the realization of the purposefulness of the idealization of structural determination and informational quality, largely subordinate to psychogenetic cognition, through ideosophical factology and logistic activation. 2-Platonic idealism - a philosophical doctrine created by the Pelasgian philosopher about the eternal striving for the idealization of the world. 3-Aristotle's materialism - an ideological system created by the Hellenic philosopher, which is based on materialistic cognition. Of course, Plato cannot be considered the founder of informational philosophy. It is considered that the aforementioned thinker created the historical pre-asterosophical conditions for the initiation of the creation of information philosophy in the form of a partial focus on the ideological origins of the creation of information philosophy. Naturally, we cannot consider Aristotle as the founder of information philosophy either, because the aforementioned philosopher defined only the forms of material cognition, which cannot be considered the general foundations of information philosophy. In the process of forming our own concept of information philosophy, we are greatly helped by Eastern philosophy - in particular, the philosophical

concepts of Lang Sheng Bhokanah and Tung Tsen. Technosophy is a model of ethical and responsible development of artificial intelligence - in particular, the ethical-donestron doctrine of information philosophy preaches the perception of artificial intelligence as a tool for ensuring informational systematism, and not as a subject. Accordingly, there is an integrative conceptualism, which is described as follows - artificial intelligence should become a system that is placed in an instrumental repository supporting human thinking, and not a technology that controls humans. Moreover, we have an initiative to establish a new academic discipline in the world academic space - the transcendentology of intelligence, or views on explaining the naturalness of the activation of the historiosophical foundations of the origin of thinking in time and space. Intellectual transcendentology will play a huge role in the multifaceted development of public life and human thinking. In a supra-epochal process. Technosophy is deeply connected with the management of artificial intelligence - in particular, the perfection of informational mechanism from causality, or informational will, to purposeful psychocentrism and from psychocentrism to an astro-Eurostrategic worldview. At present, we consider it appropriate to describe and evaluate the process of influence of technosophy on politics, which is the basis for solving the task of fulfilling the goal of the development of informational philosophy. We have created a new philosophical ideological-subjective system - psychometric-sociocentric politicism, which is defined as follows: information is the systemic source of socio-political processes, the ideological foundations of human psychogenetic self-control, sociosophical ideological principles, and psychocentric ideals, which is confirmed by the chronogenic study of world history. Politicism can be considered an expression of psychometry - namely, every person is an individual, individuals create society, society creates a state, and states create sociometric-political structures, and these structures create an astro-eurostrategic systemic space subject to mathematical cognition, which affects time as a physiosophical matter, and time has a great impact on thinking as a qualitative level of cognition of the world, which leads to endless, unfathomable peaks of wisdom. Psychometric-sociocentric politicism can be considered as a historiogenic systemic expression of astro-emenostratia and an ideological product of mathematogenic philosophy. Political philosophy is a research springboard for technosophy, which we actively use to study and develop human philosophical thinking. Psychometric-sociocentric politicism is a scientific-philosophical theoretical model for the correct conduct and complete implementation of the process of implementing technosophy in the socio-political plane. The above-mentioned ideological-subjective system represents a stable essential bond of ancient historical wisdom and metaphysical knowledge, which is confirmed by historiosophical and logistic research. The autonomy of artificial intelligence is also a very important challenge. According to technosophy, this problem must be solved unambiguously through a functional analysis of the individual-characteristic necessity of a person and the consideration of the criterion of compatibility of society, the state transformed into a mathematical system, and ultimately the historical-culturosophy interests of humanity. The autonomy of artificial intelligence

requires a fundamental transformation and putting it at the service of human legal-philosophical interests, which will simplify the strengthening of the dominance of the human mind over technologies and pave the way for a person to escape from the clutches of technomania. Artificial intelligence is an external expression of the interaction of the internal information fields of the human conscious world, which creates the threat of correcting the conscious identity of a person - in the form of provoking negative changes. The so-called artificial intelligence can be considered an example of mathematical activation. Artificial intelligence has the ability to have a harmful impact on humans in the modern era, which can only be suppressed by fulfilling the connection with the philosophical ideals of the technocentric-historical activation of human society. Personally, in my opinion, technosophy creates a revolutionary concept of mathematogenetics, according to which information represents not only verbal-logical structural determination, but also a qualitative set of numerical data. For example, the number 3 does not seem to give us information, but in our opinion it gives us access to very interesting data - the unity of three units, seeing the mathematical minimum of cause-and-effect relationships of tripling or octupling. Similarly, the number 60 combines 60 units, which can be obtained through a variety of mathematical operations, and so on. Mathematogenetic philosophy helps to bridge the gap between technological progress and human philosophy. In particular, the theory of technosophy has a methodological-actenomic part - psychostatic dynamism, which implies the study and implementation of innovative methods of analytical, metaphysical and gnostic cognition of the movement of information in time and space of the psychoactive system, as well as the cycle of qualitative transformations. Psychostatic dynamism can quite be considered a practical part of the theory of technosophy. This theory provides us with a set of powerful tools for the implementation of new scientific research and technical-organizational systems. In my opinion, the practical theory of psychostatic dynamism is the best result of the concretization of general philosophy, which is confirmed by philosophical-logical and mathematical studies. Personally, in my opinion, the ideological balance of technological progress and human philosophy is the path to human peace and prosperity. Technosophy shows a very interesting and extremely important connection with the philosophy of physics, especially with mechanics and rational kinematics. In my opinion, in the study of the philosophy of physics, great importance should be given to technosophy as a special form of philosophical worldview, which is not closed in time and space. The theory of technosophy attaches great importance to astrogenism, which is interpreted as follows: human thinking originates from the natural quality of the process of individualization of cosmic mental energy, which develops a worldview and an ideological-subjective worldview. It also acquires the greatest functional purpose as the basis of the process of creating technologies - cosmonomic mental energy, which is characterized by a flexion from unity to plurality and from plurality to unity. The famous mathematician Banach, while working on function theory, immersed himself in material cognition and did not pay due attention to the transcendental

foundations of the function, and Cauchy and Weierstrass also encountered great difficulties in discussing mathematical theories. Gottfried Wilhelm Leibniz achieved particular success, having created a system of monadology, although he was unable to fully explain the phenomenon of mathematical transcendence. Technosophy is the beginning of mathematical-mathematical thinking, which develops a theory about the functional interaction of numerical-lexical elements and information algorithms. Personally, in my opinion, it is time to begin a fundamental transformation of the academic space and especially to intensify research in the direction of mathematical foundations of information philosophy. There is no reason, there is no will, there is no will, the reason cannot be created, the reason cannot be created, the goal is limited, and the limitation of the goal largely stops the movement in science, which is the basis of regression. Mathematical philosophy can quite be considered the main doctrinal expression and conceptual basis of technosophy, which is confirmed by theosophical metaphysical and historiosophical studies. The future of technosophy is connected with the process of meaning-making, which is measured on an axiological scale and implies a synthesis of world ontogenic theoretical achievements. Directly, in my view, human thinking is based on three elements - possibility²-causality,³-purposefulness. The world is characterized by a three-dimensional structural structure-past-genetics reason, present-purpose in time and spatial forms, future-will and striving for betterment and the light of wisdom. Technosophy can be considered a special innovation of philosophical thought, which will unite historiosophical ideals, mathematical concepts and logical regularities. Without exaggeration, it can be said that technosophy is a model for the formation of ideas for the future of human thought, the confinement of which to a specific era and space will lead to great dilemmas and metaphysical cataclysms. Personally, in my opinion, research in general philosophical and field directions should be activated, goals and objectives should be determined, which will contribute to the development and intellectual perfection of humanity. We would like to voice the initiative to transform information philosophy into an educational discipline, to introduce mathematical philosophy and legal-culturological analytical philosophy into the academic space. It is no exaggeration to say that technosophy will develop general philosophical thinking and will contribute to the full-fledged implementation of the practical achievements of human philosophy in practice. It is no exaggeration to say that the general philosophical theory of technosophy will open the way for humanity to the apophatic peaks of ideonomic and astrosophical thinking and will show us the correct conceptual model of development and perfection. In our modest vision, research should continue and acquire a scale that will simplify the path to great goals and elevate us above materialistic-rationosophical thinking. Technosophy unites time, space, matter as a three-dimensional mental structure that is not destined to disappear. We deeply believe that in the history of world philosophical sciences, a time is coming for new, different revolutionary ideas that will ensure our development in many directions. Technosophy will fulfill its role with great success before the nations of the world and human cultures.

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