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Technologism as a Suicidal Sentence of Parasitic Civilizations

© N.B. Shulevsky, E.S. Zotova

Moscow State University named after M.V. Lomonosov

ABSTRACT: The article investigates three main aspects of technologism: 1. Technologism has become the last deity, the last religion, and the last hope of the European and American worlds; 2. Technologism is the only basis of the rotten European and American parasitic world which passed a suicidal sentence upon itself; and 3. The era of technologism may be replaced (and may have already been replaced) by the socioepoch (the Other epoch) based on truth, measure, and justice, subjecting asocial and antihuman technologism aggression to these vital values.

Keywords: technologism; human technomutation; socioepoch.

Технологизм как суицидный приговор паразитическим цивилизациям

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Московский государственный университет имени М.В. Ломоносова

Аннотация. В статье исследуются три основных аспекта технологизма. 1. Технологизм стал последним божеством, последней религией и последней надеждой западного мира. 2. Технологизм — последняя опора сгнившей паразитической цивилизации, которая сама себе вынесла суицидный приговор. 3. На смену эпохе технологизма может придти — уже идет — социоэпоха (Иноэпоха), основанная на правде, мере и справедливости, подчиняющая этим жизнетворным ценностям асоциальную и античеловеческую агрессию технологизма.

Ключевые слова: технологизм; техномутация человека; социоэпоха.

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All the interests, problems, mysteries, fears, absurdities, concerns, existential yearnings, and illusory hopes of the modern people are conditioned by technology and revolve around its dark eschatological core; technologism, rotating a person on the centrifuges of ratings, absorbs him with its digital womb, making him a polyhybrid image, like a mannequin. It is quite similar to fairy-tale monsters like Chudo-Yudo and Koshchey, combining natural, human, socio-governmental, military, virtual, informational, infernal, and magical properties. Through technologism, the modern world is dismantling all the sociocultural structures that have reproduced and preserved the ideal semantic substance of man until now, deconstructing and transgressing humanity, driving people on the path to unknown artificial and violent mutations.

Among the ancient Hellenes, the generic type of man was surrounded by humanoid creatures — fauns, satyrs, centaurs, cyclopes, nymphs, erinias, etc. This mutational spread of human substance also inspired modern "anthropomodelers" to create a new species, i.e., the immortal human. The technique allows any biogenetic, neuro-linguistic, sociopathic, mental, and physical manipulation of the human substance.

Moreover, the need for self-preservation of technologism forces a person to embark upon the path of technomutational evolution, which sweeps away any humanity in the forms of races, ethnicities, nations, and genders; and all of its ideal semantic manifestations in religion, arts, science, and philosophy, while eliminating creative existence from the world. M. Heidegger saw in the expansion of technology an indomitable fate, paving its unknown fatal paths for the world and people via technological aggression.

Man and technologism clashed in an insoluble contradiction: Modern man does not correspond to the progressive self-development of technos, and the real anti-human goals and means, the fruits of technos, do not correspond to the self-preservation of a person who is still passively resisting technomutations, seduced by a "bright future". At stake is the generic person himself, the determinant of his substance.

Therefore, the degree of comprehension for the essence, teleology, and eschatology of technology today depends on the understanding of humanity itself and the purpose of man in the world. The aggression of technologism demands the revelation of a person's unknown creative skills and abilities, hidden in the ideal semantic solutions of improvisation, which is beyond the control of and inaccessible to any technique because they come from the world of Sophia: wisdom of the Great Unknown.

Implementing the proposed cognitive project requires us to distinguish the histories of mankind's[1] world epochs — the *Agro, Techno, and Socio epochs (Other era, Other epoch).*

The agricultural epoch was preceded by the Golden Age, in which the life relations of people with the environment were organized and ordered by truth, measurement, and justice. This triple law did not allow for any environmental horrors. So, the story does not even hint at them. The optimal society of the Golden Age was dominated by unknown ideal semantic technologies that provided all the needs of people, minus harmful consequences. Improvising and thinking consciousness used ideal locators to find everything necessary for human life, without resorting to the inversion of nature and society. That is why nature, internal and external, hid its benefits for subsequent epochs, and also hid the keys to them in the semantic recesses of an incomprehensible ideality. By reducing the ideal to matter, God, psyche, number, and language; subsequent epochs have lost the keys to natural wisdom. Instead, power sciences and technologies have been created, which mechanically, using ingenuity, break these locks, receiving together with the benefits of nature disproportionate environmental woes from a Pandora's box.

Today, the creative and semantic resources of improvisation and reason are perhaps, almost exclusively, used by crime, which implements it to circumvent and outstrip the legal protections of the benevolent human institutions.

A fatal secret has nearly been lost to the Golden Age.[2] But it did not sink into oblivion without a trace, nor did it disappear irrevocably into the garbage heap of history. Instead, it went to *Another World,* to wait for the bankruptcy of its vain suicidal deniers. Its grateful memory has preserved its ideal semantic values, patterns of society, prophetic warnings in myths, folklores, and utopian projects of a materially moderate and spiritually rich life.

What kind of force managed to destroy the Golden Age?

It could only be the technos that had upset the balance of morality and power in favor of the mindless, uncontrolled, and pernicious curiosity of knowledge. The remains of pyramids and cities scattered around the world, the Cretan labyrinth, Cyclopean masonry speak indirectly of the fatal role of technos in the Golden Age collapse. The memory of strength and power remains, but only the language remembers the semantic and moral monuments.

Even more reliable about the sinister role of self-sufficient technology are the myths that followed the retreat of the Golden Age during the Agro Epoch, which limited the autonomy of technology to the point of prohibition. It is strange, but the Agro Epoch preferred hard peasant and artisan labor, dangerous navigation, even slavery, but it did not accept the Trojan gifts of techno-abundance that led to death, because

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[1] Pythagoras taught: "See the triangle, and the problem is two-thirds solved. All things consist of three.[1, p. 224]. But one-third of the solution to any problem is still left to the person. (In Hegel, the number "three" expresses the essence of the Spirit.) For Aristotle, "three" is a human number; the very nature of things suggests the number "three," because we perceive all things through the beginning, middle and end, and the continuation is beyond our understanding.

[2] F. M. Dostoevsky wrote: "The Golden Age is the most incredible dream among others that have ever been dreamed of, but people give their whole life and all their strength to it; people have killed for it and the prophets have died, without it the nations cannot live" [2, p. 13–14].

technos weans a person from his manhood and teaches him to be a living dead man in the womb of machines.

So, the ancient Hellenes were wary of technology and its inventors, suspecting in them a suicidal threat to life itself, although the sciences like metallurgy and mechanics were ready to launch a technical advancement. They have left us a harsh, cautionary myth about Daedalus and his son, Icarus. Daedalus is a versatile technician, sculptor and mechanic: He invented a saw, an ax, a drill, tools for processing marble, etc. However, his relative soon began to surpass his teacher, who killed him out of envy. Also, the Hellenes of this technogeny were driven out of the country. They were received by the Cretan king Minos, but in vain! Pasiphae, the wife of Minos, "fell in love" with the bull and begged Daedalus to invent for the "lovers"[3] the machine in which their "passion" gave birth to the bull-man Minotaur. To hide the child, Daedalus invented the Cretan labyrinth, from which no one could escape. To flee from Crete, Daedalus built wings for himself and his son Icarus, on which they flew away from the aberrant queen. But Icarus did not calculate the flight altitude, and the heat of the Sun melted his wings. He fell into the sea and died. After the tragedy, Daedalus destroyed all his products, cursed himself, his technical skills, and secretly committed suicide. Thoughtless invention (and it cannot be otherwise, because it does not know the consequences of its discoveries), murder, crime, perversion, and destruction of humanity — that's what the ancient Hellenes knew of technology, although they used some of its damned fruits.

Only Western Europe made technoprogress the basis of its slave-owning expansion. True, there was also Atlantis, which created a unique technical civilization. According to the legend, the Atlanteans carelessly experimented, even with gravity. However, in the end, all their technochudes led them to technosuicide, and the continent disappeared into the ocean. The phenomenon of Atlantis is a hypothesis, but its technocracy lives on and continues the work of the lost Atlantis. Francis Bacon wrote a treatise "New Atlantis," which created a project of the society of techno Atlantics, very similar to the United States. And NATO appeals to the omnipotence of technology, which supposedly will give it power over the world.

However, the question of the essence, meaning, goals, and consequences of technology and the total technization of society is one of preserving humanity, its culture, and the meaning of life. The ancient empires and cultures of the Agro Epochs discovered gunpowder, metallurgy, shipbuilding, navigation instruments, chemistry, writing, paper, and mathematics — all technologies that could give rise to artificial development. But the insights of their metaphysical wisdom forbade this. They used individual elements of technos, but in general did not make it the engine of their lives, although they contained the basics of technogenic evolution. There were also pure technologies unknown to us, which could no longer keep the "degraded" people from untruths, immensity, injustice, and perversions required by anti-human technos.

Loyalty to tradition did not save these cultures from the technos enslavement of Europe, or even at all. Like the ethnic groups of pre-Columbian America, they were simply destroyed, often for the sake of entertainment. Moreover, while facing death threats, they were forced to accept the techno-dictates of Europe, secretly subservient to His Majesty Technos served as raw materials. They were demographics, trying to somehow combine the wisdom of tradition with technological progress.

There is a historical insolubility. The limitations of technos threaten life directly (weapons) and indirectly (diseases), and the beast that sits in man is hungry to arrange a cult of cannibalism through technologism. Yet the vain cult of technology also generates a technocratic human robot (Homo faber), or even tries to eliminate natural life altogether by making it the raw material of infernal experiments. Without technology for people-troubles and dead ends, the omnipotence of technoprogress makes those a hindrance to themselves.

The Sophia consciousness of Russia has long revealed the life-denying intentions of technology, the essential, entropic, and suicidal existence of the machine. A. F. Losev impressively portrayed the demonic essence of technologism in the appendices to his fundamental work "The Dialectic of Myth".

"There is something ruined, pitiful, and suffering in the car. When the machine acts, it seems that someone is suffering. The machine is not chaste, cruel, internally empty. It has a kind of fundamental incompetence, spiritual philistinism, boredom, and darkness. There is something tedious and annoying in the attempts of the machine to replace life. It is the deepest cynicism of the spirit, the limitation of the average stamped and mechanical things. The heart says that when the machine acts, someone close to you is hit in the face. The machine is the antithesis of all creativity, the stifling of the living mind, the hardening and darkening of feeling. Someone here shed tears and is grieved, as one weeps and suffers on the grave of a dear deceased. The grave and philistinism, the envy of all that is dull and inhuman, emanate from the machine. The machine is ungrateful and rude. It shows the embittered

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3   By now, the inventions of Daedalus have been taken up by scientific and technological progress. The sex robot Henry is in great demand in the United States. He does not need food and clothing, doping [??], or living space. He performs not only sexual functions, but also talks, greets guests, and discusses TV shows and movies. The robot is no stranger to romance, poetry, and art. Henry is equipped with a program that gives him the desired body odor and perfume. The company guarantees technical and medical services to Henry in the ambulance mode, there is a flexible system of discounts for his services, there is a rent (sexsharing). Considering the survey, 71% of men and 50% of women in the United States are ready to replace the live natural communication of the sexes with a sex robot. Bravo, America! Keep it up, soon Henry will become the robot president of the world! "Poor and wretched" Russia! You will never create a sex robot Ivan, a masturbation machine, although in Russia there are anti-Russian simulacra of biosex robots.

face of a mediocre philistine who longs to become a genius with the help of fists and sticks. The machine is a frenzied grayness of spirit, as cruel and deceitful as Satan himself. It darkens one's soul and makes one's chest heavy. I want to run away from this monster and nonentity, run with my eyes closed and my ears closed, run to no one knows where, just to escape from this human self-splitting, from this spiritual stench and shame, from this death. I want air, water, blue sky, at least one piece of blue sky. One wants to go to the desert, to a hermitage, to the end of the world, to just not see those wheels, those pipes, those screws, to not hear these dog-barking cars, the wild animal cries of trams, not to breathe this satanic incense of factory air.

The self-satisfied vulgarity of the physicist and natural scientist, who believe that there is no soul, just a brain and nerves, that there is no God, but there is oxygen, that the universal mechanism reigns and his own learned, philistine-happy, trashy little soul, all this mixture of spiritual corruption and senseless reliance on reason, is actually one of the most terrifying monsters" [3].

Alas, dear Alexei Fedorovich! Everything is correct to the last comma. But just as pickled cucumbers cannot return to their unsalted state, so modern humanity can no longer return to a natural economy, or create a society in which machines perform their narrow technical functions, without displacing human goals, meanings, and values.

In the machines, captive demons and fallen spirits, filled with the energies of free revenge, work furiously. They should not be denied, but used for human good and natural purposes, for the sake of turning entropy into a means of enriching existence, not destroying it. They should not be allowed to work independently, using man as a raw servant. However, it's hard to change the service of technocratic doom. This can only be done by the apocalyptic Sophist wisdom of the Great Unknown.

Friedrich Hegel, in a fragment of the "Spirit Phenomenology", wrote in *The Dialectic of the Slave and the Master* that the slave can only gain artificial freedom through artificial means: technology. Hegel took self-splitting, the people's corruption, Smerdyakov's envy — where one dreams of becoming a genital despot with the help of machines — as a natural evil.

But Hegel is still considered the author and engine of life technologization, a cunning slave consciousness, which, through technology, became an instrument of enslaving all mankind, turning people into sacrificial cattle of technical suicide. In machines, the abstractness of fallen spirits who hate ideality acts, in fact *demands*, sacrifice. The slaves who created the machines found not freedom, but endless torment, escaping from it by their own invented euthanasia. In the end, the sepulchral Soros and the Gates will disappear in the distance, for whoever comes to us with the distance will also perish from it.

The techno epoch, having reached the limits of its extensive expansion in heights, in depths, in speeds, in the

multiplication of false needs, and nonsense, has moved to an intense mutation of the entire society: life, nature, man, mind, consciousness, the unconscious ... Technologism has become a despot and manipulator of genetics, humanity, society, politics, epistemology, science, and understanding; causing mutations that can achieve the desired perfection in cloning the artificial people it needs.

On the other hand, the semantic codes of metaphysics and the spiritual codes of Sophist wisdom are inaccessible to technologism. Therefore, technologism will finish its rise and last flight in the Internet temples of artificial demonism, which becomes a true designer and builder of a new being-history, built according to the asocial matrix of already-exhausted infernalism.

Meanwhile, at the same time, technologism is generating a new apocalyptic entropy that will inevitably turn it into the new garbage of the Underworld. This cannot but be the case, for he is forced to conclude his denial of the Agro Epoch, of its humanity, by denying the foundation that feeds him ...by denying himself.

The humanitarian gnosis initially noticed the threat in the uncontrolled autonomous deployment of technologism, expressing its opinions, the verdict in the myths of Icarus and Prometheus.[4] The unrestrained development of technologism inevitably ends with its insane suicidal projects, decisions, and social megastructures, in which a person must abandon his Homeland, his ethnicity, his family, and even his gender in order to survive. Eastern cultures have already, at the socio-genetic level, blocked the transformation of technologism into the main designer and creator of society and humankind, although under the threat of Western technological expansion and for the sake of self-preservation, they were forced to accept the basic axioms and fruits of technological progress, trying (in vain!) to subjugate it to its sacred contexts.

The European gnosis has long been talking about technologism in the context of demonism, referring to its inevitably proliferating power, enslavement, radically pogromous transgression (if outwardly not yet very noticeable) humanity. Since Frankenstein, technodemonism has displaced demonism from a European culture committed to synergy with the humane Mephistopheles. The specter of technologism, or the search for a living embodiment in artificial human robots, haunts the Western world. This is not a negative, anti-techno anthropomorphism of myths, nor esoteric projects, because technologism really attempts to create a society and a population according to technocratic patterns, in which there is neither humanity nor the possibility of one.

Honest researchers are puzzled to note that even in terms of effective solutions to human consumer problems, technologism is counterproductive, generating unsolvable problems and fictitious solutions. Purely technological

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[4] Prometheus was touched by his thoughtless number, which was given to people and has now become digitalized.

solutions to socio-human problems are a dead-end means to life, because the same problems (providing people with food, housing, means of communication, transportation, etc.) were solved for a long time with the help of handicraft arts, which did not create social, existential, anthropological, and environmental problems.

Jean Baudrillard criticizes technocrats who say, "Just as there is a saint for every day of the year, so there is a thing for every problem; the main thing is to make it at the right time and throw it on the market" [4, p.138–139]. In the techno epoch, "the machine is by no means a sign of the power of social order, but it often marks its impotence and paralysis. [...] Mechanical organization is often a temporary and costly substitute for genuine social organization or healthy biological adaptation. [...] The machine leads to the death of functions, bordering on paralysis" [4, p. 143]. Technology, forcing a person to serve the inanimate, simplifies him, weans him from life, teaches him self-genocide". In fact, a real revolution of everyday life has taken place: Things have become more complex than the person's actions in relation to them. Things are becoming more and more complex, and our gestures are becoming less and less differentiated. Having projected himself into a coherent structure, the person is thrown into incoherence. In the face of a functional thing, it turns out to be dysfunctional and irrationally subjective. From now on, it is an empty form, open to any myths and phantasmatic projections associated with the deafening efficiency of the technical world" [4, p.64]. A damning assessment of technologism by Western humanitarians, who saw humanity's fatal end, says that "the use of technology ... plays the role of a distraction and an imaginary solution to problems" [4, p. 137].

Thus, for technologism, a person is just a repository for the projection of fantastic new technology! Who will evaluate the quality and design of fantasy clones? And yet, despite the infertility and the imaginary, distracting, even dead-end solutions to people's problems, despite the denial of humanity, which becomes an empty form, technologism confidently imposes its deadening patterns on humanity, being, and knowledge. Thus, the Western mainstream agrees with the transgression of humanity, accepting the technical *hara-kiri* of humanity, seeing in this the supposedly free will decision of man to become non-human.

Jean Baudrillard interprets modern technological progress as retribution for the audacity of ideality, which imposes violence on it. Since matter is constantly being raped by ideality, it is full of a desire for revenge. It realizes it through virtuality, which takes over all the ideality functions. Virtuality becomes an artificial, technological ideality. But virtuality is not ideality, nor is it matter, but the abstract fabric of infernal darkness, which the cursed descendants of Cain turn into the ghosts of life-like realities.

Zh. Baudrillard believes that the so-called "modern people" live in an era when the end of the technicized West has already arrived, when the future has merged with the present. They live after the end, after the future, at the countdown of time. And what will happen after the end and the countdown?

"On the other side of the end is virtual reality", says Baudrillard, "which owes its existence to a certain program, a special reality, in the space of which everything that we possess, such as memory, feelings, thinking, as well as sexuality, and the ability to work, all of these, step-by-step, are transformed into something completely useless. On the other side of the end, in the era of transpolitics, trans aesthetics, and transsexuals, all of our machines of desire fall idle, into mechanisms that work for absolutely no reason. The countdown mode is nothing but the mode of the inevitable world disappearance" [5, p. 128].

"The virtual is a sphere where there is neither a subject of thought nor a subject of action, a sphere where all events take place in a technological mode. In the virtual world, there is no longer any value. Here simple informativeness reigns, together with calculability and computability, canceling any effects of the real. Virtuality seems to present itself as a horizon of reality, similar to the event horizon in physics. Virtual reality, being "absolutely homogenized", "digital", and "operational", by virtue of its perfection, its controllability, and its consistency, replaces everything else" [5, p. 31]. It is precisely because of its quasi-ideality that virtuality is more real than the reality of matter. Baudrillard even calls virtuality *hyperreality*, which displaces good old *reality*. "Now the virtual is what replaces the real and marks its final destruction, since, by making the universe the ultimate reality, it inevitably signs its death sentence" [5, p. 31].

Then why criticize natural ideality for violence against matter? Why declare ideality a criminal if its own ideal child of matter — virtuality — threatens its parent with death?

Baudrillard has already become a victim of technologism, broadcasting its directives: "Today", he says, "there is an undisguised attraction to the virtual and related technologies, andnd if virtual really means the disappearance of reality, then it is probably a poorly realized, but bold choice of humanity itself. Humanity decided to clone its corporeality and its possessions in a different universe from the previous one. It ventured to disappear as a human race in order to perpetuate itself as an artificial race, much more viable and much more effective. Isn't this the point of virtualization?" [5, p.31–32]. Most importantly, as long as we do not forget about the property.

No, Dear Philosopher! The purpose of virtualization is to take existence and humanity into the world of entropic simulacra, blocking their return to their ideal, native home, where meaning, justice, and truth reign. This is not a voluntary renunciation of a person from himself. But so far, this goal of virtualization remains stalled at the beginning of its implementation, with its hidden nonsense guessed only by a few.

What power allows technologism to remake being, society, and humanity itself, despite the obvious and ominous

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perniciousness of its decisions and practices, even for itself?

An understanding of the primary determinants of historical events — changes in mind and consciousness — is rooted in the metaphysics of Sophic wisdom at the Great Unknown, which operates through Sophiasophy ([6]). The way out of the dead ends of labor violence, robot labor, and pseudo-labor entertainment can only be found through economic creativity as a natural game, as well as the improvisation of physical, mental, technical, moral, and sacred forces in a moral life that fulfills the truth, measure, and justice of Sophia's wisdom.

Scientific and technological progress, being an abstraction from the historical life of integrity, launched the process of creating an artificially abstract world and equally artificial abstract society. What is the purpose of this truly demonic project? Why are the "new Russians" constantly drawn to the West in the old way, even though their lives inevitably burn up there along with their money? Are the vices more plentiful and sweet?

The wisdom of Sophia reveals the deep holistic and sacred meaning of the technologism created by capitalism and its infernal origins, in which the effects precede the causes. Technologism in this respect is not an earthly cause, but a consequence of a metaphysical cause.

Empirically, industry creates goods for people, profits for capital, and "flesh" for the golden calf. In fact, its technologies are building a bridge between the fallen spirits of the underworld and the devil trapped in the abyss. The "construction" goes with the division of labor: in every possible way, the Evil One encourages the invention of new technologies that will help him escape prison on his own, while people, with the help of demons, build an apocalyptic bridge for themselves, so that with carnival enthusiasm they can thoughtlessly move from "hellfire" to "nuclear fire.""

Judging by the trends of scientific self-development and its sharply falling status, this infernal bridge is almost built today. Now it is being designed through digitalization.

Digitalization, or rather, the digital revolution, should fulfill three tasks in the design transformation of humanity into technotronic "humans" (A.A. Zinoviev): 1) to fulfill the digital euthanasia of science, purifying it through digital ratings from any of the humanities; 2) to create technologies that enslave the mind and consciousness, turning them into mechanisms; 3) the highest goal is to make a digital mutation of a person by turning him into a two-dimensional (?!) digital android.

What is the digital euthanasia science algorithm? The content-semantic, cognitive-creative assessment of science and scientists is now being replaced by their mass digital rating, branding people like cattle sorted before being sent to the appropriate conveyor at the slaughterhouse. The expression "the end of science" has already taken root.

Many scientists understand that digitalization is not about a new stage in scientific development, nor even its undulating natural decline. Instead, it refers to "a scientifically justified and quite consciously practiced transfer of science into a category of useless, simulated junk, if not its purposeful killing" [7, p. 432]. They understand something, but scientists themselves perform the science euthanasia with their computers, their hands, and their brains, which are being replenished with aimless and useless work.

It is not so important whether the anti-human aggression of technologism is an element of sacred eschatology or whether it is developed with God's permission. The outcome is the same: the destruction of humanity while preserving for unknown purposes a bio-socianimate substrate of people, whose humanoid simulacra are dressed with matching masks and mittens.

The aggressive attack of technologism and digital fascism against science, man, and humanism began with nuclear and chemical weapons, which made people their hostages. Today, "a great ontological revolution is already underway, not Technos among Homos, as unnatural aid needed by Homos, but Homos here right in the womb of Technos, as an obscene natural atavism. The current technological revolution is not so much a new qualitative leap in technologism as a powerful revolution in man, in society, in the entire breadth of human existence" [7, p. 433, 446]. This revolution turns the techno epoch into a great anti-human war waged by people against themselves, obsessed with heavenly goods and the goods of all goods, and the immortality that ultra-technologism will supposedly give them.

Man will create a digitized technologism as an instrument of his power in the world, but this power will not be strong and durable. Rather, the entropy demon lurking in technologism will confuse man into a technogenic death instrument. Still, even with the victory of technologism and the transformation of man into a technoid, the engine of his development is also fragile and short-lived. How will it develop? Only for his techno-euthanasia, for he rejects humanism, and technologism itself contains only a vector of self-denial.

The Sophiasophical works of Yury S. Osipov's present a very precise and profound analysis of how "technologism, as the last religion and ultimate hope of progressive humanity", [7, p.447] actually turns Christianity into anti-Christianity. Any religion is based not so much on God, but on Paradise and immortality. It is not so important to a person who guarantees these values to him, God or the devil (degenerates). Either way, the scientific belief in new technology, or the new technologism, is a terrible all-destroying force". And where there is faith, there is... suicide!" [7, p. 445].

Technologism is inevitable, and nothing will stop it, except the Other world. Nor can anyone stop the changes in any way, because in them and through them there is a beneficent improvisation of the hidden subject from the Other world, who is looking for his adequate embodiment. If the resistance to the course of the Other world is excessive,

then the obstacles are swept away by wars. Today, war can only be suicidal, and therefore it is still delayed. However, the West does not know any other means of action, because war created it, according to the project of Heraclitus, who established the principle in the Western mentality: "War is God, the father of all things." Therefore, the West acts negatively in critical situations, creating dictatorships and revolutions, which then start them and destroy them.

Today, Europe clings to the Anti-self, the Anti-world, and to Anti-Existence, which is imposed by violence on the whole world. Through digits and technologism, the Anti-world destroys the field of life. Europe hopes for a new technical revolution, which will eliminate the insolubility of its existence. However, the secrets are not given to the machine and the number; they are revealed to the living wisdom of Sophia. Therefore, no technique will bring us one step closer to the truth, because it is designed to replace truth and man with mechanical simulacra and its abyss of chaotic self-denial.

Only Sophiasophical metaphysics reveals the deep causes of changes that encompass the human spirit, launches search improvizations that create new meanings for new solutions to the Other world. Sophiasophy sees the vanishing essence of technologism in the fact that it represents the last, decaying, parasitic, and lethally infernal stage of human mutation, transformation, and transgression.

Why the latter and why infernal?

Because in the context and via technologism, a person is engaged in the production of death. He transforms himself into the matter of death, becomes its infernal subject. Through the creation of machines and technologies, a person creates inanimate constructs, trying to give them artificial life, at which he partially succeeds. And technologism serves people, performing necessary (but most often unnecessary!) works.

What is the price of these techno services? After all, if something is added in one place, then something is lost in another place (or else, the action causes equal opposition to it. Even entropy in Russia causes equal anti-entropy). Man, via technologism, creates a giant inanimate body that shows the signs of an organism, and technologism, via man, transforms the living into inanimate and quasi-living organs of this organism. This fate cannot be avoided for people who are gradually and imperceptibly, but inevitably, transformed by technologism into its slaves, into consumables. People (and capital) live today only to multiply the "flesh" of technologism, to turn it into a living monster with its own will, intelligence, and desires. Every step forward in improving technologism is a step along the path of degradation, loss of humanity, and all the achievements of money, people, and humanoids.

The very essence of knowledge, through which man destroys nature and himself, is perverted. After all, everything that is known and turned into abstractions loses its meaning, becomes lifeless, loses its ability to resist, and is immediately picked up by technology, embodying what is known in dead machines that devour living matter.

A radical transformation of cognition is required, which should generate semantic generalizations, not abstractions. However, the techno epoch has created a type of man who needs machines and can only exist in the technologic world. The end of this era may spell the end of modern humanity. Although small regions can be preserved by restoring the simplest subsistence economy, this can occur only if the collapse of the techno epoch does not cause a general nuclear-ecological collapse. Yet, the ideality retribution is inevitable, and it will be accomplished by the very same Techno epoch, which will realize the magnificent denial of itself and its creators.

Only Russia and its Sophiasophy, via their improvizations, preserve the meanings of natural, sacred, artificial, infernal knowledge, relying on Sophia wisdom, on the wisdom of the magi seers, on the first Proto-Russian Word. Therefore, only Russia retains the chance to create a humane polyhybrid technologism with Russian artificial intelligence, controlled from an accountable national center.

The Techno epoch contains both a mindless revolt of man against nature and his own nature, a war against himself and the natural world, and a desperately daring, unrestrained desire to transform nature and himself via technologization into a technotronic Golden Age that will give him a carefree eternity.

The time of the technologism triumph, like the time of any triumph, is short. Having reached the peak of technologism, the peak of his creative daring, man came at the same time to some not very good ends and sparked even worse beginnings. The figure and the technotronic matrix measures every step and every breath of the masked and unmasked creature. The mask is an essential step toward depersonalizing individuals and destroying their facial images, because in masks all people look the same.

Although the demonic civilization is gaining momentum, breaking the first line of defense against humanity — live communication — and replacing it with distance, this anti-human era still needs a person for some reason, even if it will be with the seals of naturalness and sacredness, with chips of artificiality and cloning. Apparently, demonic technologism needs some kind of person for its physical nourishment, without which it will enter a techno-euthanasia phase. Without a wise man, ultra-technologism, even if it has become a religion, cannot work.

The Techno epoch of being, history, and man will not end; its continuation will be the *Socio epoch* (Other epoch), in which the Great Unknown expresses its will and wisdom, actualizing its Other world, in which *truth, measure, and justice rule.* The Other world is the subject of changes (transformations, modifications, and development); changes drive, they force all the realities of human history to become different or disappear in its own entropy–euthanasia. No one can stop the changes in any way, because in them

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and through them the benevolent improvisation of the hidden subject from the Other world is expressed. What is different in the creative plan is improvisation, which is an ideal spiritual prime mover, mentor, and semantic inspirer of the mind and consciousness. The improvisation inherent in the core of Russian life represents the spirit of Sophia's wisdom, its benevolent and fruitful freedom, its ideal organ that reveals, creates, protects, and preserves meanings that illuminate existence and man with their light, and affirm their service to the Great Unknown. Improvisation is the Sophia veil of Russia, guarding its unknowable unknown. "Russiaphobia" just feeds on this unknown Russia, confirming its mysterious existence with its aggression.

The Western world is dominated by Logos or logic, which has pushed improvisation to the mentality periphery. Without that, it becomes a mechanism that replaces ideals and spiritual creativity. Postmodernism denies logocentrism, and reasonably replaces truth with post-truth. Improvisation has been imperceptibly privatized by an infernal subject who uses it to create new vices and new suicide agents.

Russia lives in the Unknown, via the Unknown, and for the sake of the Sophia wisdom of the Unknown, which protects and preserves it in all known and unknown universe alterations. "The mind cannot understand Russia!", for the Sophia wisdom created it entirely out of ignorance, nothingness, mystery, placing it in *Another World*, partly accessible to some understanding. Therefore, Russia, like the Unknown, is invincible and indestructible. The secret of the Other world is the generative womb, the midwife, the educator, the prime mover of Russia, its main means and semantic attire, its target cause, entelechy. This secret is revealed by the metaphysical secret services of the Sophia wisdom via the truth, measure, and justice of the Other world. For only metaphysics, encompassing the mind, consciousness, and goals of a person, launches search improvizations that create new meanings for new solutions.

Russia, having passed through its self-denial thanks to the wisdom of the Sophists, now remains the only path of self-affirmation, the rebirth of its ancestral world of the Other, in which truth, measure and justice reign, and the semantic development of the sophism of man and being is realized.

Sophiasophy and the philosophy of economy will be established together with the Other world after the self-denial of the existing world and humanity, its culture, religions, and technologies reach an irreversible apocalypse, when there will be no other self-sufficient autonomies, except for the Other world, guided by the wisdom of the Great Unknown, the development of which has become the fate, essence, purpose, and eschatology of Russia.

The objective course of events today brings Russia back to itself, back to its Other world, no longer through Slavophilism or any other socioeconomic or religious "model", but through the Sophiasophical worldview, which consciously expresses the ideology, doctrine, sacred metaphysics, and philosophy of economy for the Sophist movement of Russia to itself. Sophiasophy displays the deep beginnings, the aspirations, and projects of the Russian Spirit, which, listening to the Sophia imperatives of the Great Unknown, assert the truth, measure, justice, and conscience of humanity, protecting people from asceticism and hedonism, which ultimately offer the same result: the denial of life's service. The most adequate expression of this impossible Other world is sought in Russia, where it is first tested with all the circles of lies, immensity, and injustice, so that even the memory of them disappears. For our Other world has not yet opposed the whole "Real" world! However, Sophiasophy was not discovered in Russia by accident. Rather, it was discovered there because in it and behind it stands the Other world, the Socio epoch, which lays claim to the secrets of a good and normal life.

Humanity has experienced all the benefits and vices, even deaths, in floods and fires. But the so-called wisdom of the world has not learned anything else. Russia, having passed through all the impossibilities and utopias of existence, has been forced by its very substantive nature and sophistic wisdom to open the gates to truth, measure, and justice for the creation of a *Socio epoch* that will bring sacredness, earth, man, technos, and virtuality into a single life ensemble of improvisation that creates good and only good for the universe and its inhabitants. Only with such a wingspan of wisdom, with the sofiasophy that has appeared in Russia, will one find salvation from the technos embrace.

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AUTHOR INFORMATION

* Nikolay B. Shulevsky, doctor of philosophical sciences, professor; e-mail: shylevsk@mail.ru

Elena S. Zotova, candidate of economics, leading researcher; e-mail: eszotova@mail.ru

ОБ АВТОРАХ

*Николай Борисович Шулевский, доктор философских наук, профессор; e-mail: shylevsk@mail.ru

Елена Серафимовна Зотова, кандидат экономических наук, ведущий научный сотрудник; e-mail: eszotova@mail.ru