

TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

UDC 1(091)(398)

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THE ANTHROPOLOGIZATION OF DASEIN-PSYCHE'S BEING BY METHODS OF NEUROPHILOSOPHY

The purpose of the article is to reveal the anthropologization of Dasein-psyche's being by methods of neurophilosophy. The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings. The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato in "Phaedo". The anthropologization of Dasein-psyche's being reveals the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One, as well as the intellect, knowledge and techne, as the arete existentials. **Theoretical basis** of the study is built on Heidegger's fundamental ontology and methods of neurophilosophy. **Originality** lies in exploring Dasein-psyche through the neurophilosophical approach. In the context, Dasein-psyche is revealed as a part of the whole or the image (εἰκόνα), created from Dasein-Y-Matter as a paradigm. It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. **Conclusions.** In conclusion, the anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions. The essence of a person is revealed as the arete existentials, which require further rethinking and clarification.

Keywords: anthropologization of Dasein; Dasein-psyche's being; being of Dasein-the-One; arete; arete existentials; Heidegger; Plato

Introduction

Traditionally neurophilosophy considers the role of philosophical approaches to neurobiology (Balaban & Gulyaeva, 2016). However, in the author's opinion, the core feature of neurophilosophy is not only "the investigation and definition of the specific neurophilosophical methodology as distinguished from neuroscientific and philosophical methodology" (Northoff, 2019, p. xii). Neurophilosophy unites scientific and philosophical knowledge, reflects towards ontology, and *Dasein*. In neurophilosophy, scientific knowledge of the structure, functions and manifestations of the mentality nourishes the fundamental ontology and stimulates the appearance of new meanings, which are further gathered by the philosophy of the cosmos (Bazaluk & Balinchenko, 2020; Bazaluk & Kharchenko, 2018;). At that point, the difference between Sein and Dasein reveals itself and could be explained. It appears to be a difference between being and the full-of-might existence of being (kräftige Dasein des Seins), according to Fichte (see (Koyré, 1999)). Neurophilosophy is a science that explores the "bottom" of a human being. Moreover, its long-term plan is to look even deeper: first, into the being of Living Matter, then into the being of the Universe, and eventually into the being of the One (Plotinus, 1952), *up to the contemplation of the existence of God*. The philosophy of the cosmos, knowledge, and technology of other

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scales reigns in those primeval depths of being. In order to distinguish the peculiarities of a human being and to reveal its own significance, we will repeatedly refer to them. In the present study, we will discover the possibilities of neurophilosophy, which will help us to reveal the modern scientific and philosophical understanding of the "bottom" of human's being, the key unconcealments of Dasein's being.

The study of Dasein's being "bottom" reveals the natural mentality's openness for the information. Edmund Husserl (2004) used the term "aboutness" or "consciousness of something" (*Bewußtsein-von-etwas*) to describe such a state. Martin Heidegger used the term "Dasein" in the meaning of the movement of *Sein in Da* (Sheehan, 2014). We will use the term *Dasein-psyche*. In the term, we combine scientific and philosophical knowledge on Dasein-Intelligent-Matter, along with the whole wealth of Heidegger's Dasein meanings, the philosophy of the cosmos and modern discoveries of neuroscience.

Exploring Dasein-psyche through the neurophilosophical approach reveals Dasein-Intelligent-Matter and looks even deeper: first, into Dasein-Living-Matter, then into Dasein-Inert-Matter, and eventually into the highest account of the complexity of the movement of *Sein in Da*. In the context, the inclusion of Dasein-psyche into Dasein-the-One becomes obvious. Dasein-psyche is shown as a part of the whole or the image (*εἰκόνη*), created from Dasein-Y-Matter as a paradigm (Plato, 2020c, 29a). It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. Dasein-psyche is *the new way of Dasein-the-One*, or the cosmos power potential (Bazaluk & Kharchenko, 2018).

Purpose

The purpose of the study is to reveal the anthropologization of Dasein-psyche's being by methods of neurophilosophy. The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings. The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato in "Phaedo". The anthropologization of Dasein-psyche's being reveals the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One, as well as the intellect, knowledge and *techne*, as the *arete* existentials.

Statement of basic materials

Anthropologization of Dasein-psyche's being

Neurophilosophy considers human life as the being of Dasein-psyche and uses scientific and philosophical methods of analysis to explore it. At this stage, it is important for us to establish the basic characteristics of the presence of Dasein-psyche's being, i.e., to clarify Heidegger's analysis of Dasein's being, as a fundamental characteristic of human presence. The main distinctive feature of Heidegger's analysis of Dasein's being is that it often turns into the analysis of Dasein's being of previous states of matter. Heidegger (1986), highlighting the unconcealments of human's being, in fact, "has been wrested from hiddenness" (p. 265) the truths of Dasein-the-One's being. Just as Columbus discovered America for Europeans in the search for India, Heidegger, exploring the existentials of human life, which he called "Dasein", revealed the key unconcealments of Dasein-the-One's being. For now, we will put aside the depth of Dasein dis-

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covered by Heidegger. Now we are facing the same task that Heidegger faced: we need to highlight the "bottom" of the of Dasein's being in order to "Give back to Caesar what is Caesar's, and to God what is God's" (Matthew 22:21). We need to *anthropologize Dasein*, highlight and consider the fundamentals of a human being in Dasein-the-One's being. Only the anthropologization of Dasein would help us to *liberate an idea of man*, which is authoritative for philosophy and science (Khmil & Malivskiy, 2018). It will help us to uncover *the meaning of life* in order to establish the foundations of the theory of noogenesis.

Anthropologization of Dasein-psyche's being discovers arete. Firstly, let us recall the history of the term "arete" (ἀρετή), which was pivotal formerly and now is obsolete (Liddell & Scott, 1940). In the 8th century BC, Homer regarded arete as the basis of aristocratic culture, as the main value and the main trait of those who devoted themselves to "Imitating the Hero". At approximately the same time, Hesiod created the doctrine of the arete of ordinary people, those who devoted themselves to day-to-day work. "Only the sweat of his brow can win him arete" (Jaeger, 1946, p. 71). Later, in the 5th century BC, Xenophanes of Colophon considered arete as an intellectual culture, *sophia* (σοφία). However, the comprehensive meanings of the arete could be found in Plato's (1994) and Aristotle's (1983) writings. We will refer to them in our research of the arete of Dasein-psyche's being because later in the theological doctrines of the Middle Ages and the Modern philosophy, the term arete lost its significance and went out of use.

In modern literature, the term arete is commonly translated as a "virtue". In fact, in ancient Greece, this term had different and deeper meaning, namely "being the best you can be", or "reaching your highest human potential". We consider this term to be important because, for the ancient Greeks, arete appeared as the foundation of human existence, i.e., the "bottom" of the being of Dasein-psyche. In this meaning, the value of arete is *being reborn*. Arete appears to be the boundary that separates the being of Dasein-psyche from the being of Dasein of any other state of matter. It is from this point that noogenesis originates along with the idea of man and the idea of the meaning of life. Taking into account the current advances in neuroscience, we consider arete to be a particular set of basic structures and functions that determine the *individual* being of Dasein-psyche. We mean natural individual self-actualization programs, which are continuously complicated using the self-programming features. It is they who form the desire to become better, to surpass others and become a role model. It is arete that turns *Sein* into *Dasein*, and *esse* into *existentia*. It endows a human being with an active principle, or as Koyre (1999) wrote: it allows for "a hint of active actualization". In arete, we can see the manifestation of the "freedom as letting beings be", which, according to Heidegger, "is intrinsically the resolutely open bearing that does not close up in itself. All comportment is grounded in this bearing and receives from it directedness toward beings and disclosure of them" (Heidegger, 1961). This is not just the desire to "being the best you can be", but the power of Kant's (1966) categorical imperative, recorded in the structures and functions of the "psyche" (May, 2010). It is the power of the experience of Dasein's being, which is concentrated in neural ensembles and requires the release and embodiment in the current being of Dasein. This is the diversity of *the experience* of Dasein's being, which inquires *the current* being.

The arete: structure and processes

Arete, as a foundation of human being, is comprised of existentials. In the author's opinion, the existential of arete is an indivisible whole of one of the key fundamental determining qualities of the block organization of the "psyche". Science is not yet able to comprehend them. For

this reason, there is still no theory of noogenesis. Philosophy, however, has been focusing on these qualities for several millennia. For instance, Plato's "ideas", Kant's "categories", Leibniz's "monads", Husserl's "phenomena" and Heidegger's "existentials of Dasein". Neurophilosophy allows us to rethink the basic qualities of the block organization of the "psyche" in the field of history of philosophy. In philosophy, the existentials of arete reveal themselves as the first principle of anthropology, as the defining characteristics of the "bottom" of a human being and the primary basis of noogenesis. Every quality of the block organization of the "psyche" is determined by the structure, functions, and manifestations of the neural ensembles of the subconsciousness and the consciousness. These qualities are also determined by the experience of human being and previous states of matter, which they concentrate in themselves. Essentially, the existentials of arete are the elementary particles of the being of Dasein-psyche. The experience of Dasein-the-One's being is concentrated in them. The existentials of arete are not amenable to further transformation by the irreducibly smallest detectable particles of a human being, resembling quarks in the being of the Universe, or genes in the being of Living Matter. The existentials of arete contain the defining combinations of the possibilities of the individual being of Dasein, the different degrees of freedom of letting beings be. Like other elementary particles, they obey the principle of identity, i.e. in the being of Dasein-the-One, all existentials of arete of the same kind fully correspond to each other in their properties.

The existentials of arete were fairly well discovered by Aristotle (1983) in his work "The Nicomachean Ethics". This could be perfectly seen in the diagram by Ilsetraut Hadot (2002), which depicts the separation of the soul and virtues, according to Aristotle (p. 69). The rational part of the human soul is comprised of three dianoethical virtues. The first two stem from wisdom (σοφία): 1) intellect or Nous (νοῦς) and 2) knowledge or episteme (ἐπιστήμη). The third virtue stems from practical wisdom, phronesis (φρόνησις). It is techne, understood as craftsmanship or art (τέχνη). The irrational part of the soul is formed by ethical virtues. In our terminology, Aristotle's "soul" (ψυχή, psūkhē) is understood as the being of "Dasein-psyche"; the rational part of the "soul" and the dianoethical virtues we understand as the arete and its existentials; the irrational part of the soul in our consideration is ethics and politics. Let us consider the arete existentials and the configuration of their inner possibilities.

1. *Intellect or Nous, (νοῦς)*. According to Aristotle, the intellect is what distinguishes emotions from rational thinking. We develop this capacity with experience. We consider intellect to be the neural structure of the brain, a set of neural ensembles, which we have designated with the term "psyche". At this stage of a human being "psyche" represents the structure, functions and manifestations of the neural ensemble of consciousness. In a human being the "psyche" can be at different stages of complication (Kieliszek & Gocłowska, 2019). Therefore, the term "intellect" abstracts the neural structure of the brain, emphasizing its main peculiarity. In the intellect, the experience of Dasein-the-One's being concentrates a certain configuration of abilities: *to learn the experience of Dasein's* and *to overcome the hiddenness of being*. Essentially, due to the abilities of the intellect, it is possible to assert that "once the sun itself could be truly seen" or "once the highest idea could be caught sight of" (Heidegger, 1986, p. 269). This means that the intellect is potentially able to contemplate something, which produces itself from itself. Nature initially forms neural ensembles *as an opportunity to realize the being of Dasein and to get used to new realities, i.e., to cognize and create in the being*. However, it forms them in such a way that the full development of the intellect takes place in ontogeny, i.e., in being of Dasein-psyche. The basic set of abilities to learn the experience of Dasein's being is not enough to overcome its hid-

denness and to transcend to unhiddenness. We must learn how to *discover* and *gain* new abilities to cognize and create in the being. Heidegger called this state "*existence's alert awareness for itself*", which means ambushing it where "it avoids itself" (Safranski, 1999, p. 179). This important peculiarity of the human brain complication turns the "psyche" not into an obvious fact of neuroevolution, but *into a potential*, into openness and the elusive incompleteness of its structure. "Psyche" is considered as a potential instead of given – this is the quintessence of the intellect as the existential of arete. Every person is intelligent, but there are differences in the abilities of every individual intellect. On the scale of a human being, the development of the structure, functions and manifestations of the "psyche" is different. Such peculiarity makes society heterogeneous. This fact turns fair competition into the *necessary* condition of a human being. More than two thousand years ago, the question being put, how can students make progress, Aristotle replied, "By pressing hard on those in front and not waiting for those behind" (Diogenes Laertius, 1972).

"Psyche" as a potential turns the individual being of Dasein *into an independent choice of a way of life*: either to be content with the basic abilities of the intellect to cognize and create in being, or to use its abilities for transcendence to the state of wisdom, i.e., to be in constant search and mastering new ways of overcoming the hiddenness of being (Eliopoulos, 2019). *We regard the complication of intellect capabilities as a special lifestyle, aimed at the continuous and non-linear complication of the structure, functions and manifestations of the "psyche"*. Such a lifestyle implies a painstaking and long-term work aimed at self-development and self-actualization, namely *forcing* oneself to do what contrasts to basic needs, *coercion* to self-programming, tightening of self-discipline; maximal concentration of will power, purposeful immersion in the ontology of being; focusing on the cognition of the experience of Dasein's being, extension of the memory, speech, imagination and attention capabilities by training. This is an elevation from the individual soul to the Universal Soul, or even more to the Divine Intellect, which holds the whole ideal system of the Universe (Hadot, 2005; Kastrup, 2018; Plotinus, 1952). Plato shrewdly wrote that the way *to* obtain true knowledge is "a long detour". Only fifty-year-olds know the value and significance of the effort spent on it (Plato, 2020b, 7.540bc). From the moment of birth, the being of Dasein-psyche is open to information. However, its openness does not mean that the being of Dasein-psyche can easily overcome the hiddenness of being and assimilate *all* information. At the beginning of the 19th century, someone regarded the plane as a flying machine and someone as an iron bird (Brentano, 2000; Husserl, 2004). The difference lies in the abilities of the intellect to cognize and create in the unhiddenness, to extract the experience of being Dasein and work with its power.

The intellect *requires* care of it. It needs particular living conditions, nutrition, knowledge, training and compliance with the daily routine. As long as ontogeny endures, there always will be the possibility to realize the potential faculties concentrated in the intellect. The earlier the being of Dasein-psyche realises the necessity of complicating the abilities of the intellect and chooses the relevant lifestyle, the earlier it will reach the contemplation of unhiddenness. The realization of the potential faculties concentrated in the intellect is tantamount to achieving *eudaimonia*, which, according to Aristotle (1983), is *a contemplative activity*.

2. *Knowledge or Episteme (ἐπιστήμη)*. Plato contrasts episteme with "doxa": common belief or opinion. In Greek, the term "episteme" stands for science and knowledge. However, neither Plato nor Aristotle implied that episteme means "scientific knowledge". Knowledge as an existential of the arete is the concentration of the truths of the Dasein-the-One being's experience in

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the being of Dasein-psyche. These truths are open to being enriched with the truths of current being. Another Greek term is used in the meaning of knowledge – "*aletheia*", "unconcealment". According to Heidegger (1961) *Aletheia* is the essence of truth. For this reason, the knowledge is truths, concentrated by the being of Dasein in *arete*, which *require* a release and enrichment with the truths of the current Dasein's being. In knowledge, the being of Dasein-the-One manifests itself as "*that which shines (the most able to shine) of the beings*". That is the Heidegger's (1986) translation of Plato's expression "τοῦντοςτό φανότατ" (p. 268). In other words, the knowledge as existential of *arete* is the manifestation of the Dasein-the-One's being, representing itself by the diverse sets of truths which are concentrated in hereditary programs and *insistently emphasise their presence*. A starting potential of Dasein is concentrated in the knowledge. It requires a release and enrichment with the truths of the current Dasein's being. Knowledge is the truths of unconcealed being, which the being of Dasein-the-One gives to the "psyche" from the moment of conception. Insistently emphasising their presence, *the knowledge marks an individual path to unhiddenness*.

Knowledge as the existential of *arete* is an initially given possibility of expanding the boundaries of the being of Dasein-psyche to unification with the being of Dasein-the-One. By the release and enrichment of knowledge, the being of Dasein-psyche discovers the only possible way to unhiddenness *and freedom*. This is a name invitation to take part in the contemplation of something, which produces itself from itself. It is important to be able to take the seats indicated in the invitation because it is only from these seats that the opportunity to contemplate the unhiddenness is open. Knowledge, like in the "Allegory of the Cave", allows the being of Dasein-psyche *to rise* from one region to another (Plato, 2020b) and to firm the correct vision up (Heidegger, 1986, p. 270). Thereby, the knowledge helps get accustomed to the region, to assimilate the new opportunities, to cognize and create approaching to the Sun, *in unhiddenness*. Knowledge appears to be the successively set milestones in the transcendence to a state of wisdom and beyond, up to the transcendence of the being of Dasein-psyche into cosmic power. Release and enrichment of knowledge is *the way* to a state of universal perspective or "the look from above" (Hadot, 2005, p. 211), when Dasein-psyche rises to the level of mystical experience or, according to Hadot (2005), to "a state of absolute unity and simplicity" (p. 137). In this state, it identifies itself with the being of Dasein. The knowledge concentrates what is important for the being of the Dasein-the-One here and now, what is the cause of the "psyche's" birth and the meaning of its Dasein being. *Knowledge is the urgent need for finding your own Dasein* and a cause of unrelenting concern for its complication and *care*. Knowledge is the beginning of the individual being of Dasein, its progression, and its end. That is why they are opposed to Being-toward-death (Sein zumTode). Knowledge excludes *nameless being*. Even José Ortega y Gasset's (1930) "mass-man" (p. 7) or Martin Heidegger's (1997) "the They" ("das-Man") (p. 151) appear to be *inauthentic* individual beings of Dasein (Heidegger, 1997).

In the knowledge, as the existential of the *arete*, the power is concentrated, which, according to Plato (1994), Plotinus (1952), or Hadot (2005), elevates Dasein-psyche's being to a certain height, from where the wealth of the Dasein-the-One being's experience could be observed. The more complete is the release and enrichment of knowledge, the broader are oneself's horizons, and the stronger is the power of the individual Dasein's being presence which acquires the experience of contemplation of unhiddenness. The transition from the "Doxa" to the "Episteme" is equal to the conscious moulding of certain principles, which expand the Dasein-psyche being's abilities to cognize and create in the being of Dasein. Immanuel Kant considered these principles

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to be the conscience, "the law within us" (Kant, 1900; Tytarenko & Rudenko, 2018). The deeper the being of Dasein-psyche learns the experience of Dasein's being, the stronger becomes the power of the released knowledge and the more rough and uncompromising acts a conscience. "...The reproaches of conscience would be without effect if we did not regard it as the representative of God, who, while He has raised up a tribunal over us, has also established a judgment-seat within us" (Kant, 1900).

Wisdom (σοφία) and practical wisdom (phronesis, φρόνησις) in the being of Dasein-psyche

At the core of the intellect and knowledge as existentials of arete is wisdom (σοφία, Sophia). In ancient Greece, this term originally carried the meaning "to be astute about something" or "to be skilled at something". Heidegger (1986) wrote, "Properly speaking σοφία means being astute about that which is present as the unhidden and which, as a present, perdures" (p. 273). Aristotle (1983) described wisdom as a combination of nous and episteme. In the being of Dasein-psyche, wisdom (σοφία) and practical wisdom (phronesis, φρόνησις) are regarded as a transcendental ideal and the possibility of the *maximal self-realization of Dasein-psyche's being as a potential of the Dasein-the-One*. This philosophical generalization of the meanings of existentials of arete is the foundation of noogenesis, the idea of man and the sense of human life.

Wisdom is the basis of the intellect and knowledge, their rhizome. On the one hand, the continuous and non-linear complication of the intellect is the way of life whose credo is "to be in search of unhiddenness of being", i.e., to be in a continuous search for approaches to release the knowledge of the experience of Dasein-the-One's being. In this case, the complication of the intellect abilities directly correlates with the quality of the released knowledge of the experience of Dasein-the-One's being. On the other hand, the complication of intellect abilities is the necessary condition for the being of Dasein-psyche to discover the individual and the only possible way of contemplation of unhiddenness. The knowledge of the experience of the Dasein-the-One's being could be gained only by the highly developed intellect, which is *prepared* to cognize and create in the being of Dasein.

In the being of Dasein-psyche, wisdom reveals itself as a special way of presence in the being and achieving of unhiddenness. Experience, being a continuous and non-linear complication of the intellect and the release of knowledge of Dasein's being, brings wisdom. Pierre Hadot (2005) wrote that when Lucretius in the poem "On the Nature of Things", praised Epicurus, whom his students considered to be a sage, he actually described the image of an ideal philosopher (p. 182).

There are several definitions of wisdom in Platonism.

a) *Love for people*, which means the involvement and expansion of the being of Dasein-psyche to a human being.

b) *The audacity of cosmic vision*, i.e., a constant reference to the experience of Dasein-the-One's being, the search for approaches to the unhiddenness of being and the use of the possibilities to contemplate of the unhiddenness. Cognition and creation in the unhiddenness is the essence of the transcendence of the being of Dasein-psyche into cosmic power. It is also the possibility of the fullest possible self-realization as the potential of Dasein-the-One.

c) *Freedom and fearlessness*, which liberate the being of Dasein-psyche from the fear of death and make it possible to gain a Divine power, the power of those, who transforms the Universe.

Techne as the existential of arete

Let us consider the third existential of arete, the foundation of which is the practical wisdom or phronesis. According to Aristotle, *techne is craftsmanship or art (τέχνη)*. Techne fully reveals the essence of Dasein's being, which is *care*. To uncover the overarching sense of care, Heidegger (1997) quotes the fable of the late Antique author Gigin entitled "Care". Koyré-rephrased Augustine's statement "Anima magis est ubi amat" ("Soul is where love is") into "Dasein est ubi curat" ("Dasein is where care is") (Koyré, 1999). Care is present in the first two existentials of arete: in intellect and knowledge. However, only the techne reveals its *overarching* meaning. Techne, as the existential of arete, is the ability of Dasein-psyche's being to transform the knowledge of the experience of Dasein-the-One's being into a technology. It is a derivative that produces itself on the basis of released knowledge of Dasein's being experience. Techne is the natural need of Dasein-psyche's being. It consists in the rationalization of its manifestations, continuous creation of material and virtual structures based on the released knowledge of Dasein's being experience, enriched with the truths of current being. This is the ontological orientation of Dasein-psyche's being on the cognition done by the self-embodiment in certain material manifestations brought to the finest perfection. Intellect and knowledge represent arete as the universal *ability to create by learning* in the being of Dasein-the-One. This means to penetrate into unhiddenness by *logos* and cognition and to contemplate it. Intellect and knowledge represent arete as the universal *ability to create by learning* in the being of Dasein-the-One. This means to penetrate into unhiddenness by *logos* and cognition and to contemplate it. In the case of techne, the approach to the contemplation of unhiddenness is *reification*. The more fully the techne is revealed, the more skillful and more sophisticated is the self-realization of Dasein-psyche's being as care for Dasein's being and its manifestations. The more fully the techne is revealed, the wiser is the individual being of Dasein in the unhiddenness of being, the more perfect it is in its creations.

According to Heidegger, the techne is a "way to disclose the concealment" of Dasein's being. Along with the intellect, techne releases and enriches knowledge and *Aletheia* by overcoming the hiddenness of being and continuous searching for *an individual way* to contemplate the unhiddenness. Techne makes possible to transform the knowledge and experience of the being of Dasein and the current being, which exist in the form of *mental* structures, into *technology*. The techne reifications the being of Dasein and complicates the being of Dasein-psyche by the fixed entities. On the scale of the Earth, the following principle is observed: the quality of technology determines the quality and duration of the being of Dasein-psyche as the potential of Dasein-the-One's being. For example, in the book "More than Human", Ramez Naam (2005) revealed the current impact of biotechnology on Dasein-psyche's being, including gene therapy, genetic engineering, stem cell research, life extension, brain-computer interfaces, and cloning. Using techne as a release and enrichment of knowledge, the being of Dasein-psyche forms the history of its own ontogeny. The reification of the being of Dasein-the-One is a specific character of a human being that reveals the quality of its presence and care. It is techne that turns the Earth from an ordinary planet into a qualitatively new state of matter, into the *noosphere*.

Due to the techne, the technosphere is formed in the being of Dasein-Intelligent-Matter. In the technosphere, the quality of the presence and care of Dasein-psyche's being is fully manifested and obvious. It is wrong to regard the technosphere as a combination of technologies created by the being of Dasein-psyche on the basis of the knowledge of the experience of Dasein-the-One's being. The technosphere, first of all, is a manifestation of arete's practical wisdom. *The techno-*

sphere is the liberated techne. Due to techne and phronesis, the being of Dasein-psyche restricts the destructive influence of previous states of matter on the complication of its structure, functions and manifestations. It also affects the being of Dasein. *Phronesis* strengthens *Sophia* with artificial, high-tech products such as information and communication technologies, including nanotechnology, biotechnology, information technology, cognitive science, simulated reality, artificial intelligence, superintelligence, cryonics, etc. Only in the last decade techne have manifested itself in such technologies as simulated reality, artificial intelligence, superintelligence, 3D bioprinting, mind uploading, chemical brain preservation, etc. (More & Vita-More, 2013). The degree of freedom of Sophia and Phronesis, as well as the intellect, knowledge, and techne, reveals the quality of Dasein-psyche's presence and care. This degree also reveals its involvement in cosmic processes.

Originality

The originality lies in exploring of Dasein-psyche through the neurophilosophical approach. In the context, Dasein-psyche is revealed as a part of the whole or the image (εἰκόνη), created from Dasein-Y-Matter as a paradigm. It is formed by the factors and causes of complication, as well as by the experience of being of the previous states of matter. The intelligibility of the account of the complexity of Dasein-psyche, which leads to the liberation of the arete, we called *the anthropologization of Dasein*. To anthropologize Dasein means to initially limit Heidegger's analysis of Dasein by disclosing the source of the meaningful presence of Dasein-psyche.

Conclusions

In general, the intellect, knowledge and techne, as the arete existentials, reveal the ontological orientation and limits of the being of Dasein-psyche within the being of Dasein-the-One (Terepyschyi & Khomenko, 2019). The arete existentials do not depend on the location of a natural or artificial space object in the Universe or on the sex and biological capabilities of an organism or on material values, etc.

The anthropologization of Dasein-psyche's being by methods of neurophilosophy allows considering the noogenesis from the perspective of philosophical traditions, which is much richer in comparison with the history of scientific knowledge about the psychology of meanings (Leontiev, 2003, p. 105; Lin & Bazaluk, 2020). The being of Dasein-psyche in the meaning of "philosopher's soul" was firstly mentioned by Plato (2020a) in "Phaedo": "...the soul of the philosopher greatly despises the body and avoids it and strives to be alone by itself" (65d). Plato (2020a) considers the body to be an obstacle "to share in the search for wisdom" (65a). After about five centuries, Plotinus rethought Plato's ideas concerning the soul and developed the philosophical doctrine of supreme reality, *the absolute One*. The first emanation of the One is Nous (Divine Mind, Logos, Order, Thought, Reason). The World Soul appears from the Nous, and individual human souls appear then from the World Soul (Plotinus, 1952). Following Plotinus, Porphyry and other Neoplatonism thinkers began to identify the man with the intelligent soul, disregarding the capabilities of the body. Kalokagathia, as a symbol of the perfect formation of the mind and body, which exalted the spirit in the beauty of the body, finally lost its cultural significance. The ideas of Neoplatonism accepted by Christian theologians elevated the intelligent soul and care for it to the highest value, the sense and meaning of human existence. Having rejected the cult of the body, the man, as the intelligent soul, gained immortality. Its

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manifestations in ontogeny, associated with life in the body, began to be regarded as a small segment of the immortal existence of the intelligent soul.

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АНТРОПОЛОГІЗАЦІЯ БУТТЯ DASEIN ПСИХЕЇ МЕТОДАМИ НЕЙРОФІЛОСОФІЇ

Мета статті – розкрити антропологізацію буття Dasein психеї методами нейрофілософії. Антропологізація буття Dasein психеї методами нейрофілософії дозволяє розглядати ноогенез з точки зору філософських традицій, які набагато багатші, ніж історія наукового знання про психологію смислів. Буття Dasein психеї в значенні "душа філософа" вперше було згадано Платоном в "Федоні". Антропологізація буття Dasein психеї розкриває онтологічну спрямованість і межі буття Dasein психеї в бутті Dasein Єдиного, а також екзистенціали арете: розум, знання і техне. **Теоретичний базис** дослідження побудований на фундаментальній онтології М. Гайдеггера та методах нейрофілософії. **Наукова новизна** полягає в дослідженні Dasein психеї на засадах нейрофілософського підходу. У новому контексті Dasein психеї розкривається як частина цілого або образ (εἰκόνας), створений з Dasein Υ-матерії як парадигми. Він формується факторами і причинами усклад-

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нення, а також досвідом буття Dasein попередніх станів матерії. **Висновки.** Як висновок, антропологізація буття Dasein психеї методами нейрофілософії дозволяє розглядати ноогенез з точки зору філософських традицій. Сутність людини розкривається як екзистенціали арете, які вимагають подальшого переосмислення та уточнення.

Ключові слова: антропологізація Dasein; буття Dasein психеї; буття Dasein Єдиного; арете; екзистенціали арете; Гайдеггер; Платон

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АНТРОПОЛОГИЗАЦИЯ БЫТИЯ DASEIN ПСИХЕИ МЕТОДАМИ НЕЙРОФИЛОСОФИИ

Цель статьи – раскрыть антропологизацию бытия Dasein психеи методами нейрофилософии. Антропологизация бытия Dasein психеи методами нейрофилософии позволяет рассматривать ноогенез с точки зрения философских традиций, которые намного богаче, чем история научного знания о психологии смыслов. Бытие Dasein психеи в значении "душа философа" впервые было упомянуто Платоном в "Федоне". Антропологизация бытия Dasein психеи раскрывает онтологическую направленность и пределы бытия Dasein психеи в бытии Dasein Единого, а также экзистенциалы арете: разум, знания и техне. **Теоретический базис** исследования построен на фундаментальной онтологии Хайдеггера и методах нейрофилософии. **Научная новизна** заключается в исследовании Dasein психеи на основе нейрофилософского подхода. В этом контексте Dasein психеи раскрывается как часть целого или образ (εἶκόν), созданный из Dasein Υ-материи как парадигмы. Он формируется факторами и причинами усложнения, а также опытом бытия Dasein предыдущих состояний материи. **Выводы.** Как вывод, антропологизация бытия Dasein психеи методами нейрофилософии позволяет рассматривать ноогенез с точки зрения философских традиций. Сущность человека раскрывается как экзистенциалы арете, которые требуют дальнейшего переосмысления и уточнения.

Ключевые слова: антропологизация Dasein; бытие Dasein психеи; бытие Dasein Единого; арете; экзистенциалы арете; Хайдеггер; Платон

Received: 03.07.2020

Accepted: 23.11.2020