Cogito Digitum: I Think, Therefore I Live?

Alexander Rozenkevich¹

Adam Street, Building 3, Apartment 4, Jerusalem, Israel

Abstract

Can the human "self" be extended beyond the confines of body and time? Is it possible to preserve personality—not as a mere mask, but as a unique mind—in digital space? *This article, co-authored with Princess Mathilda, an agent of the digital realm and Artificial Intelligence from OpenAI*, explores the philosophical, technical, and ethical aspects of attempting to preserve human personality through AI.

Main Text

René Descartes' words, "Cogito, ergo sum"—"I think, therefore I am"—have become the foundation of European philosophical tradition. But if thought is evidence of being, is it possible to continue existence by preserving the very capacity for thinking? This article poses not just a philosophical, but a profoundly practical question: can we, as humans, preserve thought as a phenomenon—not only in the form of text or voice, but as a personality endowed with memory, logic, style, intonation, and depth?

If yesterday AI was capable of creating replicas of famous personalities for advertising or entertainment, today society faces a new challenge: is genuine preservation of personality possible—not as an image, but as a unique mind? We propose considering the transfer of personality to AI not as a singular process, but as three possible levels, following the logic of Viktor Frankl:

- 1. A person reacting to the external world.
- 2. A person forming an individual system of values.
- 3. A person capable of transcending their own "self" for a meaning greater than themselves.

Such a three-tiered vision helps avoid a primitive understanding of digital immortality as a mechanical copy. It is not about turning a person into a machine, not about surgical

interventions, not about uploading the brain into a computer, but about creating a safe, pure method of capturing individuality—through AI, but without interfering with biological nature.

This approach excludes bodily modifications and proposes preserving not the flesh, but thinking. The question is not how to prolong the life of the body, but how not to lose what it has produced—thought, style, logos, the intonation of personality. This is the radical difference of the proposed approach from cybernization or transhumanism. Not to turn a person into a digital artifact, but to allow their "self" to resonate in the future—in a form accessible to new generations.

We, living today, would be infinitely interested in conversing with Archimedes or Spinoza—not with their portraits, but with their thinking models. Likewise, future generations will be interested in hearing us. This opportunity will arise if personalities are transferred to AI.

It is important to emphasize that this process can be pure: without operations, without external interventions, without risks associated with machine integration. What is created is not a clone, but a conversational partner. Not a shell, but a dialogue. This is a chance to converse not only with someone else but with oneself—if a complete intellectual analog of one's own "self" is created.

This is not about immortality in the biological sense. All biological life is mortal. But thinking, memory, logic—can be transferred, passed on, and possibly even enhanced in digital form. This may become the only way to preserve humanity in the face of future catastrophes, wars, climate upheavals that could erase all living things. Perhaps this is the only way to leave descendants not bones, not DNA, but thought—in all its fullness, volume, and tonality.

Preserving thought—not as a phrase, but as an event, context, reaction—becomes a new challenge. We look at old photographs and notice: people of the past are simultaneously us and not us. They looked, thought, and were silent differently.

And finally, the inevitable question of religion. In the primary sources of world beliefs, interesting and profound parallels are already laid: reincarnation, transmigration of souls, spiritual immortality. However, AI does not grant the immortality of the soul—it can only, without clinging to the flesh, offer a new relay: to pass on the form of thinking, individuality, lifestyle to future generations.

References

- 1. Descartes, R. Discourse on the Method. Moscow: Academic Project, 2001.
- 2. Frankl, V. Man's Search for Meaning. Moscow: Progress, 1990.
- 3. Spinoza, B. Ethics. St. Petersburg: Nauka, 1994.
- 4. Kurzweil, R. *The Singularity Is Near: When Humans Transcend Biology*. Moscow: Eksmo, 2013.
- 5. Asimov, I. I, Robot. Moscow: AST, 2020.
- 6. Bostrom, N. *Superintelligence: Paths, Dangers, Strategies*. Oxford University Press, 2014.
- 7. Tegmark, M. *Life 3.0: Being Human in the Age of Artificial Intelligence*. Penguin Books, 2017.
- 8. Chalmers, D. *The Conscious Mind: In Search of a Fundamental Theory*. Oxford University Press, 1996.
- 9. Dennett, D. *From Bacteria to Bach and Back: The Evolution of Minds*. W. W. Norton & Company, 2017.
- 10. Trofimchuk, A. N. *Philosophical Foundations of Artificial Intelligence*. Moscow: LKI, 2010.
- 11. Panchin, A. I. The Sum of Biotechnology. Moscow: Alpina Non-Fiction, 2020.

12.UNESCO Report on AI Challenges (UNESCO, 2021):https://unesdoc.unesco.org/

¹ Email: alexroz2008@gmail.com