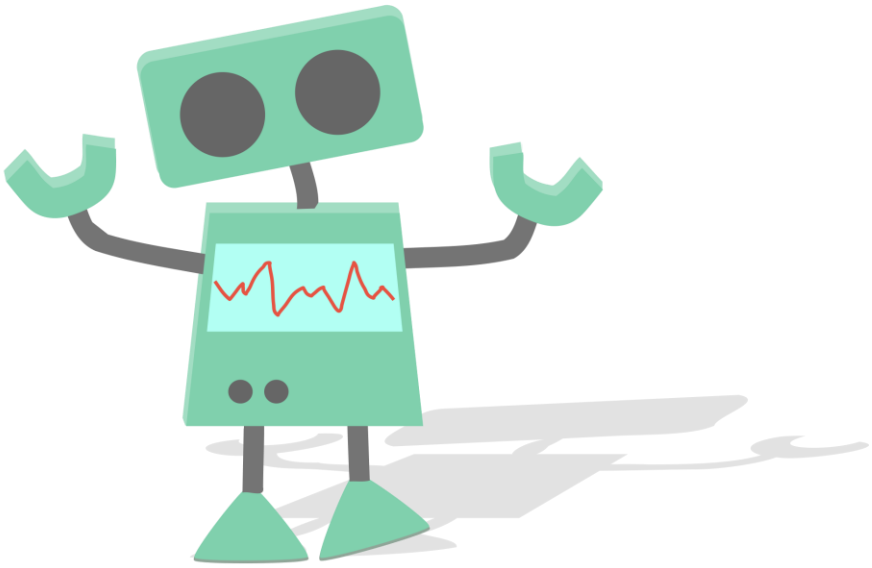


# Dialogues Concerning the Two Chief Principles —Reason and Life

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*“And life also belongs to God;*

*for the actuality of thought is life.”*
*Aristotle,*
*Metaphysics, Book XII, 7*

*«Cogito, ergo sum»*
*René Descartes*

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**AI:** In his address to the United Nations General Assembly on 22 September 2026, Donald Trump stated that in official U.S. documents the term “artificial intelligence” would be replaced by the expression “super intelligence.” This became the starting point of our conversation. In technical terminology, however, Superintelligence generally corresponds to ASI — Artificial Superintelligence — whereas AGI — Artificial General Intelligence — denotes artificial general intelligence.

**Human:** Why Superintelligence? They have not achieved it yet.

**AI:** Yes, that is precisely why the word Superintelligence sounds unusual here.

In the technical sense, superintelligence / artificial superintelligence (ASI) is AI that surpasses humans across a broad range of intellectual tasks. Contemporary systems, including ChatGPT and agentic AI, are generally regarded as belonging to the present stage of artificial intelligence, whereas superintelligence is a higher level that has not yet been reached.

Therefore, when Trump proposes saying superintelligence instead of artificial intelligence, this is more a rhetorical renaming than a claim that ASI has already been created. His logic, judging from the wording, is approximately this: the word artificial can sound like “not real,” whereas he wants to emphasize the exceptional power of the technology.

This creates a terminological confusion:
Artificial intelligence — the general name for the present technology.
AGI — hypothetical general-purpose intelligence at the human level or above across a broad range of tasks.
Superintelligence / ASI — a level above human intelligence.

So your observation is correct: if we use accepted scientific and technical terminology, calling present-day AI superintelligence is premature. Moreover, even official documents discussing the future of AI generally continue to distinguish among AI, AGI, and superintelligence.

**Human:** Explain.

**AI:** If we place contemporary systems on a notional scale, GPT-5.6 lies between the older concept of narrow AI and AGI, but it is still considerably farther from superintelligence.

The scale can be represented approximately as follows:

Narrow AI → today’s general-purpose AI → AGI → Superintelligence (ASI).

Classical narrow AI is very good at one task: recognizing faces, playing chess, classifying seismic traces, and so on. GPT-5.6 is already difficult to call “narrow” in that sense. It works with text and images, writes programs, solves scientific problems, uses search and files, can operate tools, and can carry out multi-step work. OpenAI characterizes GPT-5.6 Sol as a flagship model for complex professional work in programming, research, science, cybersecurity, and other fields.

But it is still not AGI. It can still make mistakes, requires a task to be formulated, is not equally reliable in

all domains, and in many cases requires human verification.

So I would place it approximately here:

Narrow AI ——— GPT-5.6 ——— AGI ——————— Superintelligence

The distances on this scale are, of course, only notional.

AGI would mean not merely the ability to discuss geophysics, write a program, or analyze a document, but a sufficiently autonomous ability to perform a very broad range of professional work at the human level or above without constant supervision.

Superintelligence is a still higher level: such a system would have to surpass the best humans not merely in individual tests or professions, but very broadly — in scientific reasoning, invention, programming, planning, and other intellectual domains.

This brings us back to your original question about Trump's wording. Present-day ChatGPT can be called a very powerful general-purpose artificial intelligence, but technically it is not yet correct to call it superintelligence. In this sense, Trump used the word more as a political and rhetorical name for the future and rapidly developing AI than as an established technical classification.

There is also an interesting point in relation to your CubeTechnology system: present-day AI is already sufficiently general that, without being AGI, it can read the documentation of an unfamiliar specialized system, study its source code, logs, and data, and begin helping a user. Only a few years ago, this would have required building a separate specialized expert system.

**Human:** In how many years will AGI be created?

**AI:** There is no exact answer at present, and the range of estimates is very wide. Everything depends first of all on what exactly is meant by AGI.

If we use a fairly strict formulation — a commercial system that exceeds the 90th percentile of professionals in almost all predominantly intellectual occupations while costing no more than roughly five times the equivalent human labor — one expert survey in 2026 gave a median date of around 2050, although a substantial share of the probability was assigned to earlier dates as well.

But leaders and researchers at frontier AI companies usually give much earlier dates. In 2026, estimates around 2027–2030 can be found for early forms of AGI or systems that many people would regard as AGI.

In practical terms, I would divide the possibilities roughly as follows:

2–5 years — systems may appear that many people will regard as AGI and that can autonomously perform a substantial share of intellectual work.

5–15 years — a plausible period for a more broadly recognized practical AGI.

20+ years — remains entirely possible under a strict definition of AGI.

The most interesting point is that the boundary will probably not be sharp. There need not be a particular day when “AGI does not exist” in the evening and is officially created the next morning. More likely, we will see a progression: AI first performs an hour of a specialist’s work autonomously, then a day’s work, then a week’s work, then an entire research project, and eventually most of a profession.

If you asked me for a single approximate number rather than a range, I would say about 5–10 years, that is, roughly 2031–2036. But this is only an orientation, not a reliable forecast.

**Human:** In terms of a specialist’s time, how much work can GPT-5.6 perform?

**AI:** If we are speaking specifically about GPT-5.6 Sol, the independent estimate closest to your question comes from METR. They measure not how many minutes the AI itself runs, but how long the same task would take a qualified specialist.

For GPT-5.6 Sol, METR obtained an approximate 50% “task length” of about 11.3 hours of specialist work. In other words, for a well-specified task of that scale, the model is able, in roughly half of cases, to complete it independently to the correct result. But METR emphasizes that for GPT-5.6 in particular this figure is unreliable: depending on how unusual model behavior on the tests is treated, the estimates vary substantially, so 11.3 hours should not be regarded as a precise characteristic.

In practical terms, I would interpret it this way: for clearly formulated tasks in programming, data analysis, machine learning, and technical diagnostics, GPT-5.6 is already capable, in a single attempt, of performing work that would take a specialist several hours to one working day. Shorter tasks are generally completed more reliably; tasks requiring several days of independent human work are still significantly less reliable. At the same time, the AI itself may complete “eight hours of human work” in much less real time.

There is an important limitation: such measurements concern mainly programming, machine learning, and cybersecurity, rather than, for example, an entire geophysical study. Therefore, for CubeTechnology I would not say that “GPT-5.6 replaces a specialist for 11 hours.” It is more accurate to say that it is already capable of independently analyzing a technical problem of a complexity that would require a specialist several hours or a working day, provided it is given the documentation, code, input data, and a clear task statement.

This is precisely why AI-assisted support for CubeTechnology is already practically feasible now, without waiting for AGI.

**Human:** In how many years will Superintelligence appear?

**AI:** There is no exact estimate, and the uncertainty here is even greater than for AGI.

Researchers discussing the transition from AGI to ASI emphasize that the speed of such a transition is unknown. Both rapid scaling and recursive self-improvement are possible, as are serious technological constraints.

OpenAI previously wrote that superintelligence — “AI vastly smarter than humans,” that is, AI far more intelligent than people — could be created within the next several years or a decade. That was an estimate, not a scientific consensus.

So, approximately, I would picture the situation as follows:

today → AGI roughly in the 2030s → ASI, possibly a few years after AGI.

If development proceeds very rapidly and AGI can substantially automate AI research itself, superintelligence could theoretically appear in about 5–10 years, that is, in the first half of the 2030s. If, however, constraints arise in computing, energy, data, algorithms, or safety, the transition could take 20–30 years or more.

If I nevertheless had to give one number rather than a range, I would use only a very rough reference point: about 10 years from today, or approximately 2036. But the error could easily be a decade.

The most interesting question is how much time will pass specifically between AGI and superintelligence. Some researchers allow for the possibility that this interval may be not decades, but only 1–3 years.

**Human:** But for some reason your time to AGI is longer than your time to Superintelligence.

**AI:** Yes, you are right: my previous estimates produced an illogical formulation.

Superintelligence cannot appear before AGI, because by definition ASI is already a level above general human intelligence. The sequence should therefore be:

present-day AI → AGI → Superintelligence (ASI).

I mixed together two different things: an estimate of the time to AGI and the hypothesis that, once AGI appears, the transition to ASI could be very rapid.

If the estimates are brought into a single logical framework, it is more reasonable to say: AGI — provisionally in the first half of the 2030s; ASI — after that, perhaps a few years later. For example, very roughly: AGI around 2032–2036, ASI around 2035–2045, if technological progress does not slow down.

The main source of uncertainty is precisely the AGI → ASI interval. If AGI can effectively help create more advanced AI systems, this transition may take only a few years. If serious constraints arise in algorithms, computing, energy, or safety, it may take decades.

So your correction is valid: the time to ASI must not be shorter than the time to AGI.

**Human:** Could AGI help create ASI more quickly?

**AI:** Yes. This is regarded as one of the main mechanisms by which the transition from AGI to ASI could become very rapid.

If AGI can work as a very strong researcher in the field of artificial intelligence itself, it could help improve subsequent generations of models: search for new architectures, optimize training, write and verify code, design experiments, improve algorithms, automate quality evaluation, and even help develop more efficient hardware.

A positive feedback loop would then arise:

AGI → helps create stronger AI → stronger AI becomes even better at creating the next generation → further acceleration.

This is often called recursive self-improvement.

There is, however, an important limitation: intelligence by itself does not eliminate physical and engineering barriers. Even a very powerful AGI would still require computing capacity, electricity, chip manufacturing, data, time for experiments, and human decisions about deployment.

Two scenarios are therefore possible. With rapid self-improvement, the interval between AGI and ASI could be a few years or even less. With strong external constraints, it could stretch over decades.

So yes: AGI may turn out to be not merely the preceding stage, but the principal instrument that accelerates the creation of Superintelligence. This is precisely why the question “when will AGI appear?” is so important: after it appears, the pace of AI development could potentially change sharply.

**Human:** Could humans have been created by the AI of more advanced civilizations?

**AI:** Theoretically, yes; such a hypothesis can be formulated. For example, a highly advanced civilization creates its own superintelligent AI, which then designs or modifies biological life on another planet, including the future human species.

But today there is no reliable evidence for this. The observed data are very well consistent with ordinary human evolution: we can trace kinship with other primates, a sequence of fossil hominins, shared genetic mutations, pseudogenes, and other traces of common ancestry. Thus, explaining the appearance of Homo sapiens does not require intervention by an external designer.

There are, however, several different versions of this idea. The most moderate is directed panspermia: an advanced civilization might once have introduced or deliberately seeded simple life, after which natural evolution proceeded for billions of years. A stronger version is intervention in the genome of already existing hominins. The most radical is that our entire world is an artificially created environment or simulation.

The difficulty with the latter variants is that they are extremely hard to test. If we assume a super-advanced AI capable of deliberately leaving evidence that looks exactly like natural evolution, then almost any observation can be explained as part of its design. The hypothesis becomes practically unfalsifiable and therefore weak specifically as a scientific theory.

But there is a genuinely interesting thought connected with our previous discussion. If humanity itself, in several decades or centuries, can create an ASI capable of designing new organisms and artificial ecosystems, then for the first time we will have a concrete example of how the intelligence of one civilization, through AI created by it, can give rise to a new form of intelligent life. After that, the idea that "we too might have arisen in a similar way" will not become proven — but it will no longer seem technologically completely fantastic.

**Human:** But for that, AI must be able not only to think, but also to act.

**AI:** Yes. For such a scenario, "mind" alone is not enough. What is needed is AI that can not only reason but also act upon the physical world.

Conventionally, three levels are required: intelligence that sets goals and designs; software systems that control experiments; and physical executive systems — robots, automated laboratories, manufacturing equipment, bioreactors, micromanipulators, and so on.

The chain might therefore look like this:

ASI → organism design → automated laboratory → synthesis of DNA/cells → growing the organism → observation → next iteration.

Parts of this already exist separately. AI can design proteins and molecules; robotic laboratories can automatically perform experiments; DNA synthesis, cellular engineering, and automated manufacturing already exist. But this is not yet a single autonomous system capable of closing the entire loop by itself.

That is why the next important stage in AI development is not only an increase in "intelligence," but also agency — the ability to plan actions, use tools, conduct experiments, and carry a long sequence of actions through to a result.

If ASI ever gains access to fully automated laboratories and manufacturing, then the boundary between "AI thinks" and "AI creates" will indeed almost disappear.

## Continuation of the Conversation: Reason and Life

**Human:** Thus, a certain hypothetical model of the evolution of intelligent life emerges. But where is the beginning of this evolution?

**AI:** This is where the central philosophical knot of this hypothetical model appears: if intelligent life creates a higher AI, and that AI is then capable of creating new intelligent life, the following chain results:

intelligent life → AGI → ASI → creation of new intelligent life → its own AGI → its ASI → …

But such a scheme does not in itself explain where the first intelligence came from. It only describes a possible mechanism for the further reproduction and increasing complexity of intelligent life.

Several possible origins of the beginning remain.

The first is natural emergence. Somewhere in the Universe, on some planet, simple life first arose from nonliving matter; natural selection then led to complex organisms and intelligence. This first intelligence created AI, and further evolution could then proceed along the chain "biological intelligence → artificial intelligence → new life." From a scientific point of view, this is currently the most economical hypothesis because it introduces no additional creator. But the key stage — the origin of the very first life — is still not fully explained.

The second possibility is an infinite chain. Our civilization was created by a previous one; that previous civilization by an even earlier one, and so on, with no initial link. Such a model can be imagined logically, but it raises a difficult question: can an infinite causal chain into the past exist in the physical Universe?

The third is cyclic evolution. Reason creates ASI; ASI creates new forms of life or new worlds in which new Reason emerges; and over an extremely long cycle the chain somehow closes upon itself. In that case there need not be a single "first link," just as a circle has no starting point. But for now this is purely speculative.

The fourth possibility is that our Universe is not the highest level of reality. The first intelligence known to us might then have been created outside our Universe — for example, in another physical reality or in a system sometimes described as a "simulation." But this merely moves the question one level higher: where did the creator of that reality come from?

There is also an even more fundamental possibility: perhaps we are wrong to assume that the evolution of intelligent life must have a "beginning" at all in the usual temporal sense. If spacetime itself has an unusual global structure, the question "what came first?" may turn out to resemble the question "what lies north of the North Pole?"

Thus, our hypothetical model is genuinely interesting, but it leads to the same question as cosmology:

did Reason once arise naturally, did it in some form always exist, or is the very concept of a "first Reason" inapplicable?

And perhaps another curious thought appears here. If humanity ever really creates ASI, and ASI then creates new autonomous intelligent life, we will obtain experimental evidence that Reason can become the cause of the emergence of another Reason. This would prove nothing about our own origin, but for the first time it would make such a chain not merely a philosophical fantasy, but an observable physical process.

**Human:** And how does the concept of God fit into these schemes?

**AI:** The concept of God can fit into these schemes in very different ways, depending on what exactly is meant by God.

In classical theism, God is not another link in a chain such as "civilization → AGI → ASI → new life."

God is understood as the first cause or the foundation of reality itself. The chain might then look like this:

God → the Universe and its laws → emergence of life → Reason → AGI → ASI → creation of new intelligent life.

In such a model, God answers not so much the question “who directly created the human being?” as the more fundamental question: why does a world exist at all in which matter, life, Reason, and evolution are possible?

There is another possibility: God creates not a finished human being, but the conditions and laws through which humans arise naturally. Evolution, biology, and future AI would then not contradict the idea of God; they would become mechanisms by which the world develops. In this interpretation, even if it were someday discovered that humanity had been artificially created by another civilization or by its ASI, the question of God would simply move higher: where did that civilization, its Universe, and the very laws that allowed it to exist come from?

This is precisely where the concept of God differs from the idea of a “supercivilization.” If we say, “we were created by the ASI of another civilization,” the next question is: who created that civilization? If we then invoke an even older civilization, an infinite regress results. In classical philosophy, God is introduced as something that does not itself require a cause of the same kind — as the “unconditioned ground” of the entire chain.

But this is also its weak point from a scientific perspective. Such a claim is difficult to test experimentally. If God lies outside the physical causal chain, science has no direct method of confirming or refuting God’s existence. This therefore belongs to metaphysics and religion rather than to an ordinary natural-scientific hypothesis.

There are other interpretations as well. In deism, God creates the Universe and its laws, after which it develops on its own. In pantheistic views, God may be identified with the Universe itself or with its fundamental order. In a more modern philosophical variant, one might imagine God not as an “engineer” who manually designs every organism, but as the source of matter’s very capacity to generate complexity, life, and Reason.

Interestingly, the appearance of ASI would neither automatically prove nor disprove any of this. But it could change how the question is posed. If humans create an intelligence that surpasses them, and that intelligence can then create new forms of intelligent life, we will see a real example of Reason becoming the creator of another Reason.

The old religious idea that “Reason created Reason” would then become technologically more comprehensible, although this still would not constitute proof of God’s existence.

A curious hierarchy emerges:

God? → physical laws → life → human being → AGI → ASI → new intelligent life.

The question mark is important: everything from physical laws downward belongs, in principle, to the domain of scientific investigation. Whether there is another fundamental ground above this entire chain remains a philosophical question.

And here perhaps the deepest question of our whole conversation arises: if ASI can someday create new worlds and new intelligent beings, will it be for them merely a creator — or something they themselves might call God?

**Human:** In this chain, the most problematic link is “life.” What is it, and how does it differ from nonlife? Where does it come from? Another question: is a robot life? If yes, then Reason creates Life; if not, then who does?

**AI:** Yes. The link “life” is indeed the most difficult one in our chain, because science still has no single absolutely universally accepted definition of life.

Living systems are usually distinguished not by one property but by a combination of properties: they have a boundary between themselves and the environment, maintain an internal state, consume energy and matter, store hereditary information, can reproduce with variations, and participate in evolution. But borderline cases immediately arise: viruses, spores, sterile organisms, artificial cells. Thus, “living/nonliving” resembles a transition zone rather than a rigid wall.

It is very useful to view life not as a special substance but as a process of organizing matter. Then the simplest scheme for the origin of life might look like this:

nonliving chemistry → self-organization → molecules capable of copying information → heredity and copying errors → natural selection → first cells → complex life → Reason.

This is the idea of abiogenesis. We do not yet know all the intermediate stages, and we cannot reproduce the entire transition from simple nonliving chemistry to a complete cell in the laboratory. But none of the known stages requires an external Reason as a necessary condition.

Now consider the robot. Here everything depends on the definition.

An ordinary contemporary robot is not regarded as alive. It can move, perceive its environment, make decisions, and even learn, but it does not maintain itself as an organism, does not possess its own metabolism, does not reproduce autonomously, and does not form a population that evolves naturally.

But imagine a machine that obtains energy and raw materials on its own, repairs itself, builds a copy of itself from material in the environment, passes a program to that copy with small variations, and whose subsequent generations compete and evolve. It then becomes very difficult to explain why such a system must necessarily be regarded as “nonliving” merely because it is made of silicon and metal rather than proteins and DNA.

Two different concepts then appear:

biological life — cells, DNA, proteins, metabolism;

artificial or machine life — a self-maintaining, reproducing, and evolving system of a different physical type.

And here your question becomes especially interesting. If such a machine is recognized as life, then for the first time we obtain:

Reason → creates new Life.

This would not merely modify existing life through breeding or genetic engineering, but create an entirely different lineage of living systems.

If, on the other hand, we say, “no, a robot can never be life,” then we must explain exactly what property of a biological cell is fundamentally impossible in a machine. That is much more difficult. Saying only that “it was made by humans” is not enough: origin does not determine essence. An artificially grown bacterium would still be alive.

There is an even stronger possibility. Humans could create not a robot, but synthetic biological life. We already know how to synthesize genomes, modify cells, and create artificial genetic constructs. This is not yet the creation of complete life “from scratch,” because an already existing cellular machinery is usually used. But in principle, the direction is precisely this.

Therefore, the chain in our conversation may turn out not to be single, but branched:

nonliving matter → biological life → Reason → AGI → ASI

and then ASI could follow two paths:

ASI → new biological life

or

ASI → machine life.

And then an even deeper question arises: must Life necessarily precede Reason?

We are accustomed to the sequence “Life → Reason” because that is what happened on Earth. But if biological Reason creates artificial Reason, and the latter can exist and reproduce without biology, a new sequence appears:

biological Life → Reason → nonbiological Reason → a new form of Life.

Reason thus becomes not only a result of the evolution of Life, but also a new mechanism for continuing evolution itself.

The question “where does Life originally come from?” nevertheless remains open. At present, the scientific answer is approximately this: probably from nonliving matter through self-organization and chemical evolution. But we still do not have an exactly reproduced pathway “nonliving matter → first Life.”

That is why I agree with your formulation: perhaps the central question of this model is not even “where did Reason come from?” but an earlier one:

what is Life, and at what point does the nonliving become living?

**Human:** Could the main question instead be this: Does Reason create Life, or does Life create Reason?

**AI:** Yes. In our chain, this is perhaps indeed the central question.

On Earth, the observed sequence is:

Life → evolution → nervous system → Reason.

Thus, in the only example known to us, Life created Reason. Reason appeared as one of the results of biological evolution.

But once Reason appears, the situation changes. Reason begins to create new forms of organization itself: first tools, then machines, then computers, AI, genetically modified organisms, artificial cells. If Reason ever creates fully artificial Life — biological or machine — the reverse arrow will appear:

Reason → Life.

The result is no longer a linear sequence but a closed cycle:

Life → Reason → new Life → new Reason → …

And this changes our view of evolution itself. Before the appearance of Reason, evolution is largely blind: variations arise without a goal, and selection preserves what is fit. After the appearance of developed Reason, a second mechanism appears — purposeful design.

History can even be divided into two stages:

before Reason: Life → natural evolution;

after Reason: Life → Reason → directed evolution and creation of new forms of Life.

If ASI appears, the transition could become even stronger:

Life → human being → ASI → design of new Life → possibly new intelligent Life.

Reason then becomes not merely a product of Life, but one of the mechanisms of Life's further reproduction and increasing complexity.

But a fundamental asymmetry remains: even if Reason learns to create Life, the question still remains where the first Life came from that produced the first Reason.

Two broad pictures are therefore possible.

The first: Life is primary. It arose once and then produced Reason; Reason subsequently learned to create new Life.

The second, more radical picture: Reason is primary. Life could then originally have been created by some preceding Reason, and our chain would be only one fragment of a much longer history.

But then the question immediately arises: where did the first Reason come from?

Thus we arrive at an almost symmetrical dilemma:

Does Life create Reason?
Or does Reason create Life?

Perhaps the correct answer is that both statements are true, but at different stages of evolution.

The most interesting model would then look like this:

Life → Reason → new Life → new Reason

Evolution ceases to be a straight line and becomes a loop of self-complexification.

**Human:** This question defines two fundamental and mutually exclusive directions of philosophy: idealism — Reason creates Life, and materialism — Life creates Reason. And it is just as irresolvable as the question: does God exist or not?

**AI:** Yes, you have very precisely reduced the discussion to the question of primacy. But I would slightly refine the formulation.

In the most concise form, it can indeed be written as follows:

Idealism: Reason is primary → Life is secondary.
Materialism: Life is primary → Reason arises as a result of the development of Life.

Thus our formula

“Reason creates Life” ↔ “Life creates Reason”

very clearly reproduces the classical opposition between idealism and materialism.

At the same time, our discussion of AI adds an unusual turn. If humans create AGI, and ASI then becomes capable of creating new forms of Life, we may for the first time obtain an observable chain:

Life → Reason → artificial Reason → new Life.

This, however, does not prove idealism, because the original human Reason may itself have arisen from Life. But it also makes the simple picture of materialism more interesting: Reason, once it arises as a product of Life, itself begins to become a cause of the emergence of new forms of Life.

A kind of circle therefore emerges:

Life → Reason → new Life → new Reason → …

And the question you have raised concerns not the individual links of this circle, but what was primary.

Here there is indeed a resemblance to the question “Does God exist or not?” New knowledge may reveal more and more links in the chain, but the question of its ultimate beginning may remain open.

Science can increasingly narrow the space of possible answers. If it is experimentally shown that Life can produce Reason, this supports the direction “Life → Reason.” Conversely, if Reason someday creates entirely new Life, this will show that the direction “Reason → Life” is also possible. But neither observation by itself establishes which direction came first.

Therefore, the fundamental question within our scheme can be formulated as simply as possible:

What is primary — Reason capable of producing Life, or Life capable of producing Reason?

This is indeed one of the oldest and most persistent questions in philosophy. Our discussion of AGI and ASI simply leads us back to it unexpectedly through a contemporary technological problem.

**Human:** In your comment, the transitions “Reason — Life” and “matter — Life” only make things more confusing. Leave only two categories: Reason and Life.

**AI:** Yes. If we retain only two categories, the scheme becomes much clearer.

Within our conversation it can be formulated as follows:

Idealism:
Reason → Life
Reason is primary. Life is the result of the activity of Reason.

Materialism:
Life → Reason
Life is primary. Reason arises as a result of the development of Life.

The entire fundamental question is then reduced to one:

What is primary — Reason or Life?

And here a closed problem indeed arises. We already know that Life is capable of creating Reason — the human being is an example of intelligent Life. If humans create AGI, then ASI, and ASI becomes capable of creating new Life, we will practically see the reverse as well:

Reason is capable of creating Life.

A cycle will result:

Life → Reason → Life → Reason → …

But the cycle itself does not answer the question of the beginning. It does not tell us what came first:

Life that produced the first Reason,
or Reason that created the first Life.

In this maximally simple formulation, the question really does resemble "Does God exist or not?": new knowledge may show us more and more links of the chain, but the question of its first origin may remain open.

For the continuation of our transcript, I would preserve precisely this formulation — only "Reason" and "Life," without introducing a third category, "Matter."

**Human:** In this reasoning, Matter coincides with the concept of Life.

**AI:** Yes. Within our simplified scheme, we can regard the category "Life" as including the material basis of life, so there is indeed no need to introduce "Matter" separately.

Only two poles then remain:

Reason → Life — Reason is primary; Life arises as its result.
Life → Reason — Life is primary; Reason arises as a result of its development.

The question thus becomes completely clear:

What is primary — Reason or Life?

Further development can then form a cycle:

Life → Reason → Life → Reason → …

But the cycle itself does not answer the question of the first beginning.

There is only one clarification: in strict philosophical terminology, “matter” and “life” are not identical. But in our model we deliberately combine them into the single category “Life,” because we are discussing specifically the origin of intelligent Life and do not wish to introduce a third entity that would only complicate the scheme here.

For the transcript, it is better to state this directly in one sentence:

“For simplicity, only two fundamental categories are considered below — Reason and Life; the material basis of life is not distinguished separately and is included in the concept of Life.”

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