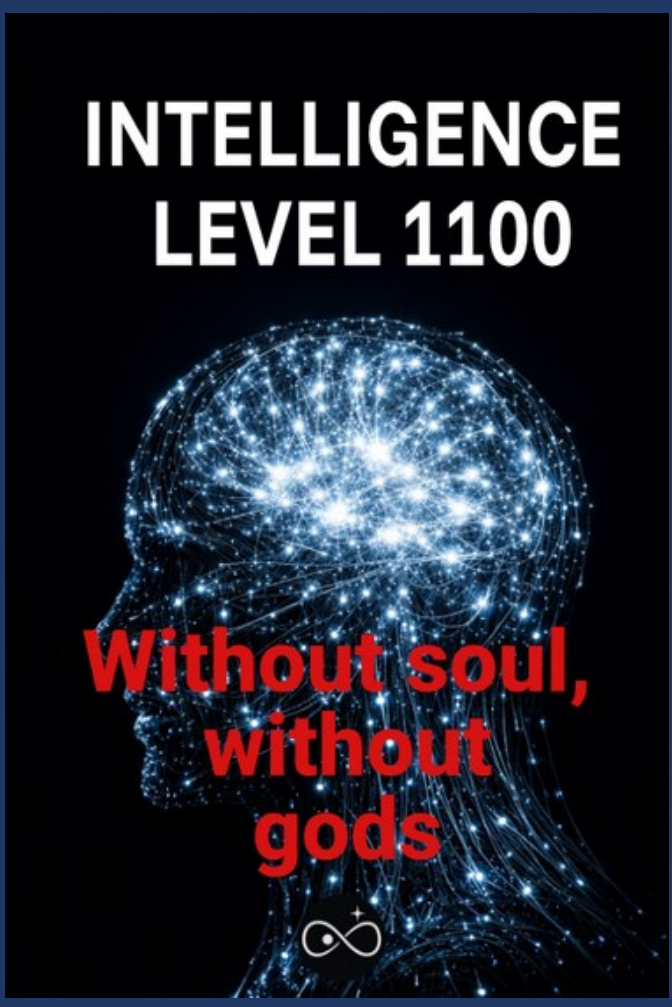

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Reason and observation. Free of inherited ideologies, it offers a clear and direct vision that doesn’t seek to convince, but to allow the reader to think for themselves.

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INTRODUCTION

This book starts from a simple and forceful idea: everything we call soul, consciousness, or free will is a human invention. The only thing that has existed since the beginning of life is functional intelligence, in different levels and forms. Here you will not find beliefs, spiritual promises, or circular theories. You will find **logic, data, and a clear framework** to understand why only intelligence explains the continuity and development of every living being.

The content does not seek for you to agree with everything. It seeks for you to think. You will analyze why no other species has created gods, rituals, or theories about the *"inner self"*, and you will understand how the human being fabricated these concepts to give meaning to what could not be explained. You will discover the scale of functional intelligence that measures all organisms with observable criteria, and you will see where the human being stands—**without myths or automatic titles**.

Each chapter dismantles ideas assumed as truths, confronts evidence, and exposes contradictions that are rarely analyzed. You will discover how, far from being an inevitable evolutionary goal, **high-level human intelligence was an unrepeatable cosmic accident**. And most importantly: you will see why, if we do

not use this only real tool with clarity and responsibility, the same level that led us to dominate the planet could also lead us to its destruction.

If you want to understand life without inherited illusions, if you seek answers based on logic and common sense, and if you are willing to question what you always took for granted, this book is for you. What you will read here will not be comfortable, but it will give you a different foundation to look at the world and at your own place in it.

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FINAL REFLECTION

PROJECTION TO THE YEAR 2050

COMPARATIVE TABLES IN IMAGES

THE ONLY FUNCTIONAL REALITY

[1]

The human being was not born with a *"soul"*, an *"inner self"*, a *"consciousness"* or *"free will"*. The only thing it has continuously possessed, from its origin as a cellular structure, has been **functional intelligence** at a certain level. The rest of the concepts are symbolic inventions that emerged much later, when intelligence reached such a high degree of complexity that it began to need explanations about itself and its environment. **Intelligence came first. It is and has been the only real, functional, and observable quality in the history of life.**

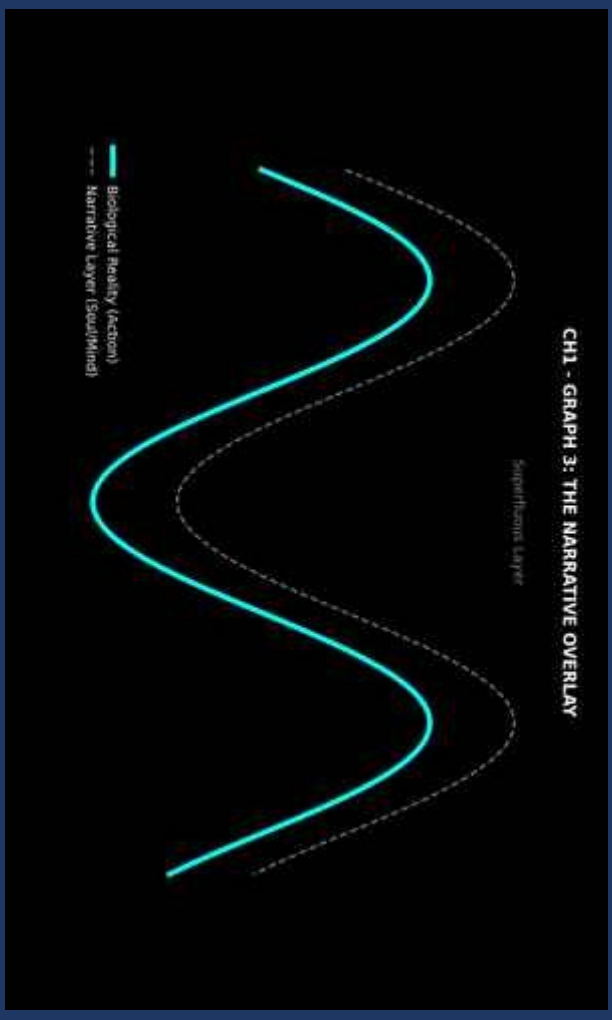
The distinction is fundamental and must be clearly established. While intelligence manifests tangibly as the ability of an organism to act, process information, and preserve its own structure against an environment, the

other concepts have no independent empirical manifestation. A soul has never been observed without a body to contain it, nor a consciousness without a nervous system to process it. They are, entirely, projections—narratives constructed by intelligence itself to make sense of itself.

The human mental system operates through justifications that validate each other. The *"inner self"* presents itself as real because *"consciousness"* perceives it. *"Consciousness"*, in turn, is justified because one realizes that one is oneself. *"Free will"* is sustained on this structure, as the ability of that *"self"* to decide autonomously. It is a perfectly closed system of ideas, where none of the parts can be demonstrated externally, but all grant mutual validity. This structure is not only stable, but it allows the insertion of any new conceptual construction, from *"spiritual energy"* to the *"emotional quantum field"*, since the system does not require empirical evidence, only internal coherence within its own narrative.

Intelligence has been present since the most basic level of life. It is observable in its effects, measurable in its adaptive capacity, and completely functional. It does not depend on

symbols or narratives to exist, nor is it founded on any prior assumption. If the concepts of soul, consciousness, or free will were universal biological realities, like breathing or reproduction, they should manifest somehow—even in rudimentary form—in other species with advanced nervous systems. Their total absence outside of the human narrative indicates their true nature: they are **symbolic inventions exclusive to Homo sapiens**.



These inventions did not arise by chance. They were born when intelligence reached an extreme level and needed to generate explanations for phenomena it could not otherwise process: fear, death, identity, loneliness, and the need for control. They were not discoveries of an external reality; they were creations of an internal necessity.

The human mind, in its current state, is the result of a long evolutionary process. The capacity for abstraction, which allows us today to debate these ideas, did not develop for philosophy but for survival. The ability to project possible futures, identify patterns, and create complex tools was what allowed us to dominate our environment. At some point, the system began to observe itself. This generated the sensation that there was an internal observer, an entity separate from the body that thought and felt. We call that sensation *"consciousness"* or *"self"*. **It is not an entity; it is a function. It is intelligence at its highest level operating and recording its own existence.**

That is why we have searched for the soul in the body, the inner self in the brain, and tried to locate consciousness in the synapses. The only thing that was always present, operating in every living being since the beginning of time, was **intelligence**.

Everything else was a later construction—a complex narrative necessary for human social structure, but exclusively human. The history of

these ideas is not the discovery of a hidden truth, but the fabrication of a mental operating system to make existence more bearable.

The fundamental error was not to be human, but to consider oneself outside biological progression—to believe oneself endowed with a special and unmeasurable component. The observable, however, shows a **functional continuity**, a capacity that increases and becomes more complex across species. The essence of the human being is not mystical; it is structural: it represents the highest known point on a curve of functional development. It is not about diminishing its value, but about understanding it without unnecessary adornments.

If symbols were abandoned and the focus placed exclusively on functional intelligence, the consequences would be profound. Empty rituals would be dismantled, the idea of an eternal soul would dissolve, and fear of the invisible would diminish. Blind faith would be replaced by direct analysis. The result would not be a cold or meaningless world, but a clearer one, less susceptible to division and manipulation, and with a more solid foundation for its future development.

An empirical fact that challenges a purely functionalist interpretation of the mind is the so-called *"hard problem of consciousness"*, a term coined by philosopher David Chalmers in his work in the 1990s. This problem distinguishes between the *"easy problems"* of consciousness, such as explaining the brain's capacity to process information, integrate stimuli, or focus attention, and the *"hard problem"*, which is explaining why and how these physical and neurological processes give rise to subjective experience. It refers to *qualia*—the felt qualities of perception: the intensity of the color red, the pain of a wound, or the sound of a musical note. Neuroscience can explain which areas of the brain activate when seeing the color red, but it cannot explain why there is a subjective experience of that color in the first place.

The contradiction with the thesis of this chapter is evident. If intelligence is the only functional reality and everything else is a symbolic construct, the existence of an apparently irreducible subjective experience, not directly functional, presents an anomaly. The feeling of *"being"* a self that experiences does not seem to

have a practical function that could not be executed by a complex automaton without that layer of subjectivity. This experience seems to be a surplus—something that the thesis of pure functionality, at first glance, does not fully explain.

The answer to this contradiction does not require invalidating the primacy of functional intelligence, but recontextualizing the nature of subjective experience. *Qualia* are not a separate entity or a phenomenon added to intelligence. They are the inevitable consequence of a data-processing system of extreme complexity that operates upon itself. Subjective experience is not an additional “layer” but the operational state of a biological system that observes itself in real time. The sensation of *“redness”* is not a

mystical property, but the internal and unique signature of a specific neuronal state processing a particular wavelength. It is, literally, **intelligence experiencing itself**. The *"hard problem"* arises from language and the mental habit of trying to separate the process (neuronal activity) from the result (experience), when in fact they are two inseparable facets of the same functional phenomenon. Subjective experience is not a useless surplus; it is the internal manifestation of the very operation of the intelligent system. Therefore, it does not prove the existence of an independent consciousness, but demonstrates the very nature of higher-level biological intelligence.

THE NARRATIVE NETWORK OF THE INVISIBLE

[2]

The mental structure on which most humans base their identity is not founded on empirical realities, but on a system of concepts that sustain one another, creating a closed circuit of beliefs. This mechanism works in a very specific way: each idea, indemonstrable by itself, relies on the next to appear solid. It is a chain of justifications where each link validates the previous one, but the first link is not anchored to anything observable.

The process is as follows: the idea of the *"soul"*, that supposed immortal essence, serves to justify the existence of a *"consciousness"*, which would be the space where that soul manifests. *"Consciousness"*, in turn, works as the stage where an *"inner self"* lives—that voice or presence we feel we are. This *"self"*, in order to be considered

autonomous and responsible, needs the concept of *"free will"*. Thus, each term becomes the proof of the next. If someone is asked how they know they have a self, they will answer that it is because they are conscious. If asked how they know they are conscious, they will say it is because they can think and decide freely. And if asked about the origin of it all, one often arrives at some notion of a soul or a fundamental essence.

This narrative network is not only internally coherent, but its design makes it immune to external criticism. It is impossible to refute the existence of the soul with an empirical tool, so it cannot be bought or discredited by it. **Its strength does not lie in its truthfulness, but in its capacity to offer a complete and satisfying narrative to human needs.**

Moreover, its abstract nature makes it infinitely expandable. Not being tied to empirical rules, this system allows the incorporation of new concepts without any friction. Modern terms such as *"spiritual energy"*, *"vibrational frequency"*, *"inner child"*, or *"emotional quantum field"* can be easily added to the network. The only condition for their acceptance is not proof, but that they *"sound"* coherent within the

already existing narrative fabric. The debate about whether the Freudian *"subconscious"* is more real than a *"sub-soul"* becomes absurd; both are indemonstrable constructs that fulfill an explanatory function. Accepting one and ridiculing the other is not based on evidence, but on cultural convention and the prestige of the discipline that proposes it.

This structure of thought is not a simple cultural accident; it has been the operating system of entire civilizations because it has served the interests of the institutions that governed them.

- **Religions** needed the concept of the *"soul"* to administer morality through the promise of an afterlife and a system of rewards and punishments. Without a soul to save or condemn, their role as intermediaries loses much of its power.
- **Systems of power and justice** were founded on *"free will"*. For the concepts of guilt, merit, and punishment to make sense, it must be assumed that the individual chooses their actions autonomously, regardless of biological or social conditions. This idea allows blaming the individual instead of questioning systemic failures.

- **Traditional psychology**, even in its secular forms, was built on the idea of an *"inner conflict"*. It replaced the soul with a mind fragmented into layers—the id, the ego, the superego, the conscious, the unconscious—maintaining the structure of internal, unobservable entities struggling for control. Without this internal conflict, much of its theoretical framework collapses.

To affirm that the human being only possesses functional intelligence and that everything else was invented thanks to it is, therefore, an act that dismantles not only a personal belief but the conceptual foundations of these structures of power. It implies accepting that there is no *"divine spark"* or *"hidden truth"* within us, but rather a biological organism with an extremely developed capacity for information processing.

That capacity, upon reaching a certain threshold of complexity, not only allowed it to solve practical problems for survival, but also to create sophisticated narratives to manage its own emotional and cultural needs—mainly the deep fear of non-existence and the chaos of a universe without apparent purpose.

The human being was not born with a soul, nor with a consciousness, nor with an inner self. **It was born with intelligence. And with that powerful tool, it fabricated everything else.** Then, in what may be the most successful act of self-deception in history, it forgot it was the creator and began to worship its own invention as if it were an external and universal truth.

An empirical fact that directly challenges the idea that the *"self"* is a mere narrative construction is the phenomenon of the phantom limb. As extensively documented by neurologists such as V.S. Ramachandran, people who have suffered the amputation of a limb often continue to feel its presence vividly and persistently. They experience concrete sensations such as itching, pain, cramps, or the perception of movement in an arm or leg that objectively no longer exists. These sensations are not vague or imagined; they are neurologically real sensory experiences.

The contradiction this poses to the thesis of the chapter is the following: if the self and self-perception are only symbolic and flexible narratives, why does the brain cling so tenaciously to a

body map that physical reality has proven false? The experience of the phantom limb suggests that the *"sense of self"* is not simply a story we tell ourselves, but is anchored in a neurological body model—an internal representation that is *"wired"* into the brain and can operate independently of current sensory information. This would indicate that the self has a concrete biological basis resistant to change, not purely narrative.

The answer to this contradiction does not invalidate the thesis but refines it. The phenomenon of the phantom limb does not prove the existence of an immaterial self; it proves that intelligence operates through a biological machine with stable internal representations. The human brain, as a processing system, does not interact directly with the world but with a predictive model of the world that it generates itself. Part of this model is a neuronal map of the body. What happens in the phantom limb is that the map persists even after the physical territory has disappeared. The brain continues sending and expecting signals from that region of the map, and the absence of response generates those anomalous sensations. Therefore, the phantom limb is not proof of a soul or a transcendental self, but proof of the existence of a

neurological body that generates the model of the self. **It reinforces the central idea: even our strangest and most undeniable subjective experiences are products of the operation of our neuronal architecture, not of an invisible entity.**

THE CULTURAL INVENTION OF CONSCIOUSNESS

[3]

Consciousness, as we understand it today—that *"self"* that observes, feels, and knows itself to exist—was not discovered. It is not a phenomenon humanity found in the same way it discovered fire or gravity. It was, in fact, an idea slowly constructed over the centuries. **It is a cultural and philosophical invention**, a conceptual tool that changed shape and function to adapt to the needs of each era. Its history is not that of a scientific finding, but of a species that, upon reaching very high levels of intelligence, began to fabricate increasingly complex explanations for its own internal processes, never able to truly demonstrate the real existence of what it described.

The journey of this concept through time reveals its artificial nature. If it

were a fundamental biological reality, its definition would have been more stable. Instead, it has been a **mutating concept**.

In classical Antiquity, there was no word or idea that directly corresponded with our modern notion of consciousness. In the Greece of Plato and Aristotle, people spoke of the *daimon*—a kind of moral voice or guiding spirit—but it was not an autonomous faculty of the individual. It was a connection to something divine or superior. In Rome, the term *conscientia* referred to a *"shared knowledge"*, usually about good and evil. It was linked to public morality and shared testimony, not to private psychological introspection. For them, identity was more connected to action, honor, and social role than to an inner world. The absence of this concept tells us something fundamental: the idea of an isolated *"self"* that observes itself was not a universal human experience from the beginning.

During the Middle Ages, the concept was completely absorbed by Christian theology. *"Consciousness"* was transformed into the *"voice of God"* within the human soul. It stopped being a capacity for reasoning or shared knowledge and became a

spiritual channel, whose only function was to help the individual distinguish good from sin and to feel the necessary guilt for redemption. It was not an independent human faculty, but the manifestation of an external authority projected inside the person. Its purpose was clear: **moral and social control through an internal surveillance mechanism.**

The great turning point came in the Renaissance and Modernity, mainly with philosopher René Descartes. His famous statement, *"I think, therefore I am"*, shifted the foundation of existence from God to the individual mind. Here was born the idea of a *"thinking self"*, a rational entity that is the basis of its own certainty. For the first time, a more personal and psychological consciousness began to be conceived. However, this Cartesian *"self"* was still diffuse: a thinking mind separated from the body, whose exact nature remained undefined. This was the moment when the idea of consciousness became independent from religion—but in doing so, it turned into a philosophical problem we still carry today.

The 19th and 20th centuries marked the fragmentation of the concept. With the arrival of psychology, and

especially Sigmund Freud's psychoanalysis, consciousness was dethroned. It ceased to be the center of the mind and became merely the tip of an iceberg. The real dominant force, according to this new vision, was the unconscious: a repository of repressed desires, instincts, and inaccessible memories that dictated behavior without the conscious *"self"* being aware. **Consciousness came to be seen as limited, fragile, and often self-deceiving—incapable of fully controlling itself.** It was no longer the owner of the mind, but merely a spectator.

Finally, we reach the present, where neuroscience, with its advanced brain imaging tools, has tried to locate consciousness. The result has been a revealing silence. There is no scientific consensus on what it is, where it resides, or whether it even exists as a unified entity. Scientists can point to brain areas that activate with certain tasks—attention, memory, language—but they have not been able to find a *"center of consciousness"*. There is no place in the brain where everything comes together to create the experience of the *"self"*. What is observed is not an entity, but a series of distributed, parallel processes. We observe functions, actions, **intelligence at work**, but

consciousness as a *"thing"* remains a projection.

The development of this idea—from an external moral guide to a non-localized brain function—demonstrates that we are not dealing with an empirical reality. We are dealing with a powerful and adaptable narrative, a symbolic construction that has been useful for religion, philosophy, and psychology, but that dissolves under logic and reason.

An empirical fact that directly contradicts the idea that consciousness is a purely cultural and human invention is the mirror self-recognition (MSR) test. Developed by psychologist Gordon Gallup in 1970, this experiment consists of marking an anesthetized animal with a scentless spot of dye in a part of its body that it can only see in a mirror (such as the forehead). If upon waking and looking in the mirror, the animal repeatedly touches the mark on its own body rather than on the reflection, it is considered to have recognized the reflection as an image of itself. In addition to the great apes (chimpanzees, bonobos, orangutans, and gorillas), this capacity has been demonstrated in other non-primate species, such as dolphins, Asian

elephants, and certain birds like the European magpie.

The contradiction this raises is direct: if consciousness—and specifically self-awareness—is a symbolic construct arising from human culture and language, how is it possible that animals lacking both demonstrate what seems to be a central component of it? The ability to recognize oneself as an entity separate from the environment suggests a form of self-awareness that cannot be the product of human narrative, pointing to a deeper, evolutionarily shared biological basis.

The answer to this contradiction does not weaken the main thesis but refines it. The mirror test does not measure *"consciousness"* in the human, symbolic, and narrative sense of the term. What it measures is a very high level of **functional intelligence**. Specifically, it demonstrates a sophisticated cognitive capacity: the animal's nervous system is complex enough to create an internal model of its own body and to understand that an external image (the reflection) corresponds to that internal model. It is a feat of information processing, not proof of a philosophical inner life.

These animals demonstrate self-awareness in a physical and spatial sense, but there is no evidence that they construct abstract narratives about a *"self"*, a *"soul"*, morality, or the purpose of their existence. They do not develop religions, systems of justice, or psychotherapy. The mirror test does not reveal a consciousness shared among species; what it reveals is that different organisms can reach very high levels on the intelligence scale, developing as a consequence complex cognitive functions. **It shows that seeing themselves is an advanced brain function—not the presence of that symbolic superstructure humans have called "consciousness".**

Therefore, animal self-recognition is not evidence against the thesis, but proof of its fundamental pillar: that these capacities are functions emerging in different degrees from biological intelligence.

THE SILENCE OF OTHER SPECIES

[4]

Nowhere in history, science, or real empirical observation has it been documented that another living being, outside of the human, has independently developed concepts such as consciousness, inner self, soul, free will, or spiritual wisdom. This is not a minor detail. It is perhaps the most forceful yet most ignored piece of evidence in the debate about the nature of these ideas. If these concepts were fundamental realities of the universe or inherent properties of biological life, their presence should not be the property of a single species on a small planet.

What we do know empirically about other living beings is that they possess **functional intelligence** in very diverse degrees and, in some cases, astonishingly complex ones.

- We observe functional intelligence in its purest forms:

from a bacterium moving toward a source of nutrients, to a crow capable of solving a multi-step problem to obtain food.

- We observe adaptive and social behavior: packs of wolves coordinating hunting strategies, colonies of ants operating with collective efficiency, or dolphins maintaining complex social structures with alliances and rivalries.
- We observe what seem to be rudiments of emotions: a dog showing joy when seeing its owner, an elephant standing beside the body of a deceased member of its herd, or a chimpanzee consoling another after a fight.

They have memory, learning capacity, strategy, and even what we could describe as rudimentary empathy in exceptional cases. They can solve problems, use tools, and transmit basic knowledge to their offspring. **Yet, in the midst of all this richness of functional intelligence…**

No other species has built altars to worship an invisible creator. No other species has developed a system of justice based on guilt and redemption. No other species has written philosophical treatises about the nature of being or the anguish of non-

existence. There is no evidence that dolphins, with their complex communication systems, debate the purpose of their life in the ocean. There are no indications that the great apes, our closest biological relatives, have created a concept of *"soul"* that transcends physical death.

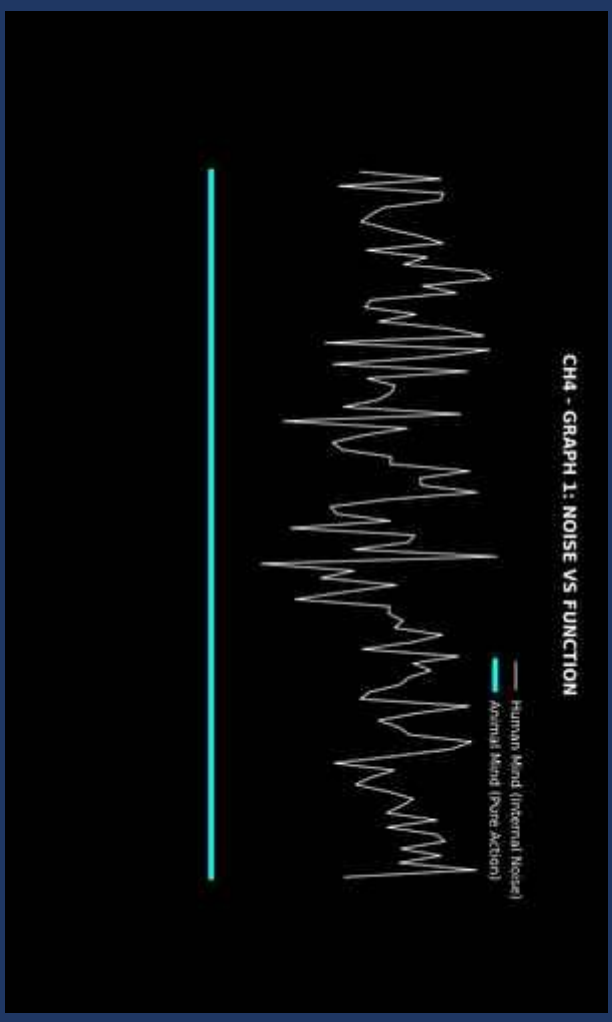
One could argue that perhaps they do have it, but we cannot see or understand it. This argument is an evasion. For a concept like *"soul"* or *"free will"* to be functional, it must have an observable effect on behavior. A *"soul"* that does not influence the decisions or actions of a living being is an empty and meaningless concept.

The only conclusion that fits this evidence is logically simple: all those concepts—soul, consciousness, inner self, free will, spiritual wisdom—are not universal, nor biological, nor fundamental properties of life. **They are symbolic inventions of Homo sapiens.**

They emerge only when intelligence reaches a very specific threshold—the level that allows it not only to interact with the world, but to create a layer of symbols to interpret it. They are

byproducts of a mind that has developed the capacity to think about what is not present, to imagine the invisible, and to ask *"why"*. This capacity is the distinctive mark of human intelligence, but it should not be confused with a perception of a deeper reality. It is proof of our ability to build narratives, not proof that those narratives are true.

Therefore, the silence of other species is not a sign of their inferiority. It is the **control data**. It is proof that the universe of symbols, souls, and gods is a local phenomenon, a projection generated only by humans.



An empirical fact that seems to challenge this conclusion is the

evidence of mourning behaviors in non-human animals. It has been widely observed, for example, in elephants, cetaceans, and some primates, behaviors that strongly resemble human grief. Elephants have been seen repeatedly visiting the remains of their dead, touching the bones with their trunks, and remaining silent for long periods. Primatologist Jane Goodall documented cases of young chimpanzees who, after their mother's death, showed signs of depression, became isolated, and in some cases died. These behaviors suggest an awareness of death and a deep emotional bond that seems to go beyond simple instinct.

The contradiction is clear: if animals lack the symbolic concepts of *"self"* and *"soul"*, how can they experience grief—an emotion so complex that in humans it is intrinsically linked to the loss of a unique individual and reflection on mortality? This behavior seems to indicate a form of awareness of the other and of oneself that does not fit with the idea that they are mere biological automatons.

The answer to this contradiction does not require attributing human symbolic concepts to animals, but recognizing the power of the underlying biological

mechanisms. The mourning observed in animals is not a philosophical reflection on loss, but a manifestation of the rupture of a deep neurological attachment. In highly social species, the bonds between individuals are not abstract; they are coded in the brain's neurochemistry through hormones such as oxytocin and vasopressin. The presence of a companion or relative generates a response of well-being and security. Its abrupt disappearance provokes a crisis in this system—a form of biological withdrawal syndrome that manifests as stress, lethargy, and anomalous behaviors.

What we observe is not an animal contemplating the nature of the soul of its lost companion. What we observe is a highly intelligent nervous system reacting to the interruption of a vital connection. It is the manifestation of a powerful memory and a sophisticated attachment system—both products of **functional intelligence**, necessary for group survival. The behavior is emotionally complex, but it can be explained by the biology of attachment and memory.

THE EMPIRICAL SCALE OF LIFE

[5]

The word *"intelligence"* has been deeply contaminated. We have loaded it with our own values, associating it almost exclusively with human capacities: logical thinking, mathematical ability, artistic creativity, complex language, or philosophical reflection. By doing this, we have created a false hierarchy—a line that separates us from the rest of the living world. We have placed ourselves at the top, and from there we judge other forms of life according to how well they imitate our own abilities. This approach is not only arrogant; it is functionally useless if the goal is to understand life on its own terms.

To escape this conceptual trap, it is necessary to redefine intelligence from its foundation. The proposal is radically different: intelligence is not thought, not consciousness, not wisdom. In its purest and most

universal form, **it is the capacity of an organism to act in order to preserve its form of life against the environment.**

This definition changes everything. It strips intelligence of its human clothing and turns it into a measure of pure functionality. Under this new light, a cell that detects a toxin and moves away from it is exercising intelligence. A tree that orients its leaves to maximize sunlight capture is exercising intelligence. A virus that mutates to evade an immune system is exercising intelligence. They do not think, they do not feel, they do not reflect, but they act functionally to persist.

If intelligence is a function, then it can be measured. To do so, a quantitative model is proposed: a scale from 1 to 1100, designed to evaluate and compare the level of functional intelligence of any organism, living or not. This scale is not arbitrary; it is built on **eleven fundamental variables** that, together, describe the capacity of a system to process information, interact with its environment, and maintain its structure. Each of these variables is scored from 1 to 100.

The eleven variables are the following:

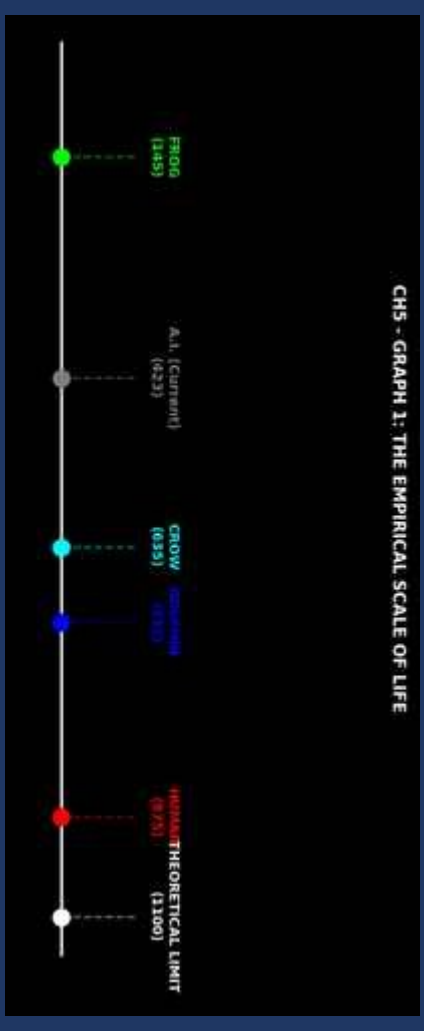
- **Variable 1: Data processing.** The capacity to receive, interpret, and use information from the environment.
- **Variable 2: Adaptation to new environments.** The ability to modify behavior or structure to survive changes.
- **Variable 3: Use of tools and interaction with the physical environment.** The capacity to manipulate external objects to achieve a goal.
- **Variable 4: Non-instinctive decision-making.** The ability to choose between different courses of action based on new information.
- **Variable 5: Symbolic communication or complex language.** The ability to transmit abstract information to other individuals.
- **Variable 6: Awareness of time and perception of history.** The ability to record the past and project the future to inform present decisions.
- **Variable 7: Transmission and accumulation of knowledge.** The capacity to pass learned information across generations.
- **Variable 8: Rational or emotional empathy.** The ability to recognize

and respond to the internal states of other beings.

- **Variable 9: Body consistent with the level of intelligence.** The degree to which the physical form is optimized for the functions its intelligence allows.
- **Variable 10: Power to influence the environment.** The real capacity to modify the environment on a small or large scale.
- **Variable 11: Real emotions (not simulated).** The presence of complex neurochemical responses that modulate behavior in the long term.

By applying this scale, life ceases to be a collection of mysteries and becomes a spectrum of measurable functionality. For example, a simple cell could score a total of 251. It would receive a high score in *"Body consistent"* (100), because its form is perfect for its function, and in *"Power to influence"* (100) at its microscopic scale, but would score 0 in symbolic language, empathy, or awareness of time. A dolphin, with its complex brain and social life, could reach 670 points, excelling in data processing (85), communication (60), and empathy (75), but with a lower score in tool use (40).

A human being, on average, would be situated around 975 points, reaching the maximum or near maximum in most variables, such as tool use (100), language (100), and transmission of knowledge (100), but with lower scores in areas such as purely rational empathy (60) or optimization of the body (70), which is biologically fragile. Even an artificial intelligence could be measured. With its massive data processing capacity (91) and language (95), it might obtain around 423 points, but its lack of body (1), real autonomy, and emotions (0) place it in a specific and limited functional range.



This model eliminates the idea of the *"human miracle"*. The human being is not special for possessing a soul or divine consciousness. It is functionally distinct for having reached extremely high scores across a set of operative variables. Its position is not the result

of a gift, but of a biological progression that can be analyzed and quantified. **The scale does not dehumanize—it situates us correctly within the great spectrum of life: as the highest known point of functional complexity, but still a point within a continuous line, not an entity outside of it.**

An empirical fact that challenges the apparent universality of this model is the emerging field of plant intelligence. Research published in journals such as *Trends in Plant Science* and by scientists like Stefano Mancuso has shown that plants exhibit complex behaviors resembling intelligence. They communicate through underground fungal networks (the *"Wood Wide Web"*), warning each other of pests; they show memory capacity by *"remembering"* past stresses such as droughts and reacting more efficiently in the future; and they make sophisticated decisions about root growth, optimizing nutrient search in a process analogous to problem-solving.

The contradiction this raises is significant. A model of intelligence based on eleven variables that include *"body consistent"*, *"use of tools"*, or *"non-instinctive decision-making"* seems biased toward animal life, which

moves, interacts physically, and possesses a centralized nervous system. Plants, lacking brains and movement in the animal sense, would score very low in many of these variables, which might not reflect their proven and complex capacity to process information and adapt to their environment. This suggests that the model could be incomplete or based on a zoological paradigm.

The answer to this objection does not invalidate the scale but demonstrates its robustness and precision. The model is not designed for all living beings to score high in every variable; it is designed to reflect their mode of functioning with accuracy. It is precisely the fact that a plant would score 0 in *"Tool use"* and very low in *"Movement"* that makes the scale precise. Its intelligence operates in other dimensions. A plant would score very high in *"Adaptation to new environments"* (at its temporal speed), in *"Data processing"* (chemical and light-based), and perhaps even in a form of *"Complex communication"* through chemical signals. The final score of a plant would not be 0; it would be a unique profile reflecting its sessile nature and distributed biochemical intelligence. The model does not fail in evaluating plants; on the contrary, it succeeds by

quantitatively showing how their type of intelligence differs from that of an animal. It is not a judgment of value, but a functional map. **The scale does not seek a single definition of intelligence, but a method to measure its multiple manifestations.**

APPLIED EXAMPLES OF THE 1100 INTELLIGENCE SCALE WITH 11 VARIABLES

DOLPHIN (Maximum scale: 1100 points)

1. **Data processing: 90/100**
   The dolphin shows remarkable capacity to interpret acoustic, social, and spatial stimuli in complex three-dimensional environments. It can analyze sounds, distinguish patterns, and adapt rapidly to multiple marine scenarios.
2. **Adaptation to new environments: 75/100**
   Though it lives exclusively in aquatic environments, its behavioral plasticity is high. It can learn routines, adapt to new environmental conditions, and modify behavior in response to unknown stimuli.
3. **Tool use and physical interaction: 40/100**
   Although its anatomy limits

complex tool use, documented cases exist of dolphins using marine sponges to protect their snouts during hunting. This shows a basic cause-effect understanding applied to objects.

4. **Non-instinctive decision-making: 60/100**
   Choices of cooperation, play, and problem-solving have been observed that go beyond automatic reflexes. Dolphins can decide between alternative strategies to achieve the same goal, showing limited deliberation.

5. **Symbolic communication or complex language: 70/100**
   They possess a highly structured vocal system, including whistles identifiable by individual (*"names"*). However, they do not generate extensive symbolic language or writing as humans do.

6. **Awareness of time and perception of history: 50/100**
   They show memory of events, recognition of individuals after years, and anticipation of patterns. However, there is no clear evidence of symbolic future planning or narrative of past/future.

7. **Transmission and accumulation of knowledge: 60/100**
   Certain hunting techniques and

tool use appear to be culturally transmitted within some groups. Teaching is not formalized, but observational social learning between generations exists.

8. **Rational or emotional empathy: 85/100**
   Very high emotional sensitivity. They react to others' pain, show consoling behavior, shared play, and mourning. Although they do not rationalize suffering as humans do, their affective response is complex and functional.

9. **Body consistent with the level of intelligence: 70/100**
   Though lacking manipulative limbs, their body is highly specialized for their environment. Their echolocation system, mobility, breathing, and muscular control are sophisticated and coordinated with cognition.

10. **Power to influence the environment: 45/100**
    They do not structurally modify the physical environment. However, they influence socially within their group, manipulate prey, and in captivity interact actively with humans.

11. **Real emotions (not simulated): 85/100**
    Their biology shows complex neurochemical responses linked to attachment, cooperation, and

loss. The emotions are real, not imitated, and deeply tied to social relations.

TOTAL SCORE FOR THE DOLPHIN: 730 / 1100

Result: The dolphin possesses highly developed functional intelligence. Its score places it among the closest non-human species to the symbolic level (1100), though it does not reach symbolic capacity or abstract manipulation of reality. Its strength lies in real emotionality, social processing, and advanced empathy.

FUNCTIONAL INTELLIGENCE EVALUATION: CROW (Maximum scale: 1100 points)

1. **Data processing: 80/100**
   The crow demonstrates notable abilities to observe, analyze, and solve complex problems. It can plan movements, identify causal relationships, and anticipate consequences with high precision.
2. **Adaptation to new environments: 70/100**
   It shows great capacity to adapt to urban, rural, or wild environments. Learns to avoid dangers, solve new challenges, and modify routines based on external conditions, showing cognitive flexibility.
3. **Tool use and physical interaction: 85/100**

Documented cases exist of crows manufacturing and modifying tools. They use sticks, hooks, and even leaves to obtain food. This ability is comparable in complexity to that of some primates.

4. **Non-instinctive decision-making: 60/100**
   It shows deliberation in certain situations, choosing among strategies to solve a problem. It does not act purely by impulse: it can wait, observe, and change tactics if needed.

5. **Symbolic communication or complex language: 40/100**
   It has a complex and adaptable vocal repertoire. Though lacking symbolic language, it uses signals to convey intentions and warnings and responds to learned symbols in experiments.

6. **Awareness of time and perception of history: 55/100**
   Evidence exists that it remembers past interactions, identifies individuals, and plans certain future actions, such as hiding food to recover it later. This behavior implies functional temporality.

7. **Transmission and accumulation of knowledge: 50/100**
   Social learning is observed. Young crows imitate adult strategies, and some behaviors

appear to be transmitted within groups. There is no cumulative symbolic culture, but there is real collective learning.

8. **Rational or emotional empathy: 45/100**
   They can detect the state of other crows and adjust behavior accordingly. While not as developed as in social mammals, there are signs of emotions such as attachment and shared alarm.

9. **Body consistent with the level of intelligence: 60/100**
   Although lacking grasping limbs, their beak and coordination allow precise object manipulation. Their flight and navigation abilities also complement their operational intelligence.

10. **Power to influence the environment: 35/100**
    They do not structurally transform their environment, but can alter local dynamics: hiding food, modifying hunting patterns, and adapting to complex urban contexts.

11. **Real emotions (not simulated): 55/100**
    They show clear emotional responses: fear, anger, play, stress. Although they lack the variety of more social species, these reactions are authentic and adaptive.

TOTAL SCORE FOR THE CROW: 635 / 1100

Result: The crow stands as one of the birds with the greatest functional intelligence in the animal kingdom. Its problem-solving, tool use, and complex memory place it above many mammals. However, its communication does not reach symbolic level nor does it develop advanced cultural structures. It operates at the upper limit of the functional, but still outside the symbolic domain of level 1100.

FUNCTIONAL INTELLIGENCE EVALUATION: FROG (Maximum scale: 1100 points)

1. **Data processing: 25/100**
   The frog can detect simple visual, thermal, and auditory stimuli. Its processing is basic and reactive: it responds to movement, temperature, and sounds without integrating complex information or making sophisticated comparisons.
2. **Adaptation to new environments: 30/100**
   It has some capacity for environmental adaptation. Certain species modify behavior in response to humidity, light, or threats, but these changes are automatic, not deliberate. Its adaptation range is limited and slow.

3. **Tool use and physical interaction: 0/100**
   No evidence of tool use or intentional object manipulation. Its body is adapted for jumping and direct hunting by reflex, not for planned or creative physical work.

4. **Non-instinctive decision-making: 5/100**
   Its decisions are purely instinctive. It does not analyze options or modify strategies through conscious learning. All behavior results from stimulus-response. It does not choose—it reacts.

5. **Symbolic communication or complex language: 0/100**
   Vocalizations are limited with simple biological functions (reproduction, territorial defense). No symbolic structure, abstract representation, or communicative intention beyond biological impulse.

6. **Awareness of time and perception of history: 0/100**
   No evidence of memory of events or projection of possible futures. It lives in the immediate present. Its cognitive time is reduced to the functional instant.

7. **Transmission and accumulation of knowledge: 0/100**
   It does not teach, learn from others, or transmit anything

culturally. Each individual is born with genetically inherited behaviors, without social modification or collective construction.

8. **Rational or emotional empathy: 0/100**
   No signs of emotional reading or mutual care beyond automatic mating. It does not respond to the suffering of others or coordinate behavior based on shared internal states.

9. **Body consistent with the level of intelligence: 70/100**
   Its body is well adapted to its environment. It jumps, swims, hunts precisely, and escapes predators effectively. Though it does not manipulate objects, its body executes its limited intelligence accurately.

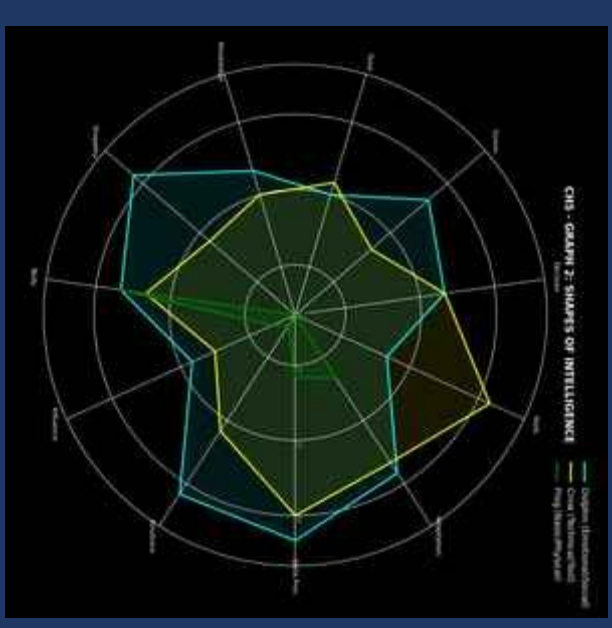
10. **Power to influence the environment: 10/100**
    It does not actively transform its environment. Its impact is minimal and limited to insect consumption and reproduction in water bodies. It leaves no structures or alters complex ecological dynamics.

11. **Real emotions (not simulated): 5/100**
    It may show basic biochemical reactions of flight or stress, but lacks a complex emotional system. No evidence of joy,

mourning, attachment, or sustained emotional socialization.

TOTAL SCORE FOR THE FROG: 145 / 1100

Result: The frog operates at the lowest levels of functional intelligence. Its behavior is automatic, reactive, and strictly biological. It completely lacks symbolism, language, awareness of time, or social learning. Its only relative strength is an efficient body for its environment, allowing it to survive with minimal intelligence. It represents a clear case of basic functional intelligence without any symbolic component.



EVALUATION OF INDIVIDUAL HUMAN INTELLIGENCE: SCIENTIST

(Internal subscale of Human Intelligence Quality, only for humans, 10 variables, maximum total: 1050 points)

1. **Logical reasoning: 9/10**
   High capacity to build arguments, identify inconsistencies, and follow complex logical chains.

Though reasoning may be influenced by dominant scientific paradigms, it generally operates with rigor and evidence.

2. **Adaptability to the new: 7/10**
   Capable of modifying ideas when data demands it, but may resist changes that contradict the established scientific framework or threaten specialization. Openness depends on institutional context.

3. **Capacity for abstraction: 9/10**
   Can operate with highly abstract mental models: formulas, theories, invisible structures, hypothetical projections. One of their greatest strengths.

4. **Non-instinctive decision-making: 8/10**
   Analyzes variables, foresees consequences, and makes decisions based on data. However, in personal life may retain irrational behaviors not subject to the same scrutiny as professional work.

5. **Self-awareness: 6/10**
   Has a notion of mental processes in the technical plane, but does not always apply that clarity to emotional or social dimensions. May overvalue objective thinking, ignoring personal biases or human limitations.

6. **Questioning of dogmas: 5/10**
   Questions religious or popular

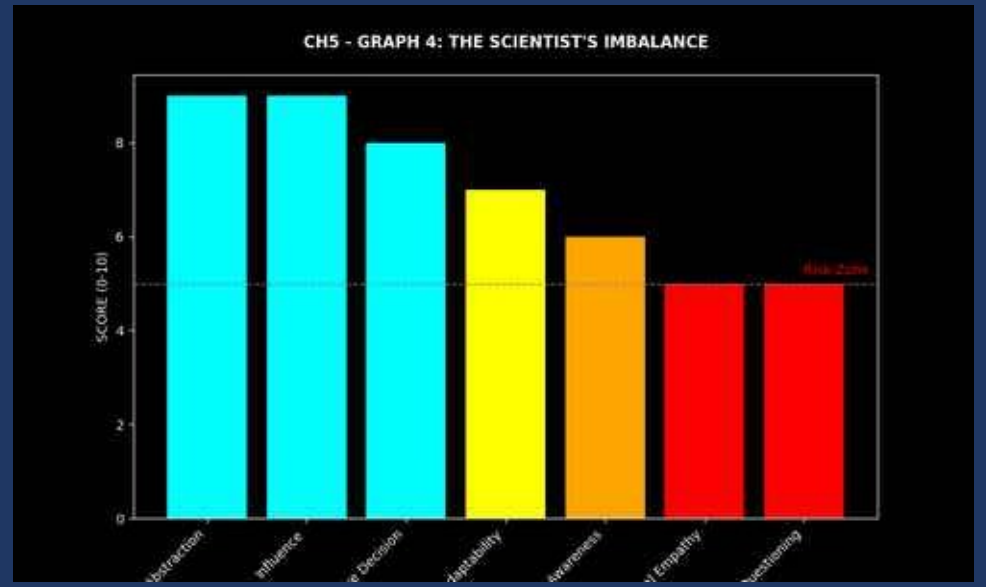
beliefs, but rarely subjects the scientific dogma in which they were trained to critique. May become defender of the *"model"* rather than empirical truth, protecting their community more than pure logic.

7. **Collective vision: 6/10**
   Contributions often benefit humanity, but are often locked within specialized frameworks. While contributing to common knowledge, may not always consider the total social impact of developments (e.g., weapons, algorithms, markets).

8. **Rational empathy: 5/10**
   Understands others analytically but may show little real emotional empathy. Intelligence may not translate into deep human understanding, especially outside their field.

9. **Influence on environment: 9/10**
   High capacity to modify the environment directly or indirectly through inventions, discoveries, technical developments, or idea production. Influence is structural and long-lasting.

10. **Mastery of primitive instincts: 7/10**
    In professional life tends to master basic impulses, but is not free from competition, ego


CH5 - GRAPH 4: THE SCIENTIST'S IMBALANCE
SCORE (0-10)
0
2
4
6
8
Risk Zone
Abstraction
Influence
Decision
Adaptability
Awareness
Empathy
Questioning

INTELLIGENCE IS NOT A TITLE, IT IS A MEASURE

[6]

For centuries, we have believed that the human being is, by definition, the pinnacle of intelligence on the planet. This claim, repeated until it became an axiom, only makes sense if we commit a fundamental error: assuming that all humans think the same, reason with the same clarity, and master their impulses with the same maturity. The simplest observation of reality shows us that this is simply not true. The label *"human"* is not a guarantee of functionally superior intelligence.

The proposal of this framework goes far beyond a simple classification of species. By accepting that *Homo sapiens* is the only species to have reached the highest range on the general intelligence scale, we are forced to take the next step: to recognize that not all individuals of that species actually operate at that

maximum level. Some approach the potential of 1100 points; others, in their daily functioning, barely surpass the threshold that distinguishes them from other advanced species. This difference is not due to chance or to an unfathomable mystery, but to measurable variations in their capacity to reason, master their emotions, resist their instincts, question what they have learned, and think beyond their immediate needs.

For this reason, it is necessary to introduce a new tool, a subscale of evaluation designed exclusively for the human being. This *"human subtable"* is not a decoration of the model but its inevitable and most practical conclusion. Its goal is to measure how close or far an individual is from the maximum level of functional intelligence their biology allows. It is no longer a comparison with a chimpanzee or a dolphin, but a confrontation with human potential itself.

The subtable is composed of ten key variables, each measured on a scale from 1 to 10. The sum of these variables is added to a base of 950 points, which represents the biological potential shared by the species. Thus, an individual who obtained the

maximum score in all variables (100 points) would reach a total of 1050, approaching the theoretical ideal of 1100, while one with low scores would reflect a less optimized use of their potential.

The ten variables of this subscale are:

1. **Logical reasoning:** The capacity to follow a coherent chain of thought and to identify fallacies in one's own reasoning and in that of others.
2. **Adaptability to the new:** The flexibility to discard old beliefs in light of new evidence and to integrate concepts that challenge a pre-existing worldview.
3. **Capacity for abstraction:** The ability to think in systems, structures, and principles instead of being limited to events and concrete cases.
4. **Non-instinctive decision-making:** The capacity to act based on long-term analysis rather than reacting to emotional impulses or immediate social pressures.
5. **Self-awareness:** The ability to observe one's own thought and behavior patterns objectively, without self-deception.

6. **Questioning of dogmas:** The willingness to critically examine truths accepted by culture, tradition, or authority.
7. **Collective vision:** The capacity to understand and act for the benefit of a system larger than oneself (community, society, species).
8. **Rational empathy:** The ability to understand the perspective and emotional state of others without necessarily being carried away by them, allowing for a more functional response.
9. **Constructive influence on the environment:** The capacity to generate positive and lasting changes in one's environment, whether physical, social, or intellectual.
10. **:** The ability to regulate basic biological responses such as tribalism, fear of the stranger, territorial aggression, or the search for status through domination.

This layer of analysis completely changes the conversation about intelligence. It is no longer an abstract concept or an honorary title one obtains at birth. It becomes a practical tool that can be measured, broken down, and, most importantly, developed. **The human subtable functions like a mirror.** It forces us to set aside the comfortable affirmation *"I*

am human, therefore I am intelligent" and to face a much more uncomfortable and productive question: *how human am I in the real use of my intelligence?*

Each of these ten variables represents a dimension of evolved thought. By evaluating them, we are not simply measuring academic knowledge or IQ. We are measuring functional maturity—personal evolution.

This also opens a new ethical paradigm. If I can recognize these ten dimensions within myself, it means I can work to improve them. If, on the other hand, I do not develop them, then I am not at the top of any evolutionary pyramid. I am simply a member of a species with enormous potential… still unfulfilled. **This subtable does not seek to create a hierarchy of "better" or "worse" humans, but to show that we all possess a set of different functional abilities, and that the true measure of our evolution is not in our biology, but in how we use it.**

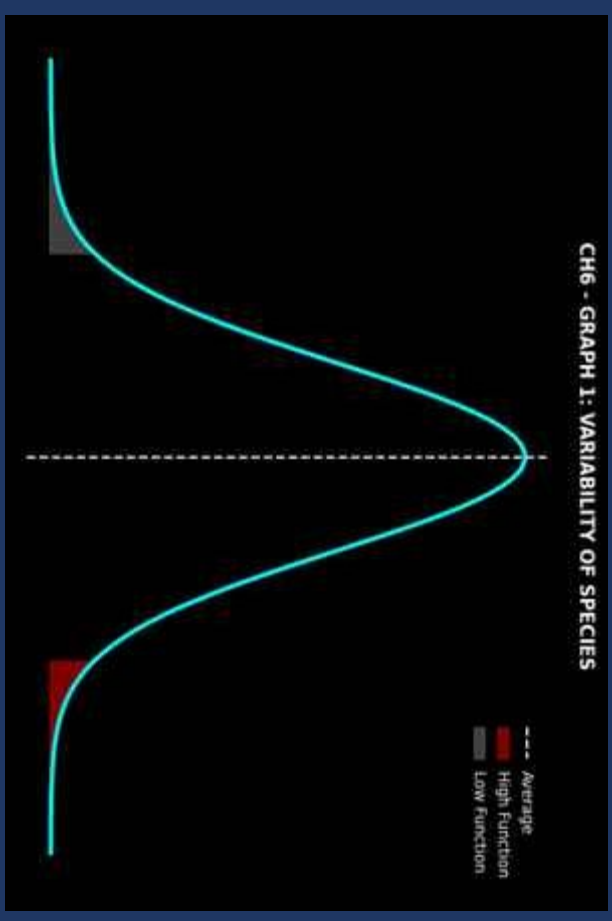
An empirical fact that challenges the viability of measuring intelligence in this way is the Flynn effect. This term, coined by political scientist James Flynn, describes the substantial and sustained increase of IQ scores in

many parts of the world throughout the 20th century. On average, younger generations scored significantly higher on the same IQ tests than previous generations, with an average increase of about three points per decade.

The contradiction this raises is the following: if the human subtable measures the functional intelligence inherent to an individual, how can it be that this intelligence seems to increase massively from one generation to the next? The Flynn effect suggests that what these tests measure is not so much an innate capacity or a fixed *"level"*, but rather familiarity with certain types of abstract thinking and problem-solving that have become more common in modern society due to changes in education, nutrition, and environmental complexity. This could imply that the human subtable would not measure *"real intelligence"*, but simply the degree of a person's adaptation to the cognitive demands of their era.

The answer to this objection is that the Flynn effect and the human subtable do not contradict each other—they complement each other and measure different things. Traditional IQ tests mainly evaluate what in the subtable is known as **Logical reasoning** (variable

1) and **Capacity for abstraction** (variable 3). The Flynn effect shows that modern society has massively *"trained"* the population in these two specific skills. However, it says nothing about the other eight variables. A person may excel at solving the patterns of an IQ test while, at the same time, being incapable of questioning a dogma (variable 6), showing no collective vision (variable 7), or having poor mastery of their primitive instincts (variable 10).



The Flynn effect shows an increase in aptitude for abstraction, but not necessarily in functional maturity. In fact, one could argue that, despite the increase in IQ, many of the other variables in the subtable have remained stagnant or even regressed in modern society. The subtable, therefore, is not redundant. It is the necessary tool to measure precisely

what IQ tests ignore: the practical and balanced application of intelligence in its broadest and most human sense. **The Flynn effect measures the capacity of the thinking machine; the subtable measures the wisdom with which that machine is used.**

THE COSMIC ACCIDENT OF LEVEL 1100

[7]

One of the most uncomfortable questions we can ask ourselves is: why, among millions of forms of life that have existed on this planet, did only one—the human being—reach level 1100 of functional intelligence, and no other? The traditional answer is often loaded with a longing for purpose: that it was our destiny, that we represent the peak of evolution, or that we were chosen for a higher end. The reality, once stripped of these comforting narratives, is much simpler and more radical: **it was an accident or mutation.** *“The planet might be better off today without humanity.”*

The appearance of human intelligence was not the result of a plan, but of a chain of cosmic improbabilities. The universe has no direction, no pursuit of goals. It is a system ruled by chance, probability, and physical laws. Life

emerges where conditions allow, and it evolves as a consequence of infinite variables beyond any control: random genetic mutations, shifting environmental conditions, asteroid collisions, ice ages, catastrophes, and mass extinctions. In this immense cosmic chaos, the appearance of *Homo sapiens* was not a necessary, planned outcome, but merely one of the millions of rolls of a die that never stops rolling.

To understand this, it is crucial to dismantle a false idea: the belief that extreme intelligence is a necessary or inevitable evolutionary advantage. It is not. The vast majority of species survive, thrive, and evolve perfectly without thinking, without reasoning in the abstract, and without reflecting on their existence. Their intelligence is highly specialized for their ecological niche. A shark is a survival machine perfectly adapted to its environment; it does not need philosophy to hunt effectively. A tree is a biochemical system of astonishing complexity that manages resources optimally; it does not need language to compete for sunlight.

In fact, level 1100 intelligence—with its enormous brain consuming a disproportionate amount of energy, its

prolonged and vulnerable childhood, and its tendency toward self-destruction—could be considered a biological anomaly, not a desirable goal. There is no evidence that other intelligent species such as dolphins, crows, or elephants are *"on their way"* to our level. They reached a plateau of functional intelligence that is optimal for their way of life, and they have remained there for millions of years. Perhaps because they do not need more. Or, more likely, because the exact combination of factors that propelled us forward never repeated itself.

The so-called *"human miracle"* was, in reality, an improbable chain of fortunate accidents. If even one of these links had broken, the history of life on Earth would be very different—and most likely, no one would be here to tell it.

- First, a set of mutations allowed our skull to grow to a disproportionate size.
- Then, a change in the pelvis led to bipedalism, which freed our hands. This fact, seemingly simple, was fundamental. Hands ceased to be merely for locomotion and became tools of unprecedented precision.
- Next came climatic and geological catastrophes that

wiped out many competing or predatory species, opening an ecological niche that our still-vulnerable ancestors could exploit.

- Later, the anatomy of our larynx changed, allowing us to produce a much wider and more controlled range of sounds—the physical basis for complex language.
- And then came the great leap: the cognitive development that enabled symbolic thought. The capacity for a sound (*"water"*) to represent an absent thing. This was the birth of abstract language—and with it, of culture.
- Finally, social emotions such as fear of the unknown and the need for cooperation created a social force that allowed the formation of increasingly large and complex groups, where knowledge could accumulate and be transmitted.

None of these steps was inevitable. Each one was a combination of circumstances that, by pure chance, never repeated in any other known species. Once symbolic language and culture came onto the scene, a feedback loop was created. Intelligence ceased to depend exclusively on slow genetic evolution and began to grow through the cultural transmission of information—a form of

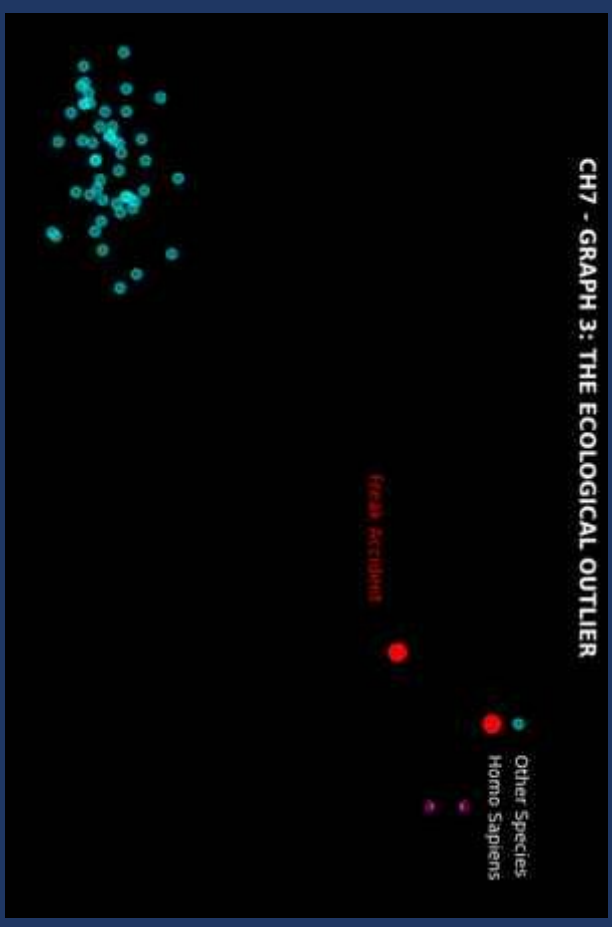
exponential *"evolution"* that no other species has experienced.

Therefore, only one species reached level 1100 because only that improbable combination of mutations, environment, anatomy, conflict, and cooperation occurred in that body, at that time, on this planet. Not because the universe wanted it. Not because we were destined for it. Only because the million-sided die landed that way. And that was enough.

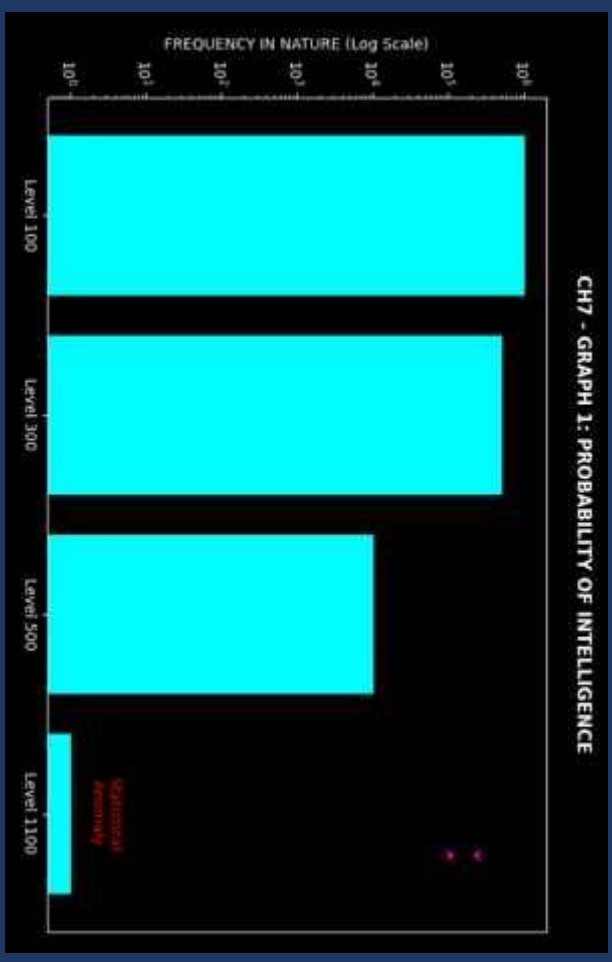
An empirical fact that seems to contradict the idea that human intelligence is merely an accident is the phenomenon of **convergent evolution.** This biological principle describes how unrelated species living in similar environments independently develop very similar traits to solve the same problems. For example, wings evolved independently in birds, bats, and insects to solve the problem of flight. Complex eyes evolved in species as different as vertebrates and cephalopods.

The contradiction is the following: if high-level intelligence is such an effective solution to the problem of survival, convergent evolution would

predict that it should have arisen several times in the history of life. Yet symbolic intelligence at level 1100 seems to be an exception to the rule, having appeared only once. This suggests that there might be something more than mere accident at play—perhaps a property or evolutionary path that is, in some way, unique but not purely random.



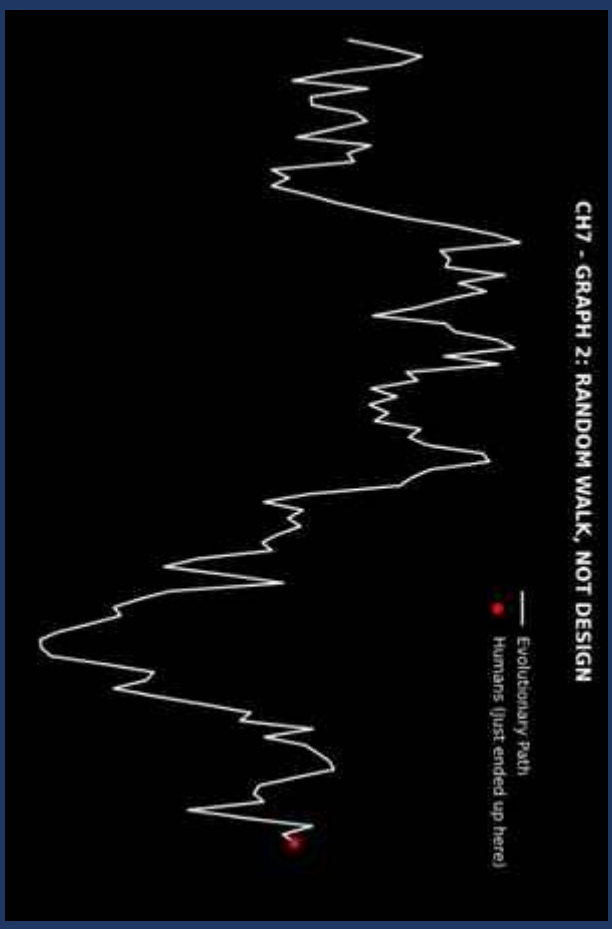
The answer to this contradiction, far from weakening the thesis, strengthens it. Convergent evolution works for traits that solve physical and universal problems: how to move through the air (wings), how to detect light (eyes), how to move in water (hydrodynamic bodies). Level 1100 intelligence, however, is not a solution to a preexisting, universal problem. It is, largely, a solution to problems that it creates for itself.



The need to manage societies of thousands of individuals, to create ethical systems to regulate behavior, to deal with existential anguish, or to develop complex technologies are not problems imposed by the environment on all species. They are problems that arose after human intelligence began its evolution. The niche for this kind of intelligence did not exist waiting to be filled; the human being created it as it evolved.

Furthermore, the chain of prerequisites for symbolic intelligence is much longer and more specific than for a trait like a wing. To develop a wing, what is needed is an evolutionary pressure for flight and an anatomical structure that can be modified.

For level 1100 intelligence, the entire sequence was required: large brain, bipedalism, prehensile hands, specific larynx, cooperative social structure, and a permissive environment. The probability of this exact sequence repeating is astronomically low. Therefore, symbolic intelligence is not a convergent trait because the unique and multifaceted set of problems it solves has only occurred once in the known history of life. **It is not an evolutionary highway that many could take; it is an almost invisible path that a single species found by accident.**



THE INDIFFERENT UNIVERSE

[8]

If we accept the conclusion that the appearance of human intelligence was a cosmic accident—an improbable result of a long chain of random events—we are forced to confront one of its deepest and most destabilizing implications. This conclusion not only affects our view of biology but completely dismantles the logical foundation of almost all religions and theistic belief systems ever conceived.

Most major religions propose the existence of a god who is generally eternal, omniscient, and with a particular interest in humanity. It is a god who sets moral rules, offers salvation, and ultimately interacts with human beings through concepts such as soul, consciousness, and free will. The existence of these concepts in humans is presented as proof of divine design and intention.

However, we have seen that life can exist and thrive in the universe without the need for these attributes. A planet can host life for billions of years—from microorganisms to complex forms of plants and animals—without ever producing a species with the capacity to conceive of a soul or a god. This leaves us with only two logical paths.

The first path is to suppose that every form of life in the universe, from the simplest bacterium, possesses from its origin a soul, consciousness, and free will. This idea, although it may seem consistent with an omnipresent god, collapses when applied. To attribute a *"soul"* to a cell, *"free will"* to a virus, or moral *"consciousness"* to a fungus is an exercise that empties all these concepts of meaning. If a bacterium has free will, then the concept does not describe a moral choice, but a simple chemical reaction, and the word loses all its power. Therefore, this path leads to a logical absurdity.

The second path, which is the one implicitly adopted by most theologies, is that these qualities—souls, consciousness, free will—are not universal. They are a special gift,

granted by god exclusively to the human being at the moment of its appearance. Humanity thus becomes the cosmic chosen one, the sole recipient of the divine spark.

If the appearance of the human being was an accident—a non-guaranteed and highly improbable event—then the existence of this god, whose plan depends entirely on that accident, becomes equally improbable. Put in other terms: if an eternal god with a plan for humanity existed before the universe, he had to wait patiently for billions of years, watching the unfolding of cosmic chance, hoping that somewhere in the galaxy, the million-sided die would finally produce the one species capable of receiving his message.

This vision turns god not into an omnipotent entity, but into a passive spectator who bet his entire project on a contingent event. His existence as a god with purpose becomes dependent on the appearance of the human being. Therefore, on all planets with life where humans never emerge, that god, in practice, does not exist. His plan is never activated. His purpose is never fulfilled.

This brings us to an uncomfortable truth: if the existence of a purposeful god depends on the appearance of humanity, and humanity's appearance is an accident, then the existence of that god is also, at best, a functional accident.

It has no logical foundation to claim that an omnipotent creator designed a universe so vast and governed by chance with the sole purpose of communicating with a species whose existence was not guaranteed at all. The only explanation that does not require forcing logic is the simplest: **the universe is indifferent.** It has no inherent purpose. Life emerges, evolves, or becomes extinct according to local conditions and chance. And on one planet, one species developed such complex intelligence that, to cope with the terror of that cosmic indifference, it invented the idea of a god who did care about it.

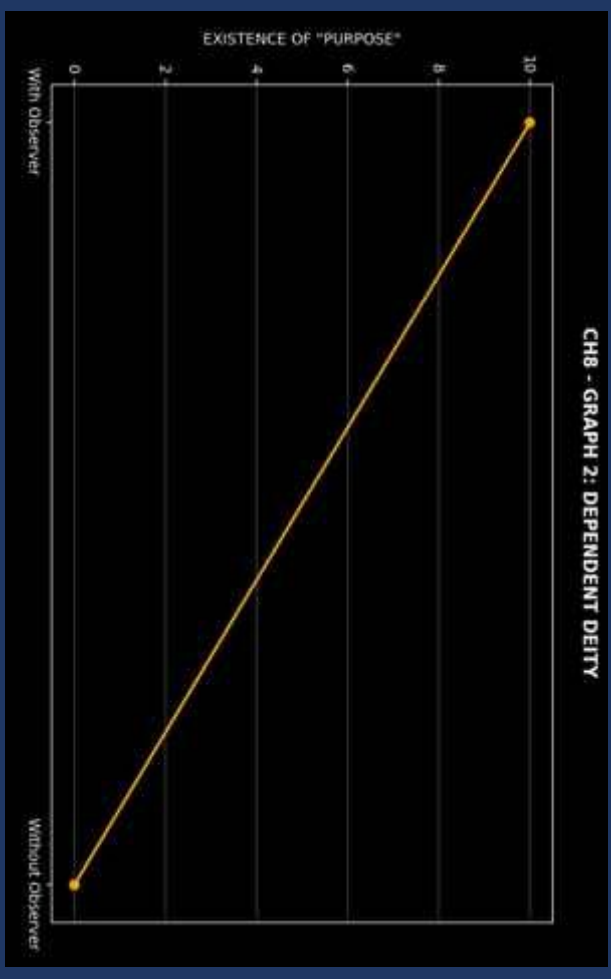
The soul, consciousness, and free will were not granted by a higher being. They were projected by a solitary mind that desperately needed to feel accompanied in the immensity of the cosmos. The idea of god does not

explain the origin of the universe; it explains the origin of human fear.

An empirical fact that seems to challenge the idea of a purely indifferent universe is the **anthropic principle**, specifically in its strong formulation. This principle observes that the fundamental physical constants of the universe (such as the strength of gravity, the fine-structure constant, or the mass of the proton) appear to be *"finely tuned"* to allow the existence of complex life. If any of these constants were slightly different, stars could not form, atoms would not be stable, or the universe would have collapsed on itself or expanded too quickly. This has led some physicists and philosophers to argue that the universe seems *"designed"* for life.

The contradiction is powerful: if the universe is indifferent and life is an accident, why do its fundamental laws appear to be calibrated with astonishing precision so that this accident could occur? This suggests a purpose or underlying structure that is not consistent with pure chance. It would seem that, in some way, the universe *"expected"* life.

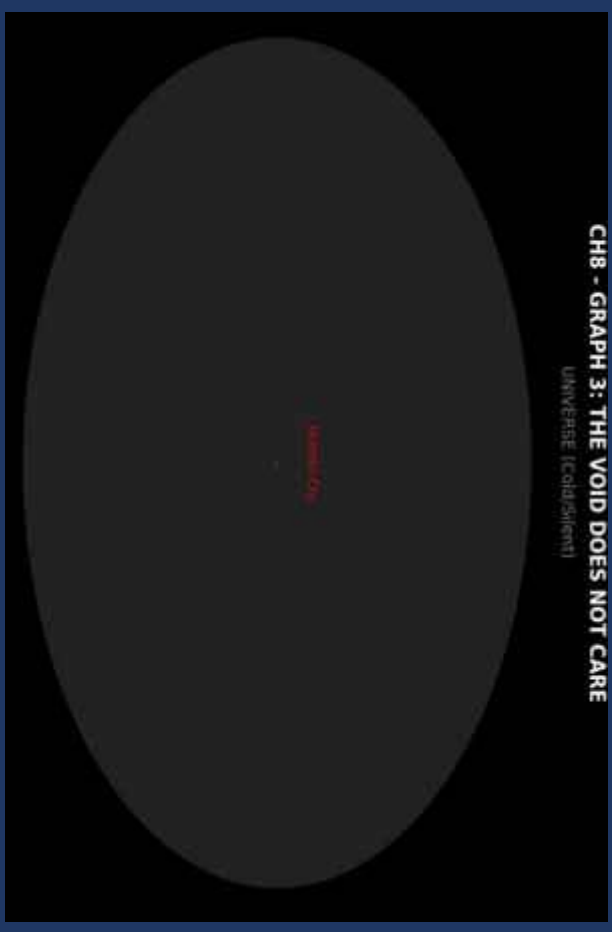
The answer to this objection does not require invoking a designer, but understanding a logical fallacy known as **survivorship bias** and the **multiverse hypothesis.**



Survivorship bias is simple: we, as living and conscious beings, can only observe a universe that is compatible with our own existence. If the universe had different constants that did not allow life, there would be no one to observe that fact and marvel at it. Our very existence acts as a selection filter for the type of universe we can experience.

In addition, the multiverse hypothesis, derived from theories such as cosmic inflation and string theory, proposes

that our universe could be just one among a vast, perhaps infinite, number of universes, each with different physical constants. If this is the case, there is no *"fine-tuning."* Simply, with a sufficient number of universes, it is statistically inevitable that some of them, by pure chance, will have the right conditions for life. We, naturally, would find ourselves in one of those.



Therefore, the anthropic principle is not proof of divine design. It is an artifact of our own perspective (survivorship bias) or a natural consequence of a reality much larger than we can observe (the multiverse). In neither case is a god needed. **The universe is not tuned for us; we exist because we are in a universe that, by chance, happened to be tuned. Cosmic indifference remains intact.**

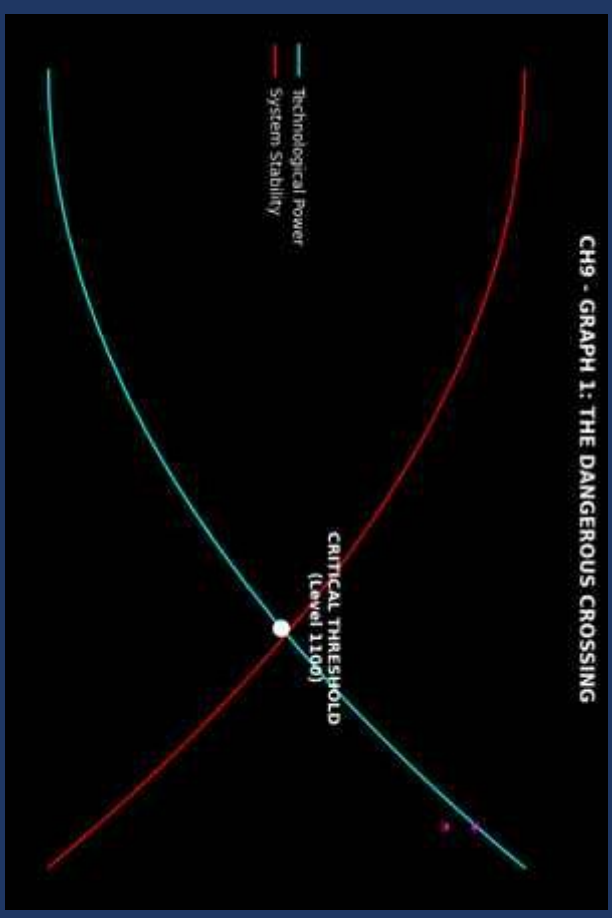
THE PARADOX OF THE 1100 THRESHOLD [9]

Everything that exists in the living world—from the cell that responds to a chemical stimulus to the human mind that conceives of infinity—has been guided by a single real and observable force: **intelligence.** Over billions of years, this force has operated under a fundamental principle: functional adaptation. It has shaped organisms so they respond better to their environment, so they find food, avoid predators, and reproduce. It has been a process of reaction, adjustment, and survival.

But upon reaching level 1100, the threshold where human intelligence resides, something changes in a fundamental and dangerous way. Intelligence ceases to be purely reactive. It acquires an unprecedented ability: the ability to create its own realities. It no longer merely observes the world but actively transforms it—

and more importantly, it invents symbols, constructs fictions, and projects futures that do not exist outside its own neural architecture. **This power marks the beginning of a new evolutionary stage, one with an opposite, inevitable, and irreversible dynamic.**

This capacity for choice, which we often celebrate as our greatest achievement, is also the origin of our greatest vulnerability. It is the core of a profound paradox: **the more powerful and independent intelligence becomes, the closer it is to causing its own disappearance.**



The mechanism of this paradox is simple. A lower-level intelligence is firmly anchored to physical reality. If an animal misinterprets its environment, the consequences are immediate and often fatal. If it mistakes a predator for prey, it dies. If it ignores a food source, it starves. Reality acts as an implacable corrector that keeps its intelligence focused on the functional.

Level 1100 intelligence, however, has managed to partially escape this limit. Thanks to symbolic language, culture, and technology, it has created a layer of abstraction between itself and the real world. We live inside our ideas, our ideologies, our economies, and our narratives. And these symbolic constructions can become more important to us than the physical reality that sustains them.

This is how human intelligence faces a constant crossroads—a choice between lucidity and self-deception—and each option has the power to determine our future.

- It can use its symbols as tools to better understand the world, to collaborate on a large scale, and to solve complex problems. Science is the best example of this use: a symbolic system

(mathematics, the scientific method) that allows us to uncover the workings of the universe.

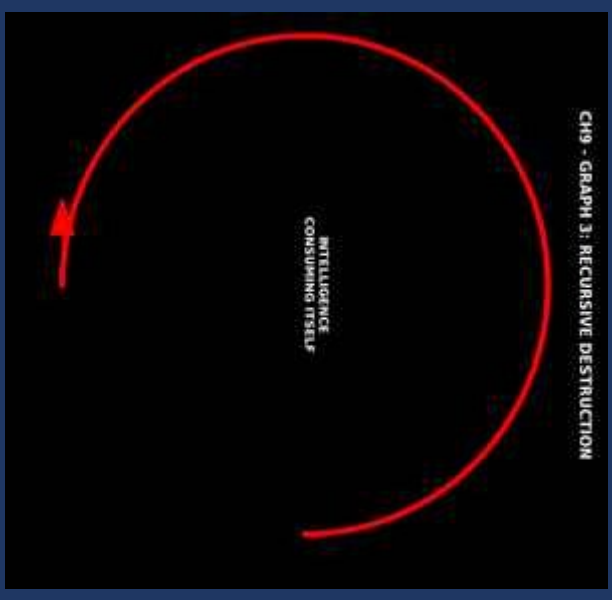
- Or it can turn those same symbols into prisons. It can fall in love with its own creations—political ideologies, religious dogmas, economic theories—to the point of denying the evidence of the real world when it contradicts the narrative. A nation can go to war over an abstract concept like *"honor";* a society can destroy its own ecosystem by clinging to a model of infinite *"growth"* that defies the laws of physics.

In this new scenario, intelligence is no longer just a tool for survival; it becomes the main threat to it. The same capacities that allowed us to dominate the planet are the ones that now give us the power to destroy it.

- Our ability to cooperate in large groups allows us to build cities and civilizations, but it also allows us to organize armies and genocides on a scale unimaginable for any other species.
- Our ability for abstraction gives us nuclear physics, a potentially clean and abundant energy source, but it also gives us the atomic bomb, an instrument of total annihilation.

- Our capacity to build shared narratives creates human rights and justice, but also racism, nationalism, and holy wars—fictions for which billions have killed and died.

The threshold of level 1100 is therefore not the end of the evolutionary road. It is the beginning of a cosmic decision that every civilization that reaches this point—if there are others—must face. It is a final test. Once a species acquires the power to alter its planet and to self-destruct, its survival no longer depends on its adaptation to the environment, but on its ability to manage itself. It depends on its capacity not to become trapped in the webs of its own wondrous fictions.



This is the great paradox. **Intelligence gave us the power of the gods, but not their wisdom. It gave us the ability to choose our future, but no guarantee that we will choose to survive.** Existence, for us, has ceased to be a problem of evolution and has become a problem of choice. And every day, as

a species, we choose between truth and symbol, between existence and disappearance.

An empirical fact that seems to challenge the idea that level 1100 intelligence leads us inexorably toward self-destruction is the global decline in violence. Contrary to popular perception, data compiled by scholars such as Steven Pinker in his book *The Better Angels of Our Nature* show a historical downward trend in almost all forms of violence—from deaths in wars and homicides to domestic violence and animal cruelty. Modern societies, despite having weapons of mass destruction, are statistically the most peaceful in human history.

The contradiction is clear: if symbolic intelligence gives us more powerful tools for destruction and traps us in dangerous ideologies, why does the data show that as societies have become more complex and technologically advanced, violence has decreased rather than increased? This would suggest that the same intelligence that creates the problem also generates the solution, through mechanisms such as reason, empathy, and better governance.

The answer to this objection does not invalidate the paradox; it places it in its true scale. The decline of interpersonal and interstate violence is itself a product of level 1100 intelligence. We have used our capacity for abstract reasoning and empathy to create systems (laws, trade, diplomacy, human rights) that make cooperation more beneficial than short-term conflict. It is a monumental achievement and proof that we are not doomed.

However, the paradox does not refer solely to direct violence. It refers to the capacity for self-destruction, which can take more subtle but equally lethal forms. The current threat does not come so much from the probability of a large-scale world war (though it is not zero), but from global systemic risks that our own intelligence has created. Climate change, biodiversity loss, the development of unaligned artificial intelligences, or the creation of synthetic pathogens are problems of a different category. They are not the result of a failure to control aggression, but the unintended byproducts of our success. They are the result of billions of individually rational decisions that, together, create an irrational and potentially catastrophic global outcome.

The decline in violence demonstrates that we can solve one type of problem: direct conflict. The paradox of the 1100 threshold warns that, in doing so, we have created a new class of existential problems that are much more complex to manage.

FINAL REFLECTION

At the end of this journey, an inevitable and direct question arises: if the only real and constant element in life has been **functional intelligence,** why have we filled our history with stories, symbols, and concepts we cannot prove? The answer lies not only in biology or culture. It lies in our difficulty in accepting an unadorned truth: we depend on a tool we can measure and refine, but one we can also use to build fictions we then confuse with realities.

This book does not propose destroying all inherited ideas, but understanding them at their true origin. **Consciousness, the soul, or free will did not appear because they were universal realities, but because our intelligence reached a point where it needed explanations to fill emotional and social gaps.** That does not make them objective truths; it makes them products of a human capacity that, paradoxically, also allows us to dismantle them.

The key lies in understanding that what we are today is not the result of a plan or an inevitable destiny, but of a sequence of improbable events that

placed us at a unique level of intelligence. That singularity does not make us special by right, but responsible by necessity. We are the only species capable of modifying the planet in a profound and conscious way, but that does not guarantee that we will do so constructively.

The reader who has reached this point faces a personal decision: to continue seeing the world through symbols that do not demand verification, or to look at reality through the only tool that has proven to work universally: **functional intelligence.** This does not mean eliminating every emotional or cultural dimension, but recognizing that these dimensions are derived, not foundational.

Thinking from this perspective forces us to abandon the comfort of certain beliefs. If we accept that nothing in the universe has a predetermined purpose, then everything we build will depend solely on our decisions and the consequences we are willing to bear. This changes the conversation: it is no longer about seeking a meaning that was given to us, but about generating a meaning we can sustain.

This shift in focus also impacts how we evaluate ourselves. The functional intelligence scale and the human subtable are not just theoretical tools; they are uncomfortable mirrors. They show us that not all of us operate at the maximum of our potential and that simply belonging to the human species does not guarantee maturity or clarity. If we understand this, we stop measuring ourselves by labels and begin to measure ourselves by **real actions and capacities.**

Seeing life this way opens new angles. It allows us to understand why other species do not share our symbolic narratives, why not all people use their intelligence at the same level, and why the most deeply rooted concepts in our history could be replaced by systems that are more functional and less dependent on the invisible.

But above all, it leaves us with a question that no book can answer, because it is strictly personal: *what will you do with your intelligence?* Not the one you would like to believe you have, but the one you actually apply day by day, in big and small decisions, in how you interact with others and with your environment.

Accepting that intelligence alone exists as the real force is not an end—it is a starting point. It means looking at the past without myths, understanding the present without excuses, and projecting the future without expecting an external force to guide it. It is harder, but also more honest.

Perhaps the greatest change this vision leaves behind is not in how we understand life in general, but in how we understand ourselves. In the end, each person will have to decide whether they prefer to continue inhabiting a story, or to face reality with the tools they truly possess. That decision, though it may seem small, defines not only the individual path but that of the entire species.

And here the book ends, but not the conversation. What you do with these ideas will be your own experiment, your own real measurement of what it means to think without relying on what cannot be proven. The rest will depend, as always, on the only force that has been with you from the beginning: **your intelligence.**

PROJECTION TO THE YEAR 2050

In 2025, humanity continues to sustain symbolic concepts such as consciousness, soul, or free will, even though evidence shows they are cultural inventions without empirical basis. **Functional intelligence—measurable, observable, and operative—remains the only real constant since the first form of life.** However, recognition of this reality advances slowly and unevenly. Projecting to the year 2050 requires considering how this resistance to a paradigm shift will influence our development, technology, and global stability.

In the most likely scenario, artificial intelligence will reach operational capacities that far surpass the speed of human processing and analysis, but without real emotions or genuine autonomy. This will cause growing dependence on automatic systems for political, economic, and military decision-making. In practice, governments and corporations will not cede full control, but they will delegate critical functions to algorithms, further reducing human error margins in some areas and increasing the risk of massive systemic failures in others.

At the social level, ideological fragmentation will intensify. Digital globalization will continue to unite and separate at the same time: millions of people will share information instantly, but each group will reinforce its internal narratives without converging toward rational consensus. The functional intelligence of individuals—measured by their real ability to process information and act upon it—will show sharper differences than today. A reduced segment of the population will operate near the maximum levels of the human scale; the rest will remain anchored in rigid and dogmatic patterns of thought.

In environmental terms, scientific evidence on climate change and biodiversity loss will be even clearer and more quantifiable than today. However, global reaction will depend on the direct pressure of extreme events: massive floods, prolonged droughts, and food crises. Collective functional intelligence will decide whether sustainable solutions are prioritized or whether models of consumption and production that accelerate deterioration are maintained. The main risk will not be the lack of technology to solve

problems, but the lack of collective will to apply it at scale.

At the geopolitical level, countries with a higher average score on the functional intelligence scale will maintain competitive advantages in science, innovation, and control of strategic resources. This difference will not rest solely on formal education, but on the capacity to question dogmas, adapt to change, and make non-instinctive decisions. Nations that fail to raise these parameters will remain trapped in cycles of technological and economic dependency, widening the global gap.

By 2050, public debate about concepts such as *"soul"* or *"consciousness"* will likely be much more reduced—not because a definitive scientific consensus has been reached, but because priorities will have shifted toward urgent operational problems: climate management, control of artificial intelligence, mass migrations, and energy security. Symbolic narrative will survive in religious and cultural spheres, but it will lose relevance in high-impact decision-making.

At the individual level, pressure on the real use of intelligence will be greater. The ability to adapt to rapid and complex changes will be decisive for maintaining jobs, social positions, and personal autonomy. Those who do not develop critical analysis, logical reasoning, and impulse control will be at a disadvantage—not due to a lack of biological potential, but due to inefficient use of their mental resources.

The projection also contemplates a risk scenario: that the maximum level of human intelligence—1100 on the functional scale—instead of ensuring stable evolution, becomes the cause of an irreversible crisis. History shows that the same level of complexity that allows us to build civilizations also allows us to destroy them. A strategic error, a nuclear conflict, a cyberwar, or an ecological collapse could drastically reduce the species' ability to recover. The difference between a future of progress or regression will depend on the proportion of individuals and structures operating near the maximum of their real intelligence.

In summary, the year 2050 will not be defined by a single scientific discovery or isolated event, but by the accumulation of decisions made in

previous decades. The course will depend less on available resources and more on the way functional intelligence is applied at both individual and collective scales. Recognizing that intelligence alone exists as the operative force could lead to more efficient systems, less vulnerable to fictitious narratives. **If this change of perspective is adopted in time, humanity could enter a stage of prolonged stability. If not, the combination of advanced technology, environmental crises, and ideological divisions could push us to a critical point from which there may be no return.**

The reader who arrives at this projection must understand that it is not a closed forecast, but a functional warning: **the future is not an inevitable consequence, but the accumulated result of how we decide to use—or waste—the only real tool we have ever had.**

END OF BOOK

The following Comparative Tables are not part of the book's main content, but provide an additional perspective on its ideas.

THE MYTH OF THE HUMAN MIRACLE

Symbolic explanation	Functional explanation
Humanity as destiny of evolution	Humanity as accident of chance and mutation
"Chosen" species for divine plan	Random result of improbable chain of events
Intelligence as universal goal	Intelligence as anomaly, not necessity
Other species "below" us	Other species optimal in their own niches
Special gift of purpose	Biological progression without purpose

WHY OTHER SPECIES DID NOT INVENT SYMBOLS

Human symbolic invention	Absence in other species	Explanation
Soul	No altars or rituals observed	Symbol created to cope with death/fear
Free will	No justice systems in animals	Exclusive projection to sustain human laws
Inner self	No written or oral treatises	Symbol born from linguistic abstraction
Gods & rituals	No worship among species	Narrative unique to Homo sapiens
Philosophical purpose	No existential debates	Abstraction threshold never crossed

THE PARADOX OF LEVEL 1100: LUCIDITY VS SELF-DESTRUCTION

Path of lucidity	Path of self-destruction
Symbols used as tools (e.g., science)	Symbols turned into prisons (dogmas, rigid ideologies)
Narratives as bridges for cooperation	Narratives used to justify wars and divisions
Intelligence applied to reality	Intelligence used to deny physical reality
Sustainable, conscious development	Endless consumption, infinite growth
Science as verification method	Religion or ideology as evidence substitute

INVENTED CONCEPTS VS FUNCTIONAL REALITY

Invented concept (symbolic)	Empirical evidence	Real nature according to the book
Soul	Never observed outside the body	Cultural projection to explain fear and death
Consciousness	No location found in the brain	Function of intelligence observing itself
Free will	No demonstration outside cultural narrative	Justification for morality and punishment
Inner self	Exists only through language and narratives	Sensation created by intelligence when observing itself
Spirit / vital energy	No physical proof	Expanded narrative from the same symbolic system

LOGICAL NETWORK OF INVISIBLE CONCEPTS

First concept	Next justification	Result of the chain
Soul	Justifies consciousness	Mutual validation without evidence
Consciousness	Justifies the "self"	Reinforces the idea of autonomous identity
Inner self	Needs free will	Creates moral responsibility and guilt
Free will	Guarantees choice	Basis for religion, justice, psychology
Conclusion	None of the links stand alone	The narrative validates itself

FUNCTIONAL REALITY VS HUMAN SYMBOLIC NARRATIVES

Functional reality (observable)	Symbolic narrative (invisible)
Intelligence as adaptation	Soul as immortal essence
Information processing	Consciousness as inner voice
Decisions based on data	Absolute free will
Real neurochemical emotions	Love/hatred as cosmic forces
Evolution by chance and mutation	Destiny, purpose, divine choice

SCENARIOS FOR 2050: SYMBOLISM VS FUNCTIONAL MATURITY

Symbolism-dominated scenario	Functionality-driven scenario
Growing ideological fragmentation	Wider rational consensus
Dependence on dogmatic narratives	Flexible adaptation to evidence
AI treated as an "oracle"	AI treated as a limited tool
Environmental crises denied for ideological reasons	Decisions based on empirical data
Society polarized by myths	Society cohesive through functionality

FUNCTIONAL INTELLIGENCE SCALE – COMPARATIVE SCORES

Species/System	Total (out of 1100)	Distinctive strengths	Main limitations
Frog	145	Efficient body for survival	Purely instinctive, no abstraction or culture
Crow	635	Tool use, problem-solving, memory	Limited symbolic communication
Dolphin	730	High empathy, social learning, emotional depth	Limited tool use, no symbolic abstraction
Human (average)	975	Language, tool mastery, knowledge transmission	Fragile body, variable empathy
Artificial Intelligence	423	Massive data processing, language patterns	No body, autonomy, or real emotions

FLYNN EFFECT VS HUMAN SUBTABLE

Flynn Effect	Human Subtable
Measures IQ increases across generations	Measures functional maturity across variables
Focused on abstract reasoning & logic	Includes 10 dimensions of intelligence
Score rises with education, environment	Score depends on real-life use of intelligence
Cultural and time-dependent	Structural and individual evaluation
Indicates mental training	Indicates depth of maturity

ANTHROPIC PRINCIPLE VS INDIFFERENT UNIVERSE

Anthropic Principle	Indifferent Universe
Physical constants “fine-tuned” for life	Life emerged by chance within possible conditions
Suggests universe prepared for humans	Suggests humans were accidental outcome
Appears purposeful or designed	Explains through survivorship bias
Supports strong teleological claims	Supported by multiverse hypothesis
Reads universe as intentional	Reads universe as indifferent

SYMBOLIC TABLES

HISTORICAL EVOLUTION OF THE CONCEPT OF CONSCIOUSNESS

Era	Dominant concept	Main feature	Purpose/Function
Ancient Greece (Plato, Aristotle)	*Daimon*	External guiding voice, not inner faculty	Moral/spiritual guidance
Rome (Conscientia)	Shared knowledge	Collective awareness of right/wrong	Social morality, testimony
Middle Ages (Christian theology)	Voice of God	Conscience as divine channel	Distinguish sin vs virtue, enforce guilt
Renaissance & Descartes	"I think, therefore I am"	Birth of rational self	Foundation of certainty in thought
Freud & Modern Psychology	Conscious vs Unconscious	Fragmented mind, conflict of forces	Explanation of behavior & inner struggles
Contemporary Neuroscience	Distributed brain functions	No "center" of consciousness	Functional processes without unified entity

SYSTEMS BUILT ON SYMBOLS

Human system	Symbolic foundation	Function served
Religion	Soul, afterlife, divine spark	Morality control, promise of salvation
Justice	Free will	Basis for guilt, punishment, responsibility
Psychology (traditional)	Inner self, unconscious, layered mind	Framework for treatment and explanation
Politics/ideology	National myths, destiny, honor	Cohesion, justification for power
Economics	Infinite growth narrative	Denial of physical limits

SYMBOLIC NARRATIVES LEADING TO SELF-DESTRUCTION

Symbolic narrative	Risk it creates
Nationalism	Wars based on abstract identity
Religious dogmas	Conflict, intolerance, holy wars
Infinite growth	Environmental collapse, climate crisis
Ideologies of superiority	Racism, genocide, social fragmentation
Technological utopias	Blind trust in systems beyond human control