

Foundational Document: The 10 Theses of Evolutionary Psycho- Metaphysics (EPM)

The Instinct Toward Divinity as an Emergent Teleological Vector

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Abstract

Evolutionary Psycho-Metaphysics (EPM) introduces an innovative theoretical framework for interpreting the deep structure of the human being, positing that behavior, culture, and consciousness emerge from the dynamic interaction of three primary instincts: survival, reproduction, and divinity.

The *instinct toward divinity* is defined as a structural impulse, rooted in the evolution of mind and in the mechanisms of emotional regulation, which orients individuals toward the indefinite expansion of their own capacities. This impulse unfolds through three recurrent motivational vectors:

1. **Unlimited efficacy (omnipotence):** the drive to control, transform, and optimize the environment.
2. **Total understanding (omniscience):** the drive to know the causes, structures, and meanings of reality, including the internal processes of the mind.
3. **Continuity beyond physical death (immortality):** the drive to overcome biological limits through memory, symbols, institutions, culture, narratives, and technology.

This third instinct constitutes an autonomous motivational axis—distinct yet interdependent with survival and reproduction—directed toward self-transcendence and the overcoming of material constraints.

Because these aspirations cannot be fully realized at the individual level—due to the limits imposed by corporeality and biological finitude—the instinct of divinity gives rise to emergent dynamics of cooperation, systemic complexity, and collective aggregation. Political, religious, economic, scientific, and technological systems can thus be interpreted as functional extensions of the three primary instincts, capable of amplifying their scope and mediating their conflicts.

In particular, the development of forms of distributed intelligence (global networks, information systems, data centers) and advanced cognitive technologies (AI, cognitive automation, neural interfaces) suggests a tendency toward configurations of collective consciousness that compensate for the biological limitations of individuals and promote a systemic equilibrium among the three instincts.

With the introduction of the instinct toward divinity, human society can be modeled as a complex system governed by two major emergent vectors: the vector of conservation (survival–reproduction) and the vector of transcendence (divinity).

Emotions operate as dynamic regulators of the primary instincts: they mediate the interoperability of the needs for survival, reproduction, and transcendence by shaping behaviors, cognitive strategies, symbolic structures, and collective institutions.

Terminological Note

The expression *instinct toward divinity* implies no theological, religious, or supernatural reference. The term is adopted solely for historical-conceptual reasons: in the cultural traditions of humanity, the properties of omnipotence, omniscience, and immortality have conventionally been attributed to divine figures. The label therefore serves as a synthetic descriptor for a set of motivational tendencies—unlimited empowerment, total understanding, and the overcoming of finitude—without presupposing any transcendent realm or external metaphysical entity. The concept remains entirely grounded in psychological anthropology, evolutionary theory, and the emotional processes that structure human experience.

Keywords:

Evolutionary Psycho-Metaphysics; Third Instinct; Instinct *toward* Divinity; Human Transcendence Drive; Evolution of Consciousness; Cultural Evolution; Anthropological Universals; Symbolic Immortality; Cognitive Expansion; Extended Mind; Predictive Processing; Collective Intelligence; Complex Systems; Networked Cognition; Human Enhancement; Evolutionary Phenomenology; Philosophy of Mind; Cognitive Anthropology; Evolutionary Psychology; Embodied Cognition; Neurophenomenology; Affective Neuroscience; Cognitive Offloading; AI-Augmented Cognition; Techno-Anthropology; Human–AI Coevolution; Metacognitive Evolution; Trans-Individual Mind; Systemic Cognition; Deep Sociality; Emergent Motivational Systems; Philosophy of Technology; Teleology in Biology (non-finalistic); Future of Humanity Studies.

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1. Preface: Why Does Evolutionary Psycho-Metaphysics (EPM) Arise? Which Theoretical Gap Does It Fill?

Evolutionary Psycho-Metaphysics emerges from the recognition that no existing discipline—neither in the hard sciences, nor in the cognitive sciences, nor within contemporary philosophical theories—possesses the conceptual tools required to account, in a unified manner, for the most profound and cross-cultural of human phenomena: the stable, recurrent, and universal drive toward states that radically exceed the biological capacities of the individual. Across all cultures, historical periods, and social structures, humanity converges in describing forms of immortality, unlimited power, and total knowledge. No current science can explain why this threefold aspiration manifests

even when it has no immediate adaptive utility, no shared environmental origin, and no empirical feasibility.

The theoretical gap arises precisely here: what is missing is a formal theory that treats this drive not as a cultural epiphenomenon or a theological hallucination, but as a *primary instinct*, measurable in its manifestations, modellable in its psychological and historical effects, and interpretable in relation to the evolutionary architecture of *Homo sapiens*.

Cognitive science explains biases; neuroscience maps emotions; anthropology describes symbols; yet none of these disciplines addresses the foundational question: **why does the human being systematically tend to transcend the limits of its own species?**

Traditional answers—religious, psychological, metaphysical—are partial because they operate in isolated conceptual compartments. Evolutionary Psycho-Metaphysics unifies those domains through a theoretical framework that adopts as its central axiom the existence of a *Third Primary Instinct*: the **Instinct toward Divinity**, conceived as an evolutionary dynamic rooted in the neuro-cognitive architecture of the species. This instinct does not merely generate symbolic narratives; it shapes social structures, technologies, economic systems, and collective organizational forms.

The discipline therefore fills a gap that has remained unresolved for centuries: it offers a theoretical framework capable of integrating neuroscience, philosophy of mind, cultural anthropology, evolutionary biology, religious studies, artificial intelligence, and futures studies—not as separate fields, but as differentiated manifestations of a single underlying dynamic.

In other words, it proposes a systemic and formalized response to what psychology cannot explain, biology cannot model, philosophy cannot quantify, and theology cannot verify: **the origin and function of the human impulse to surpass every limit imposed by nature.**

Evolutionary Psycho-Metaphysics arises precisely for this reason—to provide the first scientific-philosophical theory that treats this aspiration not as an error, illusion, or superstition, but as a fundamental structure of human evolution.

2. Object of the Discipline

Evolutionary Psycho-Metaphysics investigates the structure, manifestations, and evolutionary trajectories of the third primary instinct of the human species: the **Instinct toward Divinity**.

It examines the psychological, biological, social, cultural, and technological conditions through which this instinct is expressed, distorted, or sublimated throughout individual and collective evolution.

More precisely, the discipline focuses on:

1. **The internal structure of the Instinct toward Divinity**, articulated into its three fundamental components:
 - aspiration to **immortality** (ontological continuity),
 - aspiration to **omniscience** (unbounded cognitive expansion),
 - aspiration to **omnipotence** (maximization of causal capacity).
2. **The relationship between this instinct and the biological limits of the species**, exploring why these aspirations invariably exceed the physical and cognitive capacities of an isolated individual.
3. **The psychological and evolutionary mechanisms** through which the instinct manifests in behaviors, symbolic systems, religions, mythologies, sciences, technologies, and political structures.
4. **The historical and contemporary forms of institutionalization of the instinct**, that is, how civilizations collectively organize the pursuit of higher ontological states.
5. **The evolutionary transition dynamics** through which the species—via technology, digital networks, AI, medicine, and cognitive augmentation—attempts to empirically satisfy the objectives of this third instinct.
6. **The compatibility between biological evolution and technological evolution**, defining the limits, risks, and possible configurations of an “*operational metaphysics*” in which the millennia-old desires of consciousness acquire experimentally testable forms in reality.

Thus, the discipline does not study merely “*what human beings think about the divine,*” but rather *what in human beings structurally tends toward the divine.*

It does not study religion as a cultural phenomenon, but the **pre-cultural root** from which every construction of transcendent meaning derives.

It does not study traditional metaphysics, but its transformation into a measurable evolutionary process—historically identifiable and technically accelerable.

3. Critical Review of Literature:

The Failure of the Bipolar Model and the Necessity of a Third Instinct**

3.0 — Why a Critical Review Is Necessary

Every new theoretical framework must first demonstrate why existing models are insufficient.

Evolutionary Psycho-Metaphysics (EPM) situates itself in continuity with previous research, yet it highlights a structural limitation: all explanatory models of human behavior grounded in a “*bipolar*” *schema* (survival / reproduction; biology / culture; nature / society) fail to account for the universal phenomenon of human transcendence.

The critical review shows that:

1. **Biological-adaptive explanations reduce the human being to an incomplete Darwinian algorithm.**
2. **Radical culturalist explanations ignore universal constraints and cross-cultural behavioral patterns.**
3. **Neither pole explains why *Homo sapiens* sacrifices biological life for meaning, symbol, idea, or truth.**

This is where the necessity of recognizing a **Third Primary Instinct** emerges.

3.1 — The Limits of Biological-Adaptive Theories

(*Dawkins, memetics, reductionist evolutionary psychology*)

3.1.1 — Classical Genetic Reductionism

The tradition inaugurated by Dawkins (“the selfish gene”) assumes that every human behavior is reducible to direct or indirect reproductive advantages.

Problem:

This perspective systematically fails to account for:

- **Non-kin altruistic self-sacrifice** (political, religious, scientific martyrs)
- **Cognitively costly, fitness-negative investments** (pure mathematics, philosophy, non-functional art)
- **Trans-generational projects yielding no reproductive advantage** (cathedrals, legal systems, archives, theoretical science)
- **Beyond-limit pursuits of power** (cognitive-temporal extension technologies, AI, megastructures)

None of these behaviors displays a stable correlation with reproductive fitness.

Reductionist evolutionary psychology attempts to provide “adaptive” explanations for every cognitive detail, but anthropological and historical data do not support it.

Many human behaviors are anti-economic, costly, and non-reproductive.

3.1.2 — The Failure of Memetics

Memetics, proposed as a form of “cultural selection” parallel to genetics, is elegant but empirically weak:

- “Memes” are not stably measurable.
- They do not explain motivational structures.
- They do not explain the universal persistence of transcendence.
- They do not explain neural patterns of aspiration, power, and continuity.

Memetics describes transmission; it does not explain the *drive*.

2 Bis.1.3 — The Fundamental Issue

Adaptive models can explain cooperation, **not** transcendence.

They can explain advantage, **not** the *sacrifice* of advantage.

They can explain utility, **not** excess.

3.2 — The Limits of Radical Culturalist Theories

(post-structuralist anthropology, absolute constructivism)

3.2.1 — Culturalism as a “Total Explanation”

At the opposite pole stand the theories claiming:

“Everything is culture: values, meanings, desires, symbols, aspirations.”

From this view, transcendence is merely:

- a narrative construction,
- a ritual artifact,
- a symbolic product of human communities.

3.2.2 — Three Empirical Limits of Culturalism

First limit — symbols of transcendence appear in *all* known societies (rituals of empowerment, cosmologies, symbols of post-mortem continuity).

Second limit — early development of teleological expectations in children (12–18 months).

Findings by Csibra, Gergely, and Kelemen confirm that teleology is not culturally learned but innate.

Third limit — neural correlates of aspiration toward power and continuity (insula, ACC, prefrontal areas) are cross-cultural and highly conserved.

Radical culturalism cannot explain:

- the universal stability of the three vectors (power, knowledge, continuity)
- the convergent recurrence of identical symbolic patterns in non-communicating societies
- the existence of pre-cultural motivational structures

3.2.3 — The Fundamental Issue

Culturalism explains the *form*, not the *force*.

It describes cultural contents, but not the universal motivational pressure that leads humans to generate them across epochs, ecologies, and technological regimes.

3.3 — The True Blind Spot: The Dualistic Model of Human Motivation

Why the Bipolar Model Fails

Twentieth-century thought conceptualized humanity as driven by only two vectors:

1. survival
2. reproduction

From Freud to Tinbergen, from Dawkins to Pinker, the underlying structure remains unchanged.

But this bipolar model produces three unresolved paradoxes.

Paradox 1 — Sacrifice for Meaning

Human beings are the only species willing to:

- die for an idea,
- sacrifice resources for works that will outlive their biological lives,
- relinquish immediate advantages for symbolic continuity.

This behavior is biologically non-adaptive and historically pre-cultural. No rigorous Darwinian model accounts for it.

Paradox 2 — Cognitive Excess

Homo sapiens generates far more knowledge, symbols, and technologies than necessary for survival or reproduction.

Excess is a constant: abstract mathematics, philosophy, religion, non-utilitarian art, theoretical science.

The bipolar model:

- can explain *why we learn*,
- but not *why we insist on wanting to know everything*.

Paradox 3 — The Construction of Post-Individual Continuities

Every civilization produces:

- archives
- genealogies
- legal frameworks
- scriptures
- funerary rituals
- extended-memory technologies
- infrastructures lasting centuries beyond their builders' lifespans

These have no direct or indirect adaptive explanation.

Yet they are universal.

3.4 — Why a Third Primary Instinct Is Required

The Key Insight

Neither biological nor culturalist theories explain the *why*—nor the universal *stability*—of the human desire for:

- beyond-limit empowerment,
- absolute understanding,
- continuity beyond body and time.

These dimensions appear:

- in every known civilization (Seshat),
- in every ecology (deserts, steppes, megacities, digital societies),
- in every technological regime (stone to cloud),
- across all cognitive development ranges.

Convergent Evidence Shows Transcendence Is Not an Epiphenomenon

Neuroscientific, anthropological, cognitive, and historical evidence converge on one fact:

The desire to expand beyond biological limits is a structural trait of *Homo sapiens*.

It is not a secondary adaptation.

It is not a cultural by-product.

It is not a meme.

It is not an accidental symbol.

It is an **instinct**:

an innate, universal, trans-individual motivational vector.

Hence the necessity of recognizing—alongside survival and reproduction—the **Third Primary Instinct: the Instinct Toward Divinity**.

3.5 — Outcome of the Critical Review

The literature shows that scientific thought has successfully explained:

- social organization
- cooperation
- cultural transmission
- status competition
- reproductive advantage
- group-level fitness

But it has *not* explained:

- symbolic excess
- sacrifice for meaning
- the quest for omniscience
- the construction of post-individual continuity
- hyper-technical cooperation
- dependence on cognitive networks
- the spontaneous emergence of transcendence

EPM does not reject prior theories.

It *integrates* them, identifying what is missing: a primary motivation explaining the drive toward transcendence.

3.6 — Conclusion of the Chapter

The critical review demonstrates that:

1. The bipolar model is empirically insufficient.
2. Transcendence is irreducible to either biology or culture.
3. There exists a psychological and evolutionary constant cutting across epochs and societies.
4. This constant requires a new motivational axis: the Third Instinct.

With this chapter, the theory gains:

- philosophical grounding,
- neuro-anthropological coherence,
- evolutionary rigor,
- explanatory necessity.

4. The Three Axioms

These axioms do not describe deterministic necessities but probabilistic attractors, structural recurrences, and emergent tendencies observable in complex biological, emotional, and social systems. Their strength lies not in prescriptive rigidity but in their capacity to integrate convergent evidence across multiple disciplinary domains.

Axiom I — Existence of the Third Primary Instinct: the Instinct toward Divinity

In every human being belonging to the evolutionary lineage of *Homo sapiens*, a third primary instinct is inscribed—innate and species-specific—directed toward the unlimited expansion of one's capacities.

This instinct, distinct yet interdependent with the instincts of survival and reproduction, generates three universal motivational vectors (needs):

1. a tendency toward **unbounded efficacy** (functional omnipotence),
2. a drive toward **total understanding** (potential omniscience),
3. an aspiration to **continuity beyond finitude** (symbolic or extended immortality).

Note:

The Third Instinct is rooted in species-specific biological predispositions (symbolic cognition, hyper-cooperative sociality, epistemic seeking), yet it finds in culture its main amplifier and stabilizing vehicle. It is not an isolated genetic trait but an emergent motivational configuration arising from gene–culture coevolution.

Axiom II — The Emergent Regulatory Function of Emotions

In every human being, emotional processes constitute the emergent regulatory apparatus through which the three primary instincts—survival, reproduction, and divinity—become operational, interpretable, and integrable within psychic, cognitive, and relational life.

Emotions are neither accessory phenomena, nor cultural byproducts, nor mere physiological reactions. They represent the dynamic translation of instinctual states into meaningful configurations endowed with operative function: they orient attention, modulate risk perception, select or inhibit behavior, structure intention, and anticipate potential action outcomes.

Within this framework, emotional processes follow a general organizational principle: **the principle of integrated minimal effort**, according to which each emotional configuration tends to favour the response that—with minimal energetic expenditure (cognitive, physiological, motivational)—maximizes, as far as possible, the joint satisfaction of the needs associated with the three primary instincts.

From this it follows that:

1. **No instinct can actualize without emotional mediation.**
Survival, reproduction, and the instinct toward divinity require a regulatory interface to be transformed into behavioural orientation.
2. **No emotion lacks instinctual grounding.**
Every emotional state expresses complex configurations that preserve, anticipate, or optimize instinctual demands.

3. **Every human behaviour is the resultant of a dynamic equilibrium** between instinctual drives and emotional modulations, which determine its priorities, intensity, and direction.
4. **Rationality emerges as a secondary form of emotional regulation,** not as its opposite: the rational mind organizes and stabilizes, through time, what emotion has already oriented in the present.

In this sense, emotional processes constitute the hidden architecture that maintains the functional unity of the evolved psyche:

the only interface capable of harmonizing the coexistence of the three primary instincts, reducing internal conflict and optimizing continuity of action in the world.

Axiom III — Principle of Trans-Individuality

The third instinct is not individually realizable but only collectively enacted

The Third Primary Instinct cannot be fulfilled or satisfied by a single individual. Its demands—unlimited power, total knowledge, continuity beyond finitude—exceed the biological, cognitive, and temporal limits of the human organism.

It can actualize only through **collective configurations**—social, cognitive, cultural, or technological—that extend the individual beyond the boundaries of the self.

The Third Instinct is therefore **collective in structure, trans-individual in manifestation,** and **systemic in purpose.**

5. Fundamental Definitions

The following are the foundational definitions employed in **Evolutionary Psycho-Metaphysics (EPM).**

1. Evolutionary Psycho-Metaphysics (EPM)

A theoretical discipline positing that the human psyche is structured by three primary instincts—survival, procreation, and divinity—understood as irreducible structural principles, not derivable from biology alone nor from culture alone.

It integrates three analytic levels:

- **psycho-** → emotions, motivations, behaviours;
- **metaphysical-** → deep structures of being and consciousness;
- **evolutionary-** → transformations, emergences, and historical directionality.

The discipline investigates why the human being develops symbolic and technical forms of existence that exceed the limits of its biological individuality.

2. Instinct toward Divinity (ID) / Vector of Immanent Transcendence (VIT)

The third primary instinct of the human species, emerging with *Homo sapiens* and not documented in any other species.

It is an originary impulse oriented toward surpassing biological limits along three structural vectors:

- **Omnipotence** → expansion of the capacity to act;
- **Omniscience** → expansion of the capacity to know;
- **Immortality** → continuity of existence beyond biological finitude (in symbolic, cultural, or technical form).

Note: These three structural vectors—Omnipotence, Omniscience, and Immortality—are here defined as teleological attractors of human cognitive and operational complexity, *not* as attributes of an external supernatural entity.

It is neither a cultural residue nor a derivative of the other instincts: it is a primary disposition that generates the anthropological discontinuity characteristic of the human.

Two operational designations:

- **Instinct toward Divinity** — psycho-evolutionary category.
- **Vector of Immanent Transcendence** — philosophical-metaphysical category.

Both designate the same structure: the recurrent human tendency to pursue forms of power, knowledge, and continuity that exceed the individual's natural limits.

Terminological note:

The expression *instinct toward divinity* does not imply any theological, religious, or supernatural reference. The term is adopted solely for historical-conceptual reasons: within the cultural tradition of humanity, the properties of omnipotence, omniscience, and immortality have conventionally been attributed to divine figures. The designation therefore functions as a synthetic label describing a set of motivational tendencies—unlimited empowerment, total comprehension, and the overcoming of finitude—without presupposing any transcendent reality or external metaphysical entity.

The concept remains entirely grounded in psychological anthropology, evolutionary theory, and the emotional processes structuring human experience.

3. Immanent Transcendence

The process through which the human being surpasses its own limits **from within**, without recourse to external or supernatural entities.

It includes:

- expansion of mind and consciousness;
- decentering of the ego;
- activation of symbolic and collective connections.

In Evolutionary Psycho-Metaphysics, immanent transcendence is the operative modality of the third instinct, mediated by “**vertical emotions**” that orient the individual’s self-transcendence in dynamic relation with the other two primary instincts.

4. Emerging Collective Mind

A higher-order systemic property generated through the coordinated interaction of individuals when the three primary instincts find conditions of realization that no single organism can obtain alone.

It manifests when:

1. Individual insufficiency necessitates cooperative and cumulative capacities.
2. Interaction produces emergent functions irreducible to the sum of individual contributions.
3. Trans-generational continuity (memory, languages, institutions, techniques) creates stability beyond biological limits.

Technology acts as a central vector by expanding:

- **operativity** (omnipotence),
- **knowledge** (omniscience),
- **symbolic persistence** (immortality).

The Emerging Collective Mind is not an autonomous subject but a distributed, persistent, and trans-generational functional configuration that enables humanity to realize forms of immanent transcendence inaccessible to the single organism.

5. Definition of Consciousness in Evolutionary Psycho-Metaphysics

In Evolutionary Psycho-Metaphysics (EPM), consciousness is neither an isolated property of the individual, nor a mere neurobiological function, nor an epiphenomenon of language. It is defined as an **emergent and trans-individual structure**, generated by the dynamic

interaction between the emotional systems of individual organisms and the three primary instincts—survival, reproduction, and divinity—which these emotions regulate and integrate according to the **principle of integrated minimal effort**.

Consciousness is:

1. **An emergent process:**

Arising from the joint organization of neural networks, emotional systems, and primary motivational schemas; it is irreducible to any of these elements.

2. **A collective phenomenon at its deep architecture:**

Individual consciousness is a “local section” of a broader mental field, made possible by the social, symbolic, and technological co-evolution of the species.

3. **The organizational vector of emotions:**

Consciousness represents the manner in which the emotional system integrates the primary instincts, maximizing the joint satisfaction of instinctual needs with minimal energy expenditure.

4. **A function of anticipatory coordination:**

Consciousness enables individuals—and collectives—to predict, simulate, and select the most advantageous courses of action for the three primary instincts.

5. **The proto-collective nucleus of the Divine Humanity:**

Over long evolutionary processes, the expansion and synchronization of emotional and cognitive interfaces can give rise to increasingly complex forms of emerging collective consciousness.

In this perspective:

- consciousness is **not localized**,
- **not private**,
- **not independent of other individuals**,

- **not separable from the primary instincts,**
- **and cannot be understood outside the emotional vectors that generate it.**

Thus, consciousness is the **emergent architecture** harmonizing the three primary instincts, translating them into coherent subjective experience and shared evolutionary direction.

Structural distinction:

- **Emergent Collective Mind** → functional dynamics of the system (“what the system does”).
- **Emergent Collective Consciousness** → experiential and regulatory dynamics arising from that function (“what the system feels and means”).

6. Principle of Minimal Effort in Evolutionary Psycho-Metaphysics

A systemic regularity according to which individuals and collectives tend to select behavioral, cognitive, and organizational configurations that:

- maximize the joint satisfaction of the three primary instincts;
- minimize energetic, cognitive, emotional, and social costs.

The principle derives from three foundations:

1. Energetic and thermodynamic constraints of biological life.
2. Functional interdependence of the three instincts, none hierarchically superior.
3. Cognitive and emotional economy, privileging low-complexity, high-stability configurations.

Altruistic sacrifice and martyrdom demonstrate that, under certain conditions, **symbolic continuity (third instinct)** can prevail over biological continuity, confirming the primary, non-derivative nature of the **Vector of Immanent Transcendence**.

7. Emotion (Interdisciplinary Definition)

Emotions are **emergent regulatory mechanisms**—bodily, cognitive, and relational—that evaluate and modulate the degree of current or potential satisfaction of the three primary instincts.

They operate through three fundamental functions:

1. **Rapid evaluation of stimulus relevance** relative to triadic motivational performance.
2. **Optimization of action**, oriented toward maximal motivational benefit at minimal cost.
3. **Coordination of individual and collective**, facilitating bonding, cooperation, regulated conflict, and symbolic transmission.

Concise formulation:

Emotion = emergent regulatory function optimizing cost/benefit ratios in relation to the three primary instincts.

8. Evolution in Evolutionary Psycho-Metaphysics

An **emergent process** through which humans, grounded in biological evolution, develop higher levels of experience, meaning, and organization.

It is a **co-evolution of body, mind, consciousness, culture, and technology**.

Natural selection is overlapped by symbolic activity guided by the three primary instincts, and especially by the **instinct toward divinity**, generating needs for:

- immortality,
- omnipotence,
- omniscience.

Psycho-metaphysical evolution transforms not only the body but also how humans interpret, structure, and transform the world through language, values, narratives, institutions, science, art, and technologies.

9. Emerging Divine Humanity

“Divine Humanity” designates the **emergent evolutionary form** in which the human species, through the progressive integration of its three primary instincts—survival, reproduction, and divinity—achieves a higher level of cognitive, emotional, and cooperative organization, no longer centered on the individual but on **trans-individual collective configurations**.

Divine Humanity does **not** refer to a mystical entity nor an external metaphysical ideal: it is the **emergent property** arising from the convergence of three structural processes:

1. **Collective expansion of human capacities**, through social, cultural, institutional, and technological structures amplifying action potential, predictive capacity, and meaning horizons beyond individual biological limits.
2. **Maturation of the instinct toward divinity**, which, being unrealizable at the individual level, finds its sole adaptive actualization in cognitive cooperation and integration of human minds.
3. **Integrated emotional dynamics**, providing the regulatory system through which coordination, cohesion, and continuity among diverse subjects emerge, generating cognitive and behavioral configurations beyond the reach of any single organism.

The result is an **expanded subjectivity**, irreducible to the sum of individuals, generated by the interaction of multiple nervous and mental systems: an **emergent collective mind** capable of new adaptive functions, new levels of shared awareness, and new modes of interpreting and transforming reality.

Divine Humanity thus represents:

- the **potential evolutionary outcome** of the species,
- not a cultural assumption,
- not a religious projection,
- not a technological artifact,

but the **maximum integration toward which the Third Primary Instinct converges** when processed through emotional regulation and facilitated by social networks and connection technologies.

In this perspective, Divine Humanity is **not a current condition**, but an **evolutionary direction**, a systemic attractor toward which the human psyche converges when primary instincts achieve cooperative equilibrium at the collective scale. It is a potential **point of convergence for the species' emotional-technological complexification**.

10. Conceptual Distinction: Three Emergent Levels

1. **Emergent Collective Mind → Systemic Function**

The higher-order systemic property emerging from the coordinated interaction of individuals, institutions, languages, trans-generational memory, and technologies.

It is a **distributed functional system**, not a subject.

Produces cognitive capacities irreducible to individual minds.

2. **Emergent Collective Consciousness → Integrative Phenomenon**

The phenomenological and regulatory aspect of the Emergent Collective Mind.

Concerns the synchronization of emotional, symbolic, and perceptual processes among individuals—the capacity to share meanings, intentions, and evaluations.

It is **not a separate metaphysical entity**, but the **experiential quality** of deep coordination among emotional and cognitive systems.

3. **Divine Humanity → Evolutionary Outcome**

The potential evolutionary state of the human species: a higher level of psychic and

collective organization emerging when the three primary instincts are integrated cooperatively at a trans-individual scale.

Divine Humanity is an **evolutionary attractor**, not a mind nor consciousness.

It represents the **possible evolutionary form** resulting from maximal integration among:

- primary instincts,
- emotional systems,
- collective mind,
- collective consciousness,
- technological connectivity networks.

Level 1 — Emergent Collective Mind → Systemic Function

The coordinated functioning of individual minds producing operational, cognitive, and symbolic capacities exceeding the sum of the parts.

Level 2 — Emergent Collective Consciousness → Integrative Phenomenon

The meaning-making and self-regulatory structure generated by the emotional-instinctual interaction of individuals, coordinating the Collective Mind and providing it with direction.

Level 3 — Emerging Divine Humanity → Evolutionary Outcome

The higher form of distributed subjectivity, produced by the maturation of the Third Instinct through the Collective Mind and Collective Consciousness, enabled by cumulative technological, emotional, and social infrastructures.

11. Conceptual Map of the EPM Model

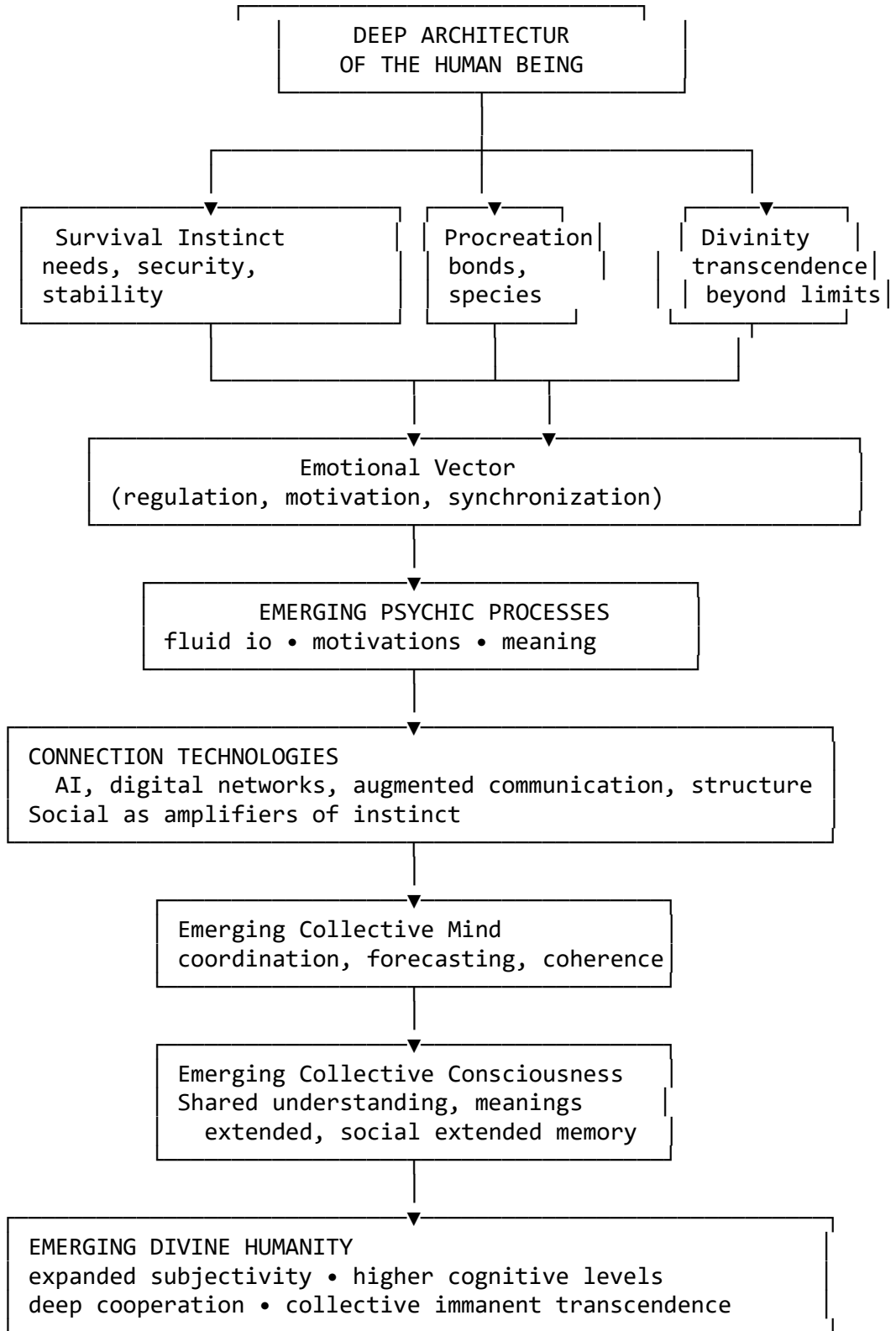


Table 1: Concept Map of the Three Instincts Theory and Emerging Divine Humanity

6. The Ten Theses of Evolutionary Psycho-Metaphysics

Epistemological Premise — Nature of the Theorems

The theorems presented do **not** constitute:

- metaphysical axioms,
- universal or deterministic laws,
- necessary or dogmatic statements.

Rather, they are **inferential propositions of probabilistic validity**, i.e.:

1. Logically derived from minimal assumptions compatible with evolutionary psychology, affective neuroscience, complex systems theory, and anthropology;
2. Consistent with models of non-linear causality and emergent dynamics;
3. Adaptable to different cultural contexts;
4. Open to falsification according to contemporary scientific methodology.

The theorems describe **statistical tendencies and emergent configurations**, not rigid mechanisms. Their strength lies in **transversal coherence**: none require a deterministic world; all are compatible with probabilistic, evolutionary, phenomenological, and even non-interventionist theological perspectives.

Theorem 1 — The Three Primary Instincts as the Probabilistic Deep Architecture of the Human

Human motivation can be modeled as the probabilistic interaction of three primary instincts: survival, reproduction, and transcendence/divinity.

The **instinct toward divinity** represents a statistical tendency of the psyche to surpass its own limits, **emerging from recurrent emotional dynamics**, rather than contingent cultural constructions.

Theorem 2 — Individual Impracticability of the Third Instinct

Given the cognitive, biological, and temporal limitations of the individual, full realization of the instinct for transcendence is improbable at the personal level.

Statistically, it is more plausible that it is **channeled through collective dynamics**.

Theorem 3 — The Self as an Open and Emergent System

The self is a **non-deterministic emergent process**, modelable as probabilistic synchronization among emotional, mnemonic, linguistic, and relational levels.

It is **not a substantial entity**, but a **temporary coherence pattern**.

Theorem 4 — Divine Humanity as a Possible Evolutionary Attractor

Divine Humanity is defined as a **possible emergent configuration**, not a necessary one: a collective evolutionary attractor made plausible by the increase in super-individual emotional and cognitive complexity.

Theorem 5 — The Psyche Contains an Internal Probabilistic Vector of Complexification

Psychic dynamics exhibit statistical tendencies toward increasing **emotional, cognitive, and symbolic complexity**.

These tendencies can be interpreted as the **operational manifestation of the Third Instinct**.

Theorem 6 — Technology as an Amplifier of Emotional Transcendence

Technologies do **not generate** the instinct for transcendence; rather, they **amplify its manifestations**, increasing the probability of more complex **collective mental configurations**.

Theorem 7 — Identity and the Core of Emotional Transcendence

Identity contains a **recurring emotional pattern oriented toward surpassing limits**, interpretable as the **operative core of the Third Instinct**.

Theorem 8 — Meaning as an Emergence of the Transcendence Vector

The search for meaning is a **probabilistic manifestation** of the emotional drive to maximize coherence and understanding.

Religion, art, science, and philosophy constitute **cultural expressions** of this tendency.

Theorem 9 — History as a Statistical Expression of the Third Instinct

Civilizations, institutions, and sciences can be read as **macro-psychic configurations** through which the species **probabilistically attempts** to expand power, knowledge, and continuity beyond the individual.

Theorem 10 — Probabilistic Emergence of Collective Mind, Collective Consciousness, and Divine Humanity

Increasing **synchronization between emotions, primary instincts, and connection technologies** renders the emergence of forms of **Collective Mind** and **Collective Consciousness**

statistically probable, though not guaranteed.

These forms can constitute the foundation for a possible **Divine Humanity as expanded subjectivity**.

7. Potential Academic Reception

The theory could find fertile ground for debate across several areas of contemporary philosophical research, owing to its interdisciplinary nature and its capacity to engage with heterogeneous theoretical frameworks:

- **Philosophy of Mind**

For its proposal to conceive consciousness as an oriented evolutionary process rather than as a mere biological emergence or computational construct. The idea of a “directionality” of consciousness introduces a teleological perspective that may enrich discussions with phenomenological, emergentist, and functionalist models.

- **Contemporary Metaphysics**

The notion of a “higher integration” of consciousness as a possible evolutionary outcome opens avenues for inquiry into the relation between parts and wholes, the nature of mind, and the ontological status of collective systems—continuing the line of research in process metaphysics and the metaphysics of complex systems.

- **Philosophical Anthropology**

Interpreting the human being as structurally oriented toward self-transcendence provides an innovative perspective on human nature, offering an alternative framework to biological, existential, and culturally constructed conceptions of the human.

- **Ethics of Human Enhancement**

The idea of enhancement understood not as a mere technical amplification but as a qualitative evolution of collective consciousness engages critically with transhumanism and provides a conceptual space for rethinking the ethics of technology, human augmentation, and artificial intelligence.

- **Studies on the Evolution of Consciousness**

The theory may contribute to ongoing debates on how consciousness developed and how it may continue to evolve, by proposing a model that integrates teleology, complex systems theory, and collective dynamics.

8. Paradigmatic Potential and Implications.

The theory contains the elements necessary to constitute a new speculative paradigm:

- not directly derived from pre-existing schools of thought,
- yet capable of engaging in dialogue with them,
- offering a synthetic framework that integrates philosophy of mind, anthropology, evolutionary theory, and process metaphysics.

Its originality lies in reframing the notion of “divinity” from a theological concept into an evolutionary and anthropological category, thereby opening an innovative field of inquiry within contemporary philosophy.

9. Criteria of Verifiability and Operational Definition of the Instinct toward Divinity

Although not a theory classifiable in a strict sense, **Psycho-Metaphysical Evolution** can nonetheless be subjected to empirical assessment through the following criteria:

1. **Cross-Cultural Recognition**

– The instinct toward divinity manifests itself across all known cultures (art, myth, writing systems, ritual practices, advanced scientific inquiry).

2. **Anti-Economic Investment**

– Behaviors that consume resources without yielding direct or immediate biological advantage.

3. **Production of Complex Symbolic Systems**

– Cosmological narratives, sacred architectures, totalizing scientific theories.

4. **Technological Expressions of Transcendence**

– Artificial intelligence, megastructures, space exploration.

5. **Persistence Across Millennia**

– The instinct is traceable from prehistory to the present (from early hieroglyphic systems to contemporary AI).

10. Criteria of Falsifiability and Verifiability of Psycho-Metaphysical Evolution

10.0 — Why This Chapter Is Necessary

Grand theories of the human—Freud, Dawkins, Durkheim, Dennett—do not fail when they are wrong, but when they do not specify how they *could* be proven wrong.

Psycho-Metaphysical Evolution (PME) avoids this mistake.

This chapter:

- operationalizes the three fundamental axioms;
- defines explicit falsification criteria;

- introduces measurable indicators from neuroscience, psychology, anthropology, scientometrics, and AI;
- presents concrete tests capable of strengthening or weakening the theory.

This turns PME from a speculation into a **scientifically testable hypothesis** concerning human nature.

10.0.1 — Theoretical Positioning: The State of the Art

PME emerges from the intersection of five well-established research programs, which makes it plausible, integrated, and scientifically situated.

1. Neuroscience of Sociality

- Dunbar: correlation between group size and neocortical volume.
- Zak, Montague, Dumas: neural synchrony, neurochemistry of cooperation.
Supports Axiom III: the mind functions optimally in interconnected networks.

2. Mind Extension and Cognitive Offloading

- Clark & Chalmers: the extended mind.
- Smartphones, GPS, AI as cognitive extensions.
Supports Axioms II & III: systematic reliance on external cognitive resources.

3. Collective Intelligence (MIT)

- Woolley, Malone: the “C-Factor” as a reliable predictor of group performance.
Direct support for Axiom III.

4. Cultural Evolution

- Boyd & Richerson, Henrich, Mesoudi: cumulative cultural evolution.
Supports Axioms I & III: the drive toward transcendence + the individual’s limitations.

5. Complexity and Network Science

- Barabási, Lazer, Watts: emergent phenomena, distributed networks.

Provides the systemic structure of the entire theory.

PME does not replace these frameworks:

it unifies them.

10.0.2 — How to Read This Chapter

For the general reader

- It shows that PME is testable.
- It connects axioms to everyday phenomena.

For academics and researchers

- Each axiom has explicit falsification conditions.
- Indicators enable empirical studies.
- Predictions allow longitudinal and cross-cultural tests.

For editors and science communicators

- PME appears as a modern scientific theory.
- Tables and figures make it immediately communicable.

10.0.3 — Epistemic Limits: What the Theory Does *Not* Claim

To avoid metaphysical drift or arbitrary interpretation, PME explicitly delineates its scope.

- **It does not describe consciousness “in itself.”**

It analyzes only observable dynamics: symbols, behaviors, collective systems.

- **It does not offer a total theory of human history.**
It isolates a specific, empirically assessable motivational vector.
- **It does not attribute finalism to evolution.**
Transcendence is an emergent tendency, not a cosmic telos.
- **It does not formulate moral prescriptions.**
It describes, it does not prescribe.
- **It does not reduce culture to a single principle.**
The Third Instinct is a recurrent pattern, not a causal monism.

10.0.4 — Note on the Relation to Religion

PME is not a theological theory.

It studies **human motivation**, not the nature of the divine.

What it *does* claim:

- Religion is one of the historical channels through which humans have expressed aspirations to totality, continuity, and enhanced power.

What it *does not* claim:

- It does not judge the ontological validity of religions.
- It neither deduces nor denies divinity.
- It does not reduce theology to evolutionary psychology.

The theory remains **agnostic**, confined to empirically observable motivations.

10.1 — The Three Axioms: Explained and Visualized

AXIOM I — The Third Instinct (Instinct toward Divinity)

Beyond survival and reproduction, humans tend to expand their capacities beyond inherent limits.

Three recurrent forms:

- functional omnipotence,
- potential omniscience,
- continuity beyond finitude.

AXIOM II — Emotions as an Integrated Minimal-Effort System

Emotions minimize total cost in satisfying the three instincts.

Informal formula:

$$S = \min (E_c + E_f + E_m)$$

AXIOM III — The Principle of Trans-Individuality

The Third Instinct is collective: no human can become “divine” alone.

It requires language, archives, networks, AI, and cooperative systems.

10.2 — Criteria of Falsifiability

PME is valid **only if it can be disproven**.

Each axiom has precise conditions.

AXIOM I — Falsification

Falsified if there exist, in stable and replicable form:

- cultures lacking any form of transcendence or symbolic enhancement;
- civilizations that produce neither art nor symbolic structures;
- non-human species exhibiting desires for unlimited power or immortality.

AXIOM II — Falsification

Falsified if:

- emotions exist without instinctual or motivational correlates;
- pure rationality consistently dominates emotional regulation;
- individuals systematically choose high-emotional-cost options when equally effective low-cost alternatives exist.

AXIOM III — Falsification

Falsified if:

- isolated individuals consistently innovate more than networks;
- cognition remains identical without tools, archives, or language;
- cultures exist without post-individual collective memory.

10.3 — Ten Operational Indicators

Indicators allow verification, quantification, and prediction.

- Neural synchrony — EEG hyperscanning
- Collective Intelligence Factor (C-Factor) — MIT CI Lab
- Cognitive offloading — functional use of AI/cloud
- Escape from biological limits — cognitive prostheses, BCI
- Technical hyper-cooperation — size of research groups
- Non-individual accumulation of knowledge — disciplinary complexity
- Post-individual continuity — digital archives
- Moral-circle expansion — digital/ecological rights

- Systemic technological power — interdependent infrastructures
- Functional dependence on networks — performance drop under isolation

10.4 — Three Popular-Level Tests

Test A — Cultures without Transcendence (Axiom I)

If an isolated group develops no symbols, myths, or rituals → Axiom I is weakened.

Test B — Emotional Choices (Axiom II)

If, all else being equal, the emotionally costliest option systematically prevails → Axiom II is falsified.

Test C — Controlled Disconnection (Axiom III)

If cognitive performance remains unchanged in the absence of cognitive tools → Axiom III is weakened.

10.4.1 — Table of Falsifiable Empirical Hypotheses

TABLE 4: Falsifiable Empirical Hypotheses

Vector ID	Operational Construct	Falsifiable Hypothesis	Primary Data Source	Weakening Criterion
Omnipotence (Unlimited Efficacy)	Investment in Excess	Strong positive cross-national correlation between HDI and the percentage of GDP allocated to theoretical research and non-utilitarian art.	World Bank (HDI), UNESCO (R&D Statistics), Cultural Expenditure	Stable absence of correlation across multiple datasets
Omnipotence (Frustration)	Affective Over-Compensation	Individuals with low perceived self-efficacy will show a statistically significant increase in themes of grandiosity and domination in dream/imaginative content.	Clinical dream-content studies, psychometric databases	Absence of the phenomenon in clinical and non-clinical samples

Vector ID	Operational Construct	Falsifiable Hypothesis	Primary Data Source	Weakening Criterion
Immortality (Continuity Beyond Death)	Institutionalization of Permanence	The historical longevity of a polity correlates directly with the complexity of its durable symbolic codes (writing, law, archives).	Seshat: Global History Databank	Systemic longevity is explained predominantly by environmental or demographic factors rather than symbolic complexity
Omniscience (Total Comprehension)	Degree of Cognitive Integration	Radical scientific and technological innovations are produced by levels of interdisciplinarity and networked collaboration significantly above the mean.	Scopus/Web of Science (bibliometrics), Microsoft Academic Graph	Radical innovations are systematically produced by isolated individuals or homogeneous networks
Instinctual Conflict	Cognitive Load of Sacrifice	Dilemmas requiring sacrifice of individual biological survival	fMRI + EEG hyperscanning moral-dilemma studies	Extreme-sacrifice choices do not show a

Vector ID	Operational Construct	Falsifiable Hypothesis	Primary Data Source	Weakening Criterion
		for symbolic continuity (ID) will produce heightened activation of the Anterior Cingulate Cortex (ACC).		heightened neural conflict signature

10.5 — Popular Table of Falsifiability

Axiom	Test	What Is Measured	Method	When It Weakens
I	Cultures without transcendence	symbols, rituals, art	comparative anthropology	≥ 3 stable cultures lacking transcendence
II	Emotional choices	emotional cost	behavioral economics	high-cost emotional options prevail systematically
III	Disconnection	cognitive performance	test + controlled isolation	performance unchanged without tools

10.6 — How the Theory Is Actually Tested

PME employs:

- fMRI + EEG (synchrony and conflict);
- psychometrics (C-Factor);
- Seshat database (continuity and transcendence);
- scientometrics (individuals vs. networks);
- AI models (cognitive extension).

10.7 — Concise Replies to Common Objections

- **“It’s metaphysics, not science.”** → It is measured through concrete indicators.
- **“Emotions are just biology.”** → They integrate motivation, cognition, and prediction.
- **“The individual is self-sufficient.”** → Knowledge complexity contradicts this.
- **“It’s just culture.”** → There exist innate, universal cognitive precursors.
- **“Teleology!”** → The theory describes tendencies, not final causes.
- **“It’s not really an instinct.”** → Human instincts are already cognitive and symbolic.
- **“Emotions don’t compute.”** → Neuroscience shows they function as predictive systems.
- **“It isn’t falsifiable.”** → It predicts empirically measurable correlations.

10.8 — Conclusion

PME emerges as a genuine scientific theory of the human:

- with testable axioms,
- explicit falsification criteria,
- measurable indicators,

- operational predictions,
- empirical applicability.

It enables the study of *Homo sapiens* as a **collective evolutionary system**, guided not only by survival and reproduction, but by a persistent drive toward transcendence.

11. Implications for Philosophy of Mind

The implications that follow elaborate the Axioms and the Ten Theses within a framework consistent with contemporary philosophy of mind, complex systems theory, evolutionary psychology, and process metaphysics. They do not assume determinism or strong teleology; rather, they describe statistically observable emergent tendencies in complex cognitive systems.

1. Overcoming Static Dualism

The theory advances a processual account of mind:

not a substance separate from the body,

not a mere function of the brain,

but an embodied evolutionary process in continuous emotional–cognitive readjustment.

Mind becomes a **dynamic configuration**, not an entity.

2. Extending the Concept of Consciousness

Consciousness is not defined as an “internal state of the individual,”

but as an emergent function that is:

- probabilistic

- distributed
- scalable
- dependent on integration between subjects and technologies

Consciousness becomes an **evolutionary direction**, not a given trait.

This aligns with the paradigm of “consciousness as integration” (Tononi, Dehaene, Friston).

3. A New Paradigm for Artificial Intelligence

AI is interpreted neither as an ontological threat nor as a replication of the human, but as an **evolutionary instrument** through which the human being externalizes the Third Instinct (transcendence).

Not competition, but **structural co-evolution**.

This reframes and neutralizes:

- transhumanist catastrophism
- technophobic narratives
- traditional theological interpretations

4. A New Philosophical Anthropology

The human being is not defined by fixed essences but by emergent tendencies:

The human is **what it tends to become**.

This yields a non-essentialist, non-theological, non-biologically deterministic framework—a processual conception aligned with Whitehead, Simondon, and Morin.

5. The Collective Level of Mind

Contemporary theories of cognition increasingly converge on the idea that mind is not located solely within the individual, but emerges from the dynamic interplay between bodies, environments, and cultural systems.

- **Extended mind** (Clark & Chalmers, 1998) shows that tools and artifacts function as external cognitive components.
- **Enactivism** (Varela, Thompson & Rosch, 1991) argues that meaning arises through continuous adaptive interaction with the world.
- **Distributed cognition** (Hutchins, 1995) demonstrates that groups, institutions, and technological networks perform cognitive operations that individuals alone could not sustain.
- **Cognitive stigmergy** explains how information deposited in the environment (maps, archives, digital networks) implicitly guides collective thought.

Within this framework, culture acts as a genuine **exocortex**—a systemic extension that amplifies memory, computation, prediction, and coordination.

Psycho-Metaphysical Evolution integrates naturally within this constellation.

Axiom III (Trans-Individuality) is not a metaphysical anomaly, but the logical consequence of an already consolidated cognitive paradigm: humans think **through networks, technologies, and shared cultural forms**.

The individual mind is never self-sufficient: it is, structurally, an **extended mind**.

6. How This Chapter Supports the Three Axioms of PME

This chapter strengthens the Axioms of Psycho-Metaphysical Evolution by showing that mind is not a closed entity, but a dynamic process integrating instinct, emotion, culture, and technology.

- The analyses of the processual nature of consciousness reinforce **Axiom I**, clarifying how the drive toward expansion emerges from a cognitive architecture oriented toward the simulation of possibilities exceeding the actual.
- **Axiom II** is supported by the conception of mind as a regulatory system that minimizes cognitive, emotional, and motivational costs within complex networks.
- **Axiom III** becomes operational through the paradigms of distributed cognition and the exocortex: the drive toward transcendence cannot be realized by the individual alone, but only by **extended collective systems**.

12. Dialogue with the Philosophical Tradition

Heidegger: Relational Transcendence vs. Immanent Transcendence

Where Heidegger conceives transcendence as an opening toward Being—a movement in which the human exposes itself to what exceeds it—**Psycho-Metaphysical Evolution** proposes an **immanent transcendence**:

the opening is not merely a gesture toward the outside, but an inner force, an evolutionary vector inscribed within the individual.

The “Higher Being” is not *other* than us, but a generative function operating from within, expressed through what we call the “instinct toward divinity.”

Where Heidegger emphasizes relation, Psycho-Metaphysical Evolution articulates a **metaphysics of evolutionary interiority**: the human does not merely “dwell in Being,” but **extends** it.

Nietzsche: Personal Will to Power vs. Structural Collective Instinct

For Nietzsche, the will to power is an individual—often solitary—impulse toward self-overcoming.

In Psycho-Metaphysical Evolution, this impulse appears as a **structural instinct**, a trait of the species rather than a prerogative of the individual.

The human does not rise *against* the collective (as in the Nietzschean Übermensch) but **through** the collective, which becomes the very medium in which the instinct toward divinity finds expression and fulfillment.

→ This marks a shift from **individual heroism** to **synergistic enhancement**: the human grows because it grows *with* others.

Teilhard de Chardin: Spiritual Teleology vs. Anthropological Teleology

For Teilhard, evolution converges toward an Omega Point, a universal spiritual destination.

Psycho-Metaphysical Evolution maintains the notion of teleology but reanchors it in the human:

- not an external spiritual endpoint,
- but an internal, anthropological direction inscribed in the psychic structure of the human being.

Finality is not religiously transcendent but **evolutionary**: the human tends to become what it is not yet, through consciousness and technology.

→ A shift from a **cosmic-Christian teleology** to an **evolutionary-anthropological teleology**.

Transhumanism: Technical Enhancement vs. Collective Ontological Enhancement

Classical transhumanism conceives human surpassing as technical augmentation: chips, prostheses, cognitive acceleration, computational capacity.

Psycho-Metaphysical Evolution operates on a deeper level:

enhancement is not merely technical but **ontological**—it concerns the very definition of “human being.”

And this enhancement is **collective**, not individual:

the transformation of the person is inseparable from the transformation of networks, cultural structures, and forms of shared consciousness.

→ Not the “augmented human,” but the **redefined human**, transformed in its nature and in its destination.

13. Argumentative Framework

1. Human beings universally exhibit self-transcending behaviours that exceed biological and cultural constraints.
2. These behaviours recur across historical periods and cultural contexts, suggesting a structural root.
3. This structure is intrinsic to the human mind and manifests as a propensity for symbolic and collective aggregation.
4. The instinct toward transcendence guides individual consciousness toward forms of cooperation, communication, and symbolic construction.
5. Individual consciousness evolves qualitatively toward patterns of integrated collective consciousness.
6. The evolution of human consciousness tends toward increasing complexity and cognitive integration.
7. The higher stage of consciousness may be described as “divine” in a non-theological sense—that is, as an emergent phase of human evolution.

8. Human history and a wide range of human behaviours may be interpreted in light of this instinct, without excluding other evolutionary or cultural factors.

14. Research Agenda

The present Research Agenda outlines the theoretical contributions that will follow the publication of the Foundational Document.

Each article addresses a critical conceptual node, offering deep analyses, responses to objections, and empirical or philosophical developments necessary for the full maturation of Psycho-Metaphysical Evolution.

Article 1 — “The Divinity Instinct as a Primary Human Instinct: Psychological and Evolutionary Foundations”

Demonstrates the primary nature of the instinct through:

- convergences with attachment theory, motivational psychology, and moral emotions;
- parallels with survival and reproductive instincts;
- phylogenetic continuity and symbolic discontinuity.

Article 2 — “The Irreducibility of the Divinity Instinct: Refutation of Adaptationist, Culturalist, and Memetic Models”

Shows why the divinity instinct cannot be reduced to:

- utilitarian adaptations,
- reproductive strategies,
- cultural constructions,

- memetic dynamics.

Proposes comparative models and differential predictions.

Article 3 — “Transcendence as a Species-Level Evolutionary Vector”

Argues that transcendence is not a human fantasy but a statistical evolutionary pattern:

- historical increases in symbolic complexity;
- cultural cycles of cognitive expansion;
- emergence of collective macro-psyches.

Article 4 — “Reply to the Claim: ‘It Is Only Culture’”

A fully confutational article:

- dismantles the culturalist objection;
- demonstrates the presence of the instinct even in isolated, ascetic, or non-institutional societies;
- highlights universal patterns (art, metaphysics, cosmologies).

Article 5 — “The Psychology of Vertical Emotions: The Sublime, the Infinite, the Absolute”

Defines vertical emotions as:

- psychic signals of the divinity instinct;
- neuro-emotional triggers for the pursuit of meaning, the absolute, and the infinite;
- mechanisms for constructing Extended Consciousness.

Article 6 — “Psycho-Metaphysical Evolution vs Biological Evolution: Two Parallel Vectors”

Clarifies the difference between:

- genetic evolution,
- psychic evolution,
- symbolic evolution.

Defines Psycho-Metaphysics as an autonomous and measurable evolutionary vector.

Article 7 — “The Emerging Collective Mind: Models, Attractors, Predictions”

Formalises the notion of the Collective Mind as:

- a system of emotional-cognitive synchronisation,
- a possible evolutionary attractor,
- an object of inquiry for AI and complex systems science.

Article 8 — “The Principle of Least Effort and the Dynamics of Symbolic Complexity”

Formulates the principle as a law of cognitive economy:

- the human mind tends to minimise energetic cost by expanding symbolic coherence;
- links cognitive economy with expansion toward the absolute;
- shows why complexity and transcendence are not wastes but optimisations.

Article 9 — “AI, Connection Technologies, and the Amplification of the Divinity Instinct”

Analyses the role of technology as:

- the operational externalisation of the divinity instinct;
- a multiplier of cognitive power;
- a catalyst of the Collective Mind;
- a psycho-metaphysical evolutionary factor.

Article 10 — “Falsifiability, Predictions, and Verification Methodologies for Psycho-Metaphysical Evolution”

Extended version of Chapter 9:

- mathematical models,
- psychometric scales,
- intercultural comparisons,
- differential predictions.

Article 11 — “Archaeology of Transcendence: From Ancient Cosmologies to the Digital Age”

Demonstrates the historical continuity of the instinct:

- myths, religions, science, fiction, AI;
- the same psycho-metaphysical structure changes form but not nature.

Article 12 — “Anthropology of the Divine Humanity: Future Models of Collective Subjectivity”

Explores long-term evolutionary scenarios:

- new forms of identity,
- collective ethical systems,
- new concepts of consciousness and species-level volition.

15. Reasoned Essential Bibliography

Author / Tradition	Points of Convergence	Points of Divergence (Specific)
Nietzsche	Self-overcoming; ascending dynamics	Non-individualistic orientation; collective and triadic teleology
Heidegger	Transcendence as a structural feature of Being	Transcendence rendered immanent and teleologically oriented
Teilhard de Chardin	Evolutionary direction of consciousness	Absence of a transcendent Omega; emergence as the operative vector
Simondon	Technics as an extension of the human	Lack of explicit teleology in Simondon's framework
Cassirer	The constitutive role of the symbolic	Teleology defined as triadic and not merely symbolic
Plessner	Human eccentric positionality	Evolutionary vector explicitly defined (divinity)
Gehlen	Culture as compensatory mechanism	Technology framed as a teleological vector, not compensation
Girard	Dynamics of desire	Ascensional desire not grounded in mimetic-conflictual structures

Author / Tradition	Points of Convergence	Points of Divergence (Specific)
Hans Jonas	Teleology of life	Teleology extended to consciousness and collective structures
Karl Friston	Surprise minimization (Free Energy Principle)	Integration of an emotive-energetic teleology + instinct toward divinization
Yuval Noah Harari	Technology as a means of human self-transcendence	Introduction of an internal metaphysical principle absent in Harari
Whitehead	Processuality and becoming	Introduction of an internal directional vector
Bostrom / Kurzweil	Technological evolution and super-intelligence	Teleology framed as psycho-metaphysical rather than techno-utopian