

JOSÉ CORRAL

REPORT ON
HUMAN
LIFE

Laws, Ethics and Future

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April 2025

ISBN Paperback: 978-84-685-8822-3

Legal Deposit: M-10369-2025

SafeCreative: 2504161484023

Published by Bubok Publishing S.L.

equipo@bubok.com

Tel: 912904490

Paseo de las Delicias, 23

28045 Madrid

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PREFACE

This book essentially contains the articles about Life that I have written on the blog www.survivenciayaltruismo.org from February to October 2024.

Let me warn you that its reading is not neutral. Its content makes explicit our duty as living, human beings, to contribute to the survival and well-being of our species/human family.

Thanks in advance to those who, after this warning, will read the book and think about what they have read and take it on where appropriate. I have already turned eighty-three years old, but as long as I'm alive and able, I will be happy to receive and address any objections or doubts.

With my cordial greetings,

THE AUTHOR
Madrid, February 2025

INTRODUCTION

This book aims to make explicit two important biological laws that are implicit in our nature. The first and most basic law says that the vital purpose of human beings is the survival of our species. The second law of action explains that broad altruism is the more efficient means to this end.

Right now, there are many people and groups who preach the need to take care of our environment such as ecologists, papal encyclicals, the 2030 Agenda etc... And in this message the survival of the species is usually implicit. But they do not make the goal I just mentioned explicit. And they do not mention the biological law that commands it, therefore, this stance, in addition to being incomplete, does not have a universal moral authority that supports it. Consequently, each one is only listening to themselves and their own interest group.

It may happen that we do not see the basic law of survival because it is too obvious or because it produces us an instinctive rejection. Seeing this law and assuming it represents a great change in our individual and group beliefs. It involves duties that we do not expect and that

are difficult to evaluate, both for each person and for the different human groups, whether those groups are vertical, public or private organisations at different levels, such States or Nations, etc., or horizontal, political parties, religions, ideologies, or de facto powers.

The basic law contains within itself a universal ethical principle that says: “Whatever is good/best for the survival of the species is good/better.” This principle must serve as the basis for a universal ethic that guides world government at all levels and the normative ethics of different groups and cultures.

On the other hand, broad altruism, which includes collaboration and love for others and for oneself, is the best means for the survival of the species and of individuals and groups themselves. Some form of altruism exists in all social species. In ours it has been, and continues to be, the main and growing element that has allowed us to survive successfully and develop the rest of our differential capabilities.

These laws have been operative since the beginning of our species existence and through them we have managed to get here acting as a group, family, tribe, nation, state; with partial objectives such the survival of individuals and of the group and their well-being. Perhaps because of their self evidence they are not known, and they have not been seen or spread, nor considered for the governability of the world because it was not necessary, until now, to think and act with the species/humanity as a unique explicit subject.

There is currently an enormous disorientation and grave problems of all kinds (wars, famines, habitat deterioration...) as well as growing existential risks, both natural and caused by humans and it seems urgent to see and assume these perennial biological laws that would facilitate the governance of the world and its groups and the resolution of the many pending problems. In this book I try to summarise these ideas, their scientific veracity and their possible uses and applications.

The first chapter deals with Life, the vital process, living beings and their purpose. The questions of what we humans are, and whether there is purpose in nature, are the main problems that some philosophers raise to admit the basic idea.

The second chapter deals with species. The term species in biology has more than 24 meanings and is another of the controversial issues among philosophers. Biologists have chosen to use the term limiting it to the specific use they need in each case. But philosophers still want to have a universal concept, which does not seem possible. And because of this lack of concreteness, they reject the use of the term. On the other hand, philosophers usually work with individuals, and it is difficult and weird for them to work with groups, especially if they are not human. In my case, it has been one of the issues that caused me most problems. However, lately, some philosophers already understand the term species and its various uses.

The third chapter deals with humans as living beings and their purpose. Biologists deal with living beings in

general and do not focus to study humans. Perhaps because of existing *science Chinese Walls* or because they do not dare to enter a field that corresponds to psychologists and philosophers, who, in turn, do not look at the biological part of humans. But humans are living beings and, as such, we have the same vital purpose of survival as our species, without prejudice to the fact that we may have other transcendent purposes.

The fourth chapter deals with the human Goodness and Happiness concepts, and with the problems that have caused and cause not having seen and assumed the law of survival of our species. Humans have survived instinctively and in groups, like other primate species. And we have been successful thanks to the great development of our capacity for coexistence, both within the group and with other groups of our species and others. This ability to coexist allowed the development of language and multiple technical inventions, from stone carving to the construction and use of the multiple devices that fill our current world. Coexistence in large groups and the use of great technical inventions have led us to a possible excess of population and consumption that, in addition to problems of all kinds, seems to be the cause of our self-extinction in the short or medium term. If we rationally, and expressly, assume that human life is the basic Good to preserve and act accordingly, we will be able to improve our current and future lives and obtain, at the same time, the individual happiness that Aristotle proposed in his virtue ethics.

The fifth chapter deals with broad altruism, used and assumed by our species as a second instrumental biological law that has made possible the coexistence necessary for our development. I have found no serious objections to this law. But being a recent concept, there are many misunderstandings since, on the other hand, altruism only makes sense to the end of the first law. Altruism is very common among living beings, especially in social species, but in humans altruism/love is a key and special quality. It's what makes us human.

In the sixth chapter I demonstrate that we can go from a biological law to a universal ethical principle. Some philosophers maintain that ethical norms cannot be deduced from biology. As in many other cases, in this issue there are problems in the use of words. For a better understanding I try to differentiate metaethics from the normative ethics that underpins it; and to this of the Good or purpose on which it is based.

In the seventh chapter, having said all the above, we can already state the many and important uses and applications that have these two vital laws Both for ordinary human beings and for thinkers and leaders managing the world and its communities: secular and religious, public and private, civil and military, current and future.

The eighth chapter is an exercise in trying to “see” the near future, up until 2050 throughout four scenarios: *collapse* (possible), *business as usual with continued growth* (plausible), *catastrophic transformation* (probable), and *new ethical and political rules* (preferable).

The epilogue includes a summary with a call to everyone, especially to thinking people who create ethics to see these ideas and act accordingly. At some point I thought that these ideas would be seen and used first by leaders and managers, but it is very difficult for those who have group power and responsibility to also have the vision and ability to prioritise humanity over their partial interests. Although local problems will not be resolved if there is no global framework that allows and facilitates it. This has happened and is happening at the group levels in which we have been organised until now. And where we continue to be, being Americans or Chinese, Christians or Muslims, rich or poor, rather than human beings. And that's how it goes for us, to some better than to others, and getting worse for humanity and its future. There is much and very urgent to do for those who have the power and capacity to do it.

LIFE AND ITS PURPOSE

Biology has made and is making great advances in the study of this “vital” question. And although there are still many unknowns about the nature of life, what we know is enough to try to see what its purpose is, if it has one.

A first idea is that life does not exist as an independent entity. Life is what living beings have. As Ernst Mayr says in *This is Biology*:

“The noun life is a simple reification of the process of living (...) The process of living can be studied scientifically, something that is not possible with the abstraction of life.”

I will try to summarise, what we know well about the process of life and what the life means for living beings.

As far as we know, Earth is the only known planet that has a life process like ours.

It seems that the Big Bang occurred about 13.8 billions years ago and that the Earth is about 4,500 Ma. And it is estimated that our universal common ancestor LUCA (Last Universal Common Ancestor) appeared about 4,000 Ma.

The cell is the morphological and functional unit of all living beings, and LUCA was a living being with a single cell with similar capabilities to the rest of existing living beings (composed of inanimate matter: carbon, hydrogen, oxygen and nitrogen in 95%), with the same genetic information system, and with its own programs on how to live and reproduce iteratively.

But LUCA was not the first living being. Millions of years before him, the vital process had already begun with viruses and other cell lineages that are now extinct. LUCA was the first independent single-celled organism that began its iterative reproduction successfully, until today.

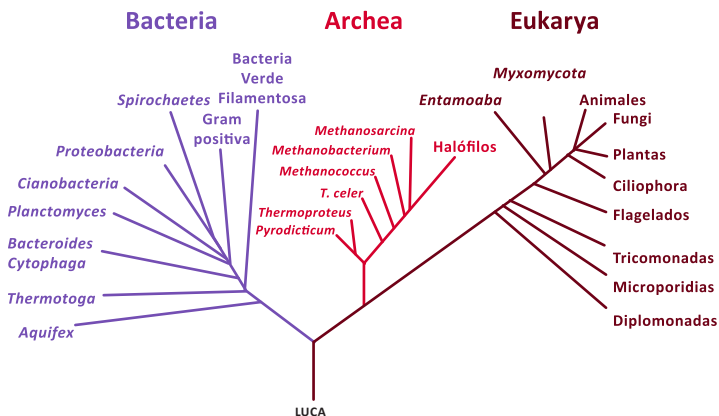
It is still not clear how life began. According to biologist and Nobel Prize winner Paul Nurse in a recent book *What is Life?*²¹ It seems that it could have been from a hereditary system based on RNA and a metabolism based on proteins. Some scientists believe that these RNA machines formed within the rocks surrounding hydrothermal vents in the deep ocean.

The first stage of the life process initiated by LUCA lasted about 1,500 Ma. During this long time the Earth was occupied by prokaryotic (nucleus less) microbes: archaea and unicellular bacteria of many shapes, which, among other things, created the oxygen atmosphere that favoured the existence of the most complex forms of life.

About 2,500 Ma ago, the first eukaryotic cells appeared, provided with a nucleus. *The Great Oxygenation* could have led to the extinction of many types of archaea

and prokaryotic bacteria while the new eukaryotic cells, which constitute current living beings, were perfected and adapted.

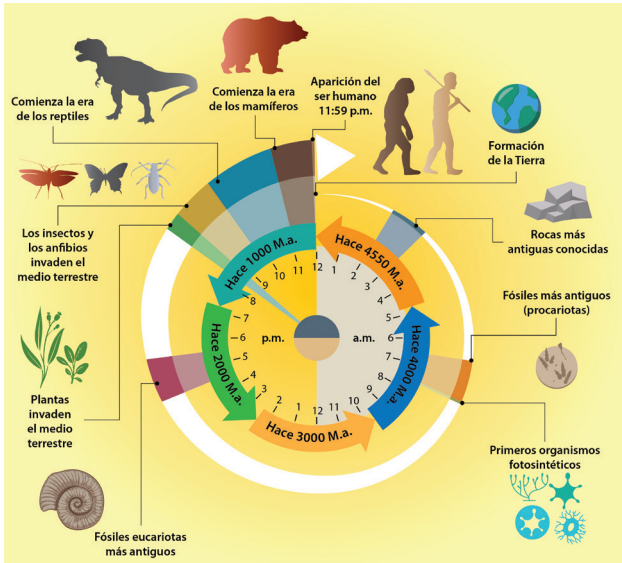
Árbol Filogenético de la Vida



Fossils have been found in Gabon dating back to about 2,200 Ma that may be the first multicellular beings. *Ban-giomorpha* red algae fossils from about 1,200 Ma are the oldest known sexually reproducing organisms after N. Butterfield (2000).

In short, we don't know exactly when or how life began, but we know a lot about the long process of living on earth.

There is an exercise of telling the story of the Earth in 24 hours. Suppose the earth is created at 0.00. Between 4 AM and 5 AM LUCA would appear. The plants would appear at 8 PM. Mammals at 11:00 PM and humans, one minute before 12:00 PM: at 11:59 PM.



As shown, up until humans appeared a minute ago, life has gone through a long and complicated process, supported by many billions of living beings in thousands of forms.

The current species represent less than 2% of those that have existed. The rest have become extinct or transformed. It seems like a great failure, but the existence of the more than 2 million different known species that, as we know, are still trying to survive is a great success.

About the idea of finality

There exist two different meanings of the term life:

1. The life existing in the vital process. That is, total life, which began with LUCA or before, and remains the main quality of all living beings existing at every moment.
2. The specific life that each living organism has while it is alive. From the beginning until death.

I agree with biologists and philosophers that there is no scientifically known purpose for life understood as a vital process. Or if it exists, we don't know it. In other words, we do not know if there is a final objective for all this immense work, which is to start and maintain life during all this time. But it seems that the vital process, that is, life, has a vocation or will to continue *ad eternum*. Until something stops him. And for this to continue, life, as a vital process, relies on living beings, which increasingly seem more complex and capable of colonising all environments on Earth and its surroundings. Living beings have physical matter and genetic programming that includes the will and instructions to participate in this vital process.

It is important to see the difference between the non-existent or unknown purpose of the global vital process and the specific purpose of the living beings within the process.

Paul Nurse says in *What is Life*:

"Biology is a scientific discipline in which it makes sense to talk about intentions. It is not like in the physical sciences

in which it is not possible to ask about the intention of a river, a comet or a gravitational wave. (...) All organisms maintain and organise themselves, grow and reproduce. They are intentional behaviours that have evolved because they help them increase the chances of achieving their fundamental purpose, what is perpetuate themselves and their progeny."

Also, the aforementioned Ernst Mayr says in *This Is Biology*:

*"Living organisms are adapted systems, because of the natural selection to which countless previous generations were subjected. These are systems programmed for teleonomic (goal-directed) activities, from embryonic development to adult physiological and behavioural activities."*²²

And Jacques Monod in *Chance and Necessity*:

"The cornerstone of the scientific method is ... the systematic refusal to consider any interpretation of phenomena given in terms of final causes, that is, of a project, capable of leading to true knowledge..."

*Objectivity, however, forces us to recognise the teleonomic character of living beings, to admit that in their structures and performances they carry out and continue a project."*²³

I hope that with what has been said, the doubts of some philosophers about whether living beings, as individual organisms, can have any purpose are resolved. As to what this purpose is, I think it is clear by seeing the development of the vital process. Living beings live so that life is maintained: so that the vital process survives.

In the next chapter I will summarise the exciting history of the main methods and strategies that living beings have used to attempt this survival of life by maintaining the vital process.

THE SPECIES

During the first billion years, Life grew through the reproduction of single-celled archaea and bacteria. The reproduction of most bacteria is asexual and is carried out by bipartition or binary fission. The mother cell duplicates and gives rise to two identical daughter cells. This system allows for exponential growth.

Escherichia is often given as an example: *Escherichia Coli*, which is the most abundant bacteria in our intestinal tract. This bacterium can divide once every 15 or 20 minutes so, in about 11 hours, its number can exceed eight billion individuals, that is, as many as there are people who currently inhabit The Earth.

The rapid reproduction of bacteria combined with the high mutation rate of their DNA facilitates the production of new strains capable of living in different environments and resisting antibiotics. At present it is estimated that there are about 500 species of prokaryotic archaea and another 10,000 species of bacteria.

The life process incorporated new species of unicellular and multicellular organisms, protozoa, fungi, algae and other plants with asexual reproduction.

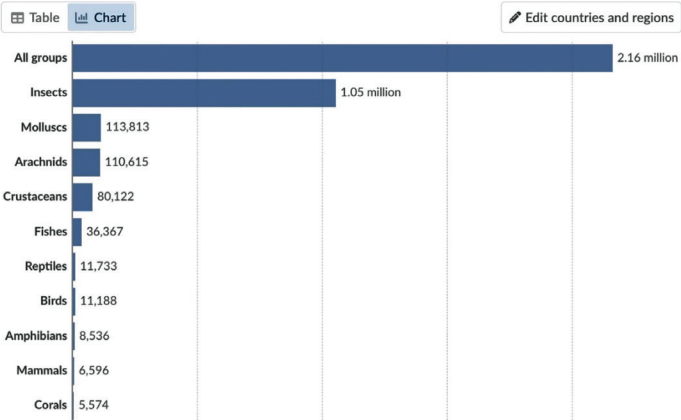
But sexual reproduction has the disadvantage that it requires a second individual. The search for that partner usually involves risks and additional expenditure of energy. In exchange, sexual reproduction implies a greater capacity to colonise new ecological niches and to resist diseases and environmental changes.

Most biological species of plants and animals reproduce sexually. The number of species identified as of 2022 according to Our World in Data is 2.16 million.

Number of described species

The number of identified and named species in each taxonomic group, as of 2022. Since many species have not yet been described, this is a large underestimate of the total number of species in the world.

Our World
in Data



Data source: International Union for Conservation of Nature (IUCN) Red List (2022) – [Learn more about this data](#)
OurWorldInData.org/biodiversity | CC BY



The Species

There are now, living on our Earth, many millions of living beings of very different shapes and sizes. From the

microscopic and dangerous malaria *Mycoplasma bacteria* of 0.0002 millimetres, to the enormous Antarctic whales of about 30 meters long and weighing 180 tons equivalent to about 30 elephants.

For practical purposes, biologists currently group living beings into kingdoms, phylum, class, order, family, tribe, genus and species. For example, the wolf belongs to the kingdom Animalia, phylum Chordata, class Mammalia, order Carnívora, family Canidae, tribe Canini, genus Canis, species *Canis lupus*.

The species is the main unit of evolution. The term species is very polysemous and there are permanent discussions about this concept. For our purposes we use the most common and understandable, the biological concept of species redefined by Ernst Mayr as:

“Groups of natural populations that reproduce cross-breeding and that are reproductively (genetically) isolated from other similar groups.”

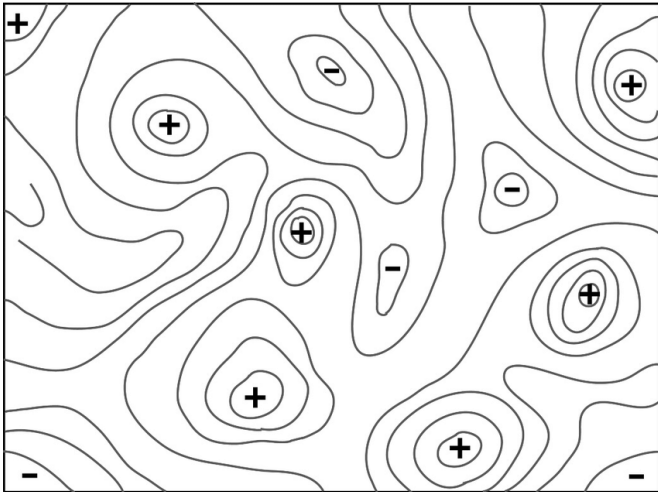
In his book *Evolution: Why must species exist?* Theodosius Dobzhansky, another of the fathers of the modern synthesis of evolution says:

“If life has only arisen once, all living organisms are products of divergent evolution... Life not only appears to us in the form of discontinuous quanta called individuals, but generally individuals occur in discontinuous sets. Before we have already mentioned some examples of such groups:

man, chimpanzee, gorilla and orangutan. What is the meaning, the biological function of these discontinuous sets that we call species?"

And after laying out Wright's genetic map of adaptive "peaks" and "valleys," he responds on page 170:

"A species consists of a set of related gene combinations that occupy one of the adaptive peaks represented on the map. The top of the peak is occupied by the genetic elite, those genotypes that are best adapted to the environments in which the species lives constitute the elite and live at "the peak" of the map and survive. The least fit who live in the adaptive valleys perish. The question of why species must exist can be answered because there are many adaptive peaks."



NYS Museum
J. Skiba

That is, species exist because they are a means or an emergent system to maintain the vital process. In other words, the goal or object of species is their own survival, to try and ensure that the most and best possible of your organisms survive. And to do this they have to always try to be at the peak of their environmental map. The goal of any species is for all or most of all their organisms to be the elite in their changing environment, and at all times and circumstances. That is, they must try to ensure that their species, *their reproductive community*, survives. And that is the objective that all species and all living beings have implicitly biologically.

This same idea is taken up Jacques Monod biologist, Nobel Prize winner in 1965. In his work *Chance and Necessity*, where he says:

“All the functional adaptations of living beings, as well as all the artifacts configured by them, fulfil projects that can be considered as aspects or fragments of a unique primitive project, which is the conservation and multiplication of the species.”

And later in the same book:

“It is necessary to insist on the fact that these are not only activities directly linked to reproduction itself, but also all those that contribute, even if very indirectly, to the survival and multiplication of the species.”

PhD. Natalia López-Moratalla is a Spanish biologist, specialist in biochemistry and molecular biology. In *Questions about human evolution*, she says the following:

“The unitary vital principle of each living thing efficiently causes an organism that in the case of animals is intrinsically destined to live and transmit life so that the species is maintained.”

And in *Artificial intelligence, artificial consciousness?* she says:

“The animal knows its “why” in the sense that it knows it insofar as its biology tells it what is or is not convenient for it to live and reproduce and thus achieve its own goal: the survival of its species.”

Natalia López-Moratalla is a good friend of mine and when I asked her how she concluded that animals have the survival of their species as their goal, she answered me instantly and without hesitation: “Everyone knows it.”

Biologists are clear that the purpose of living beings is the survival of their species as a means for the vital process that maintains Life to continue.

Evelyn Segura, who is a young biologist and scientific communicator, in the introduction of *Adapt or Die* says:

“Just as a gazelle flees without a second thought in the presence of a lioness, humans are also animal beings who

respond instinctively to want to live and survive our own threats, reach reproductive age, create a new generation and perpetuate our species. This is what it all sums up.

Is this the true meaning of our existence? It could be posed as one of the most important philosophical questions of humanity, although from a biological point of view, the answer is frightening due to its apparent simplicity: yes.”

In the next chapters I will try to answer Evelyn’s question in depth.

HUMANS AND THEIR VITAL PURPOSE

As biologists confirm, we know that the vital purpose of all living beings is the survival of their species. Today I will try to see if human beings also have the same goal that the species *Homo sapiens* survive.

In the two previous chapters we have seen that Life is something intangible. It is a process that has existed on our Earth for about 4000 Ma. This vital process has been maintained, and is developing, with the existence of millions of species of living beings that constantly try to reproduce and grow in number. And they evolve to survive, trying to adapt to changing environments and to occupy the available ecological niches.

We do not know if there is an ultimate purpose, teleological or transcendent, for this vital process. But to maintain Life and the permanence of its process over time, all living beings have the survival of their species teleonomic goal.

A fundamental idea

Biologists are clear about these concepts for all living beings, but I have not seen them highlight this purpose

in human living beings. They seem to think that it is up to philosophers to deal with this question. But philosophers have not paid attention to this “law” and its consequences for humans.

In fact, it would not be necessary to think much to accept this proposition it is very easy to justify it with an elementary syllogism in “Barbara”:

1. All living beings have the survival of their species as their goal.
2. All humans are living beings.

Conclusion: All human beings have the survival of their species as their goal.

The basic idea and why is disregarded by philosophers

Seemingly so easy, no philosopher that I know of has put forward this proposition or any similar one, nor its possible and important theoretical and practical applications. The fact is astonishing, but I can think of several reasons for it:

1. As a result of reductionism in sciences.
2. By the never ending discussion on the nature of man.
3. Because men have purposes other than the survival of the species.

To delve into these causes would require several books but I am going to try to state them briefly. And to discuss them later.

a) One of the reasons for not seeing this basic idea, at least in the case of philosophers of biology, could be the old and perennial problem of reductionism in biology that creates *Chinese Walls* between different specialties. And perhaps due to the insufficient understanding between biologists and philosophers⁴. It seems that lately the relationship has improved but it seems that thinkers see the evolution of man as a spiritual human being and his differences with animals⁵, but they have continued without addressing Life as a process and man as a living being.

We have a typical example in Kant, who realises that natural laws exist. But after a slight attempt to discover them, he hopes that there will be others who do so. In a very interesting essay from 1784 entitled *Idea of a universal history in a cosmopolitan sense*, he says:

“Human actions are determined, like other natural phenomena, by the general laws of Nature.”

And then:

“There is no other way out for the philosopher, since he cannot suppose the existence of any rational purpose of his own in men and in all their game, than to try to discover in this contradictory game of human things some intention of the nature.”

He senses that Nature has some “natural purpose” but entrusts that nature itself “brings to the man who wants to conceive it”. Kant, like later philosophers, has not been concerned about the material life of human beings since, until very recently, no one thought about the extinction of a species that was increasingly successful in its task of multiplying and filling the Earth.

Later Kant says about our species:

“If an animal species is endowed with reason, as a class that is all mortal rational beings, but whose species is immortal, it must reach the perfection of the development of its dispositions.”

But the perfection he seeks is eudaemonism: the continuous progress toward the best as far as one’s moral destiny is concerned. He is not interested in material life.

Ortega y Gasset also rightly laments in his book *The Theme of Our Time* the little attention and little value that has been given to life. But it falls short since it deals with individual life⁶. As a good philosopher, he considers that life has value for a man/person. But he doesn’t even look at the species.

He says in the *Prologue for Germans*: “*The first term of my circumstance was and is Spain, as the last is... perhaps Mesopotamia*”.

In 1923, when Ortega wrote *The Theme of Our Time*, no one thought about a possible extinction of our species and even less about self-extinction. I believe that if

Ortega were alive today, his circumstance to save would be Humanity.

b) A second cause is the disagreement about the nature of men. Philosophers have thought and written much about the nature of man. But they have thought about it counting on men/people, without considering that human beings are living beings. This basic quality is something obvious and taken for granted since it does not characterise man or distinguish him from other living beings.

I would mention some doctrines about the nature or essence of humans. With a focus in our purposes and without entering into other aspects related to the debates in the philosophy of mind:

- Materialist Monism. A form of monism that considers that the human being is only matter. Democritus with his atomism and La Mettrie with his “Machine Man” can be good examples. For this school, our species, although rational and animated, belongs to the Animal Kingdom according to Linnaeus’ updated classification:

Man: Empire Naturae, domain *Eukaryota*, kingdom *Animalia*, phylum *Chordata*, subphylum *Vertebrata*, class *Mammalia*, order *Primates*, family *Hominidae*, genus *Homo* and species *Homo sapiens*.

- Cartesian Dualism for which man is made up of a natural *res extensa* spiritual and a *res cogitans*. It

considers that the mind is something separate from the body and therefore we have a double nature.

- Existentialism/Nihilism. For these doctrines, human beings do not have an essence or nature of their own. Every man makes himself.
- The integral man with an immortal soul. According to point 3 of *Gaudium et Spes*: “The complete and total man, with body and soul, with heart and conscience, with intelligence and will.” It is an integrative monism with an immortal soul.

None of these four conceptions of human nature deny the condition of human beings as living beings: it is implicit, and they count on it. We can deal with it more extensively:

In case 1 of materialism, It is clear that we are living beings since for this school human nature is animal. A very special and unique animal: rational, lively and very free. An animal that can choose, an “elegans” animal that Ortega said. A political animal according to Aristotle.

In case 2 of Cartesian Dualism, man is no longer a simple animal, since he has a “human” soul distinct from the body. But we are still living beings that exist and think: “*Man is a reed (an elemental living being) that thinks*” as Pascal would later say. The soul and the body coexist in the thinking living being.

In case 3 of existentialism/nihilism there are many variants in these doctrines but the most significant is the denial of a human nature or essence. Jean Paul Sartre in *Existentialism is a Humanism*⁷ says:

“The atheistic existentialism that I represent (...) declares that if God does not exist, there is at least one being in which existence precedes essence, a being that exists before it can be defined by any concept (...) man begins by existing, it is found, it arises in the world and then it is defined. Man, as the existentialist conceives him, if he is not definable, it is because he begins by being nothing. It will only be later and it will be as it was done. Thus, there is no human nature, because there is no God to conceive it (...) man is nothing other than what he makes himself.”

Possibly and to highlight his basic idea, Sartre does not say that “the being that exists before it can be defined by any concept” is a living being. And the man who defines himself will continue to be a living being throughout his life. And as such it will have the purpose of all living beings genetically implicit in its phenotype.

I believe that these ideas from one of the fathers of existentialism reflect the difficulty of seeing what we don't look at. And normally one does not look because one does not give importance to what is obvious or because one takes it for granted. But it amazes me that the followers and detractors of these doctrines have not seen these shortcomings.

In case 4, the complete man with an immortal soul. For a long time, the Church has practiced an extreme dualism, according to which the soul was the only important thing since the body, and earthly life itself, were the cause and place of all sins. But the Second Vatican Council, from the middle of the last century, includes in its constitution *Gaudium et Spes* the definition of man cited above. This definition constitutes an integrative monism. And the encyclicals of the last Popes reflect this integral vision of Man and his concern for the survival and material well-being of our species/family.

c) A third reason for not seeing the basic idea is considering that men have purposes other than the survival of the species.

Philosophers have not been interested in the species as such but they have dedicated a lot of work trying to see what is the Priority Spiritual Goal or Good of men. As an example, I am going to cite some of the purposes that the main doctrines have proposed:

- Aristotle's Eudemonism or virtuous happiness.
- The different types of happiness of the hedonists, Stoics, Epicureans...
- Kant's Eudemonism through the categorical imperative, the sense of duty and good will.

- The greatest well-being for the greatest possible number of men, from the Utilitarians.
- For existentialists and nihilists, each man decides his purpose and objectives.
- For believers in an immortal soul the goal is eternal Life in Heaven.
- There are other beliefs with different purposes: Hinduism, Buddhism, animism...

None of the doctrines cited deny the nature of men as living beings or their vital purpose. They consider both conditions implicit and take them for granted since they are the necessary basis for their own beliefs to exist.

Our species, which is very intelligent, has already assumed that the best strategy for survival is, as my countryman Gracián said, for humans to become increasingly healthier, wiser and holier (religious and secular). The growing practice, although very improvable, of these qualities has brought us here. I'll talk about it another day.

As I say, the vital objective is obvious and is implicit in our nature. But remember, it is only explicit in the Bible. On the 5th day of Creation, he says it to the animals and on the sixth day, in Genesis 1.28, the command to men is clear when God says: "Grow, multiply and fill the Earth".

He repeats it to Noah in Gen. 9.1. It is the priority vital mandate that orders the survival of human beings

as such. Mandate that remains implicit in our nature and that we have fulfilled with notable success. The Earth is already full of humans, their pets and their gadgets.

And we continue to grow although, like the rest of living beings, without having rationally assumed it or made it explicit as the basis of our behaviour. It is curious that the Bible is the first science book that includes such an effective biological law, written in genomic language and without it having been made explicit and public in human language.

I cannot resist repeating the anecdote of the sergeant who, explaining the law of gravity, told his recruits: “Things fall to the ground because of Mr. Newton’s law of gravity. And if there were no law of gravity they would fall under their own weight”. Thus, we men have been trying and ensuring that our species/family survives without having the explicit law that orders it.

In conclusion: what is this about?

It seems clear that the vital objective of human living beings is to continue trying to ensure that the *Homo sapiens species* survives. In one way or another.

The problem is that we have done it, and continue to do it, as a group. Like primates, to whose family we belong according to biological classification.

Until a few years ago, species/humanity was not thought of as a subject. And even less like something that could become extinct, and even self-extinguishing,

in the short or medium term. Now we see this possibility, but the thinkers and rulers continue without seeing or assuming the basic objective: the thinkers continue to think with reductionist ideas or biased by their beliefs and ideologies, and the rulers continue to act as a group for good but partial and unattainable objectives: the 17 objectives and 169 goals of the 2030 Agenda.

In this long chapter I have tried to state some of the problems that I believe prevent philosophers and other thinkers from seeing the basic objective. I'd wish that someone with a higher authority and more communication skills than me sees these ideas and spreads them to other wise men and managers if they believe they deserve to be known and used.

HUMAN SURVIVAL AND HUMAN HAPPINESS

Our Vital Purpose, as living human beings, is the survival of our species/family/humanity. And so far, our ancestors, and ourselves, have achieved this goal with notable success.

But it seems now humanity is facing a few problems:

- Existential Risks, either consequence of natural causes or by human actions that endanger human life in the short or medium term such as powerful weapons, global warming, methane, and increasingly numerous and local disasters getting worse such as droughts or floods.
- Growing problems of hunger, wars, population displacements. Along with demotivation; lack of moral criteria; pessimism or disorientation. And this despite the efforts of world organisations and powers (secular or religious) such the 2030 Agenda; recommendations of political and social leaders; papal encyclicals, etcetera.

- I believe that the biggest problem is that the Vital Purpose and its value as a Moral Good and the duty it entails, are not consciously perceived and assumed, especially by lay or religious leaders. And this ignorance has made us limit ourselves to follow the basic Law of Survival by instinct, like the rest of living beings: in groups and with partial objectives. With enormous imbalances at every level, both social and environmental.

In the previous post we have already seen a few reasons why the basic Law of Survival has not been seen or assumed until now.

The Good and The Happiness

Probably Aristotle's thought was the cause that this basic idea was not seen.

My opinion, briefly explained, is that as long that humans expanded their ability to think, they began to ask themselves about the meaning or purpose of life, what is the "Good" they can aspire to and what they should do to try to achieve it. In our culture, the wise Greeks were the ones who posed these questions more broadly. And their responses and way of thinking have continued to this day.

I think that Plato (424 to 347 BC) is very close to the basic idea when he says that the Good to be sought is that of the State. The pre-Socratics did not conceive of groups larger than their city-states. And even Plato's

State, in addition to being ideal, was too advanced for its time. But the concept is valid. Plato's State represents current humanity, and its objective was the survival and well-being of the group of which he felt a member: his State, which today would be equivalent to Humanity.

But Plato does not see that this purpose is already genetically inscribed in all men. And like other philosophers until now, he wants to base ethics on reason, which it's unnecessary.

Our reason allows us to discover existing physical and biological laws. But we cannot invent them or change them. They are prior us. And because of them we are here. We can and must use and adapt them through contingent and situational human regulations. But we cannot change the mandate of our basic constituent laws. That is also the "anthropoegocentric" error of the Enlightenment and the existentialists/nihilists.

Aristotle (384 to 322 BC) (*See Book I of the Nicomachean Ethics*), has contributed most to the failure of later philosophers to see the basic idea.

Aristotle equates the good of man with the good of the State. He does not "see" the State as a real entity or as a subject and considers each man a subject. This election is going to prioritise individuals over the community. And so, this idea remains the "rational" basis of all Western ethics to this day. Faced with previous, instinctive and community tribal laws.

Aristotle is going to look for the purpose or purpose of Man, with uppercase, in each individual man. He

wonders what each man wants. And he concludes, rightly, that all men want happiness. And with this he deduces that Happiness is the supreme Good. That being happy is the end or objective of individual men. And it raises its level, and Happiness becomes the Good of Man in upper case.

But Aristotle fails to specify what the happiness to which we all tend consists of. Nor what is the main virtue to try to achieve it. Although he concludes that:

“The Good of Man is an activity of the soul in accordance with virtue, and if the virtues are several, in accordance with the best and most perfect, and in an entire life...”

The happy man lives well and does well...

Happiness is the virtue or some kind of a virtue.”

Aristotle began the practice of seeking the foundation of ethics in individuals, who are, for him and all subsequent philosophers, the ethical subjects. Which is true. But it is not individuals who can say what is the Good of Man, of Humanity. Nor of men themselves as members of humanity. It's like a soccer player being asked what his personal goal is. He will say to earn money and fame. But that is not his goal as a player. His objective as a player coincides with that of the team he is part of: winning the games. It can be added that if he plays well and contributes to his team winning matches, this con-

tribution will also help him achieve his goal of earning money and fame.

For Plato, the First Good was the good of the State, which carries with it the well-being of the citizens. For Aristotle, the priority Good is the indefinite happiness of citizens. Although he realises that to be happy the best way is to practice the virtues so that the rest of the citizens have the greatest possible well-being. And he himself acknowledges that:

“For, although the good of the individual and that of the city is the same, it is evident that it is much greater and more perfect to achieve and safeguard that of the city; because seeking the good of a person is desirable, but achieving it for a town and cities is more beautiful and divine.”

But he still doesn't know what is The Good to seek.

Aristotle, with his great wisdom, did not consider Man as a subject and consecrated individualism. That has been an excellent idea for intellectual and technical progress but that has hidden from reason the basic purpose of Man as humanity, as a ¿Sapiens? species.

I believe that this is the main reason why later philosophers continued to see men individually, without realising that in this way they were taking away their main dignity and quality: that of being part of a humanity, whose primary vital objective is to preserve and transmit. It is not even known when or for what, the most valuable thing they have: human life.

In the case of believers, this human dignity is reinforced by being created in the image and likeness of God. But the basic law exists as an integral part of natural law as seen in the Document of the International Theological Commission *The Search for a Universal Ethics*⁸.

Like Aristotle and later philosophers, humans and their leaders have not consciously seen or considered that the vital purpose of men and their groups is the survival of the species. This has been and is a serious mistake. But their ethics and standards are generally good in the partial aspects they consider. With them we have come this far while human groups and their capacities for good and evil were less powerful.

If the environment holds up, I think we still have time to rectify it since the basic idea can serve as a framework and foundation for many of the good ethics and partial and group norms in force.

I will end the chapter with an elementary deduction of the basic law of survival: *If the purpose of human beings is the survival of the species: it is good/better whatever is good/better for this survival.*

Consequently, like with Aristotle, we will be happy if we practice the virtues that are useful for this purpose.

THE ALTRUISM/LOVE

Until now, and without being aware of it, we have very successfully achieved our vital objective of surviving using altruism as the main medium.

In 1858 Darwin published his most famous book. The long and descriptive title of the first edition was: *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life.*

In the book Darwin seemed to place the greatest importance on struggle and competition as a means for the survival of the fittest through natural selection. And that is how many of his followers understood it until today, i.e., Sir Francis Galton, Darwin's half-cousin, put eugenics into practice to improve the species and promote its survival.

But I believe that Darwin never agreed with the idea that struggle between individuals or groups is the priority element of evolution, especially in humans. In 1871, twelve years after *The Origin of Species*, Darwin published *The Descent of Man*, where he said:

“In his current most imperfect state, man is always the most dominant animal of those that have appeared on the

surface of the earth... He undoubtedly owes this immense superiority to his faculties, to his social habits, which lead him to help and defend others, his peers, and the characteristic conformation of his body... The supreme importance of these characters has been demonstrated in result of the struggle for existence."

You can appreciate that "The weapons" to be used in this fight are not conflict or war. And in the general conclusions, when talking about the "Foundations of Morality" he says:

"It would be desirable that the general good or well-being of the community be taken as the norm of morality, in preference to general happiness... There is no doubt that the good and happiness of the individual frequently coincide, and a contented and happy tribe prospers more than the unfortunate and miserable."

The Russian anarchist prince Piotr Kropotkin⁹ (1842-1921) adopted mutual aid as a "necessary factor for the conservation, flourishing and progressive development of each species." In his Ethics, he tried to lay the foundations of morality and defended, confirmed and expanded Darwin's ethical ideas. Quoting him, he says:

"In nature itself, says Darwin, we can observe, alongside the struggle, a series of other facts whose meaning is completely different, such as that of mutual aid within the same

species. These facts are even more important than the first for the conservation of the species and its development.”

More recently, in 2010, neurobiologist Gerald Hüther¹⁰ published *The Evolution of love. What Darwin already suspected, and Darwinists refuse to accept* that expresses the main idea in the title. The book begins with this sentence: «*The most fascinating phenomenon generated by evolution on earth is love*».

Then he reviews the history of love and its influence on the survival and biological success of humanity and confirms and expands Darwin's ideas on this matter.

I have focused on Darwin and two of his followers because he was, and continues to be, one of the least understood of men, especially in this aspect of highlighting the importance of helping and loving others for the survival of the species.

But I would also like to highlight the works of *Michael Ruse (1940-2024)* Philosopher especially devoted to Evolutionary Biology that together with E.O. Wilson¹¹ belongs to those so-called Sociobiologists.

I think he is the philosopher who has put the most interest in searching for the bases of Ethics in Biology. Ruse has also dedicated a lot of his work to Altruism, and says that humans have evolved to be social and altruistic stating three possible causes:

- The instinctive altruism of social insects such ants and bees that was much studied by EO Wilson, spe-

cialist in hymenoptera and father of the concept of “eusociality”.

- Trivers’ Reciprocal Altruism that acts after assessing immediate or future costs and benefits: “I help you and you help me”.
- The third cause is that natural selection has made us moral altruists. That is what differentiates human altruism.

In recent years there has been a stream of scientists, the neuroethicists, investigating altruism in the brain. Among those I know, I would recommend the work of Donald W. Pfaff and his excellent book *The Altruistic Brain. Why we are naturally Good* (Herder 2017) where he says in the introduction: “I will show that the brain is predisposed to drive us toward empathetic behaviour and feelings that lead to altruistic behaviours”.

Also very interesting is Stefan Klein, the author of *The Generous Revolution* (Urano, 2011), whose book is subtitled: *Why Collaboration and Altruism are the Future*, and Adela Cortina who is tireless in her desire to discover the foundations of universal ethics and has published in 2011 an excellent work on *Neuroethics and Neuropolitics*.

Forms of Altruism

Many saints and wise men, religious and laymen alike,

have enunciated and practiced different forms of altruism. Let me mention some of the most important and well-known ones:

- The “You shall love your neighbour as yourself” from Leviticus 19:18
- The fundamental mandate of Jesus of Nazareth that confirms that of Jehovah in Leviticus and extends it to all humanity
- The solidarity and cooperation of volunteers and other people that support humanitarian NGOs
- Filial love, family affections, friendship, and mutual support
- The love of oneself that makes us take care of ourselves and be better to be more useful to others

We also can add, among many other altruisms:

- The Universal Brotherhood of the Illustrated
- The Effective Altruism of the Oxford philosophers: MacKaskill, Bostrom, Ord.
- The Collaboration and Cooperation of John Hands

- Jonas 's Sense of Responsibility¹²
- Universal Love by Edgar Morin¹³
- The “Love and do what you want” of Saint Augustine
- The Universal Love of the Bhagavad Gita
- The lives of the saints, both believers and non-believers
- The enormous altruism of the normal lives of normal people
- Group altruism with groups of the same species
- Altruism of individuals and groups with individuals and groups of other species
- And all the altruism contained in the main philosophical doctrines on ethics: the virtues of Aristotle, the Good Will and Cosmopolitanism of Kant, the Well-Being of the Utilitarians...

What do we understand by Broad Altruism?

An earlier development of this concept can be seen on pages 40 to 54 of my book *Survival and Altruism* (2016). A Universal Ethical Principle that I published in 2016. The following ideas were presented in a later update

contained in my article “Letter to Human Beings (Annex A)” published in supervivenciayaltruismo.org.

As formerly explained, there are many forms of altruism/love. I include them all in a single concept of Broad Altruism since they all have, biologically, the same origin and nature, and the same function as means for the survival of the species.

As we have seen, the term altruism is polysemous, although with some variants it is usually used as defined by the Royal Academy dictionary: as “diligence in seeking the good of others even at the expense of one’s own.” For lack of a better one, I use the concept of broad altruism to include: Everything that is done or omitted that is good for another or others which will be good for the survival of the species.

According to the above definition, all activities that are good for others are included in broad altruism: working, studying, trading, teaching, collaborating, caring, etc. We can consider also broad altruism the social virtues: cooperation, solidarity, honesty, justice, etc. and those that make us better for ourselves and for others: generosity, industriousness, diligence, austerity, strength, charity, wisdom, etc.

Being altruistic does not mean being soft or avoiding reprehension or fighting when convenient: In the Bhagavad Gita, Krishna recommends Arjuna fight with his brother who unfairly disputes the throne. And Jesus has no qualms about whipping the merchants who desecrate the temple.

Another important idea is that altruism is only understood, biologically, as a means for the survival of species. Altruism is the most efficient and effective strategy adopted by social species to attempt the survival of their individuals and the species itself. In another way, some form of altruism is essential for the survival of social species.

According to the above, altruism is an egoist element that social individuals use to survive, reproduce iteratively, and improve their well-being and that of their group.

It is important to keep in mind that, with these ideas, the terms altruism and selfishness change the meaning usually assigned to them.

Types of Altruism

They can be summarised in the three concepts cited by Michael Ruse

- The instinctive altruism of Hymenoptera, studied by E.O. Wilson
- Reciprocal altruism, immediate or deferred, by Robert Trivers
- Human altruism

Besides, a possible altruism of all living beings, even unicellular, as an element present in their modes of re-

production since they donate half of themselves to create another living is being is cited by John Hands in his *Cosmosapiens*, and by myself on *Survival and Altruism* (pg. 48).

Self-love and self-care is also altruism to, thereby, be healthier, wiser, and holier. I add two other S's to the three of my countryman Gracián: more smiling (more cheerful) and more solvent (richer) to be able to give more to others by loving them as oneself. We will give them a lot if we have a lot and love ourselves a lot, and we will give them a little if we have little and consider ourselves little.

The concept of broad altruism includes all motivations:

The first is the natural inclination or natural law. That is, the genetic, epigenetic and cultural mandate or recommendation that each individual of each species and group has implicit in their vital programming. In man, in addition to instinctive and reciprocal altruism, there is the moral feeling that guides his conscience. See David Hume.

The other motivations are those resulting from the judgment of each individual in each particular situation: immediate or future rewards (material or immaterial), increase in social appreciation, self-satisfaction...The motivations derived from compliance with the laws, norms, customs and commandments of the groups and collectives to which each subject belongs.

Altruism is always interested and rewarded. Therefore, the wise and the saints, believers or not, are the most al-

truistic, and the most interested. Because being altruistic they are happy in this life and in the next if it exists. In fact, altruism is the intelligent way to be selfish.

The Vital Purpose and Altruism

As I said, I believe that altruism -any form of altruism-, can only be understood if it fits within the vital purpose of living beings: the survival of their species.

In each species, both at the group and individual level, there is the universal and priority vital imperative of the survival of the species. Simplifying, the strategies to achieve it, are two: altruism and struggle.

The most altruistic groups and species, ants, bees, men, etc. have a greater chance of surviving and to dominate the less altruistic species with their groups.

To summarise, the two basic ideas of survival and altruism are based on observing the behaviour of social species including our own.

We know that in man altruism has much richer and broader forms, content and extension than in any other living being, and I believe that this greater capacity to be altruistic that includes what we call pure love is possibly the greatest difference between human nature and other living beings.

This Altruism/Love can be elevated from means to objective when the group is all of Humanity. It is our implicit mandate, not yet seen or assumed by wise men and politicians. It is the commandment to love your

neighbour and all your neighbours, and we receive an immense benefit of it.

Yet, it has not been seen or assumed in practice, especially by those in the power, that our neighbours (current and future) are all men, and not just those of our own group, regardless of if our group is huge or small.

As I have said elsewhere, Development, Globalisation, as well as the increase in Altruism and Love, in addition to contributing to the well-being and survival of the species, are possibly the right way to advance towards the “Full Love of Teilhard de Chardin and the Omega Point”, if the species of Man endures that is not guaranteed. But that question, perhaps more subjective, deserves a separated discussion.

A UNIVERSAL PRINCIPLE OF ETHICS

“The time has come for ethics to be removed temporarily from the hands of the philosophers and be biologized”.

E.O. Wilson

The philosophers with whom I discuss my ideas already accept that, within the big vital process, the purpose of living beings, including humans, is the survival of their species. But they still have doubts about whether ethical imperatives can be deduced from this biological law. These doubts or denials have many causes. I will try to update and expand on what I wrote on *Survival and Altruism: A Universal Ethical Principle* (pages 61 to 78) and in my website in the section devoted to philosophers: *Causes of not seeing the basic idea*

The term ethics is polysemic and this is one of the causes of the discussion. The Spanish Royal Academy of the Spanish Language Dictionary (RAE), updated to 2023, includes this as one of its meanings (the fourth): *Set of moral norms that govern the conduct of the person in any area of life.* And as meaning 5: *Part of philosophy that deals with the Good and the foundation of its values.*

Meaning 4 is what is usually called normative ethics and meaning 5 deals with meta-ethics, which is the basis for normative ethics. Michael Ruse distinguishes them very well in his article *Une défense de l'éthique évolutionniste*, de Éditions Odile Jacob, 1993, although he declares himself incapable of defining meta-ethics. On the other hand, it is very common to confuse normative ethics with meta-ethics and the meta-ethics with the good or objective on which it is based.

Normative Ethics. The various normative ethics, as a set of moral norms, are not directly deduced from the basic law of the survival of the species. In this I agree with the objectors of my misunderstood ideas. According to what has been said, which I will expand on later, normative ethics are deduced from meta-ethics.

There are as many normative ethics as there are groups and people, since they are composed of individually inherited ethics, plus the moral norms acquired by each person during their group life according to their environment and circumstances. In each individual, inherited ethics are based on the biological patterns of behaviour that are common to his entire species, and on those assumed by the groups of their ancestors.

When the sociobiologist E.O. Wilson says that ethics must be “biologized”, he is referring to normative ethics, since moral norms must take into account that people have biological patterns of behaviour, both inherited and cultural, which underlie most individual and group “moral” behaviour.

Related to this, the Spanish biologist F.J. Ayala (2) wrote: *“Moral codes (...) depend on human biological nature and must be consistent with it in the sense that they could not counteract it without promoting their own disappearance.* Furthermore, the acceptance and persistence of moral norms is easier the more consistent they are with biologically determined human behaviour.” Ayala also refers to normative ethics and common biological behaviours of the species and its groups¹⁴.

Biological norms or standards underpin the behaviour of individuals and are mostly contained in the implicit and explicit moral norms and practices of individuals and groups. They are contingent norms of the different human groups adopted historically according to their own circumstances and their environments, both physical and cultural. The International Theological Commission, in point 53 of its document, says: “Morality deals with contingent realities that develop in time” and quotes St. Thomas, Summa I-II, q.94, a.4.

Meta-Ethics It applies to, or should apply, to define the Good and establishing its values as the basis of normative ethics. As we all know, there is no objective and universal criterion as to what the Good is on which a universal ethic can be based. And therefore, there is no unanimity as to what its values are.

In the absence of a universal meta-ethics, humans have based their normative ethics and moral standards on a wide variety of ethical doctrines. I will list the most significant ones in force and their “Goods”: Epicureanism

and pleasure, Stoicism and conformity, Aristotle's eudaimonism or virtuous happiness and Kantian duty, the moral sense of the enlightened, the well-being of utilitarians, the nihilistic superman, the Eternal Life of transcendent religions, the Nirvana of Eastern religions, the multiple goods of the multiple religions and cultures of the world's peoples throughout history. And the perennial ethic whose maximum good is power and material goods. At the same time, fortunately, the deontological ethic of altruism/love is growing in more and more people around the world.

The causes of this lack of a universal criterion on the Good and its corresponding meta-ethics are very diverse, but I believe that the fundamental one is that thinkers have seen humans only as rationally thinking beings, ignoring the rest of their nature. And they have also thought that humans are capable, with our reason, of deciding what the Good or human purpose is. That has been the error, due to ignorance or pride, that has led to the multiplicity of existing "Goods."

The Catholic Church has seen the problem of this moral relativism and has recently proposed the natural law as a basis for agreeing on a universal ethic. It also says that the Church does not have a monopoly on the interpretation of this law. No one has paid attention to it. See the cited Document of the International Theological Commission, from 2008, entitled *On search for a Universal Ethic: A new way of looking at Natural Law*.

The error of the Commission was to admit that a universal ethic can be based on human reason and con-

sensus. They almost saw the law of survival, but either because they did not like to base ethics on a biological law, or as not to force non-believers to a choice based on a “divine” natural law, they did not go beyond a reference to the three inclinations that act in the human person according to St. Thomas in *Summa* I-II, q.94, a.2. Of the second inclination the Commission says: 49.- “*The second inclination, which is common to all living beings, concerns the survival of the species.*” This is the basic law. But they do not go beyond that even though these “inclinations,” according to St. Thomas, are obligatory because they are part of the natural law.

Surely the Church, like the rest of the thinking people, does not like to base meta-ethics on a biological law that we share with elephants and amoebas. For the Church, more than for non-believers, humans are beings totally different from other living beings since we have an immortal soul, and we are created in the image and likeness of God.

We are indeed different, very different: from animals and from other living beings. And the thinking people, believers and non-believers, have magnified the thinking part of humans. Which would be fine if this highlighting of the enormous difference had not made them ignore, or overlook, the elementary fact that we are living beings; and that the basic laws of our nature are the biological laws common to all living beings. In the case of the believers of the Book, this biological law is explicit in the account of the 5th and 6th days of creation and is dictated by Yahveh /God.

The Good of Living Beings

According to biologists and our basic common sense, human beings are living beings. Like the rest of the billions of living beings that make up the more than two million known species. And, although we do not like to admit it, the basis of our behaviour is the same as that of spiders or gladioli.

The main asset that living beings have/we have is life. And our purpose is to transmit that life to the following generations for the survival of our respective species and to preserve Life within the ongoing vital process. And so that our species, while they exist, do what each one is supposed to do in the evolutionary process.

We humans can discover that this is the Good and our purpose. That is what I am trying to say and do. But we cannot create or change them. Although nihilists may not like it, we humans have a prior nature as living beings and as such a natural and teleonomic purpose: the survival of our species. And after this and for this, human living beings, because they are human, have the duty to try to be better: physically, intellectually and morally better. Healthier, wiser, and more saints. Ideally, we should tend to the fact that, within a few years or several centuries, humans will be supermen in the physical realm; Vernadski's Noosphere will exist, and current altruism/love will have become the full love of Teilhard de Chardin's Omega point.

It is clear, that the biological law of species survival is prior to all instincts, all behaviours, and all ethics. It is the basis, common to all living beings, that underpins the behaviour of each species, including humans. For this reason, I usually call the law of survival the basic law. This law is the foundation or basis of behaviour, since it sets the objective to be achieved. But it does not say what this behaviour should be. The ways and means to try to achieve the objective of species survival are left to what each of them can and wants to do within their nature, circumstances, and degree of freedom.

This basic law has a single mandate that I call the vital imperative, which, in the case of rational, animated human beings capable of being ethical persons, is translated not into an ethic or moral norms, but into a universal ethical principle that has been and continues to be the implicit basis of all individual and group ethics and moral norms of all time. This basis, foundation, or universal ethical principle can be stated thus: “*Whatever is good/best for the survival of the species is good/best*”.

This idea frames and underpins all philosophical and wisdom doctrines. And it assumes the same mandate of *Be fruitful and multiply* in Genesis. It is obvious and elementary. The fact that we do not see it is possibly due to its very obviousness. Without prejudice to the fact that human beings may have other transcendent goals to achieve in another eternal life through the necessary and previous earthly life.

THE TWO VITAL LAWS AND THEIR USES AND APPLICATIONS

Monsieur Jourdain, Molière's bourgeois gentleman, marvelled when he was told that he had been speaking prose all his life without knowing it. Human beings have also been making our species survive, like cows or spiders, without expressly realising the importance of this doing.

Survival has been achieved instinctively. The basic law of survival of the species is implicit in all living beings. And each species, based on this primordial mandate, has been incorporating into the genetic programming of its individual organisms the instructions that, whether correct or not, it has believed to be best at all times for the species to survive. The human species has incorporated broad altruism as a priority behaviour criterion within its vital programming,

The two laws are of different rank: The Law of Survival is primordial and universal. Practicing some type of altruism is a norm adopted by social species as a means to survive. Our species/family *Homo sapiens* has practiced, and increasingly assumed, a broad altruism that has allowed it to live together in large interrelated groups.

Now, it is clear to us, alas to a few of us, that human beings live so that our species survives. And that the best way to try, for the species and for us, is to act with broad altruism as a priority rule.

Utilities: What are these Laws for?

The knowledge, assumption and application of these two laws by all human beings, specially by thinkers and legislators, will be of enormous importance. I list below some actions that represent great changes to many of the ideas and beliefs in force:

These laws are not just an expression of a theory

1. They explain the meaning of our life as living human beings. We don't know scientifically whether our actions or omissions have other purposes (both material and spiritual or transcendent). But even if they had them, the purpose of the survival of the species is prior and necessary for all of them. And what is done or omitted with altruism/love for the survival and well-being of humanity will be good for this and for all possible good purposes. And it will make us happy.

2. These laws imply an implicit vital imperative that "commands" human beings to do what is good/best for the survival of our species using broad altruism as the main means. With the capabilities that each one has as a person and with their possibilities as a member of the society in which they carry out their activities. Within the enormous freedom of human beings to comply or

not with this mandate. And you don't have to be perfect. Living well is usually enough. Thinkers and those who lead have more tasks whether they are lay and religious, work for public or private organisations, or lead globally or only to a group.

3. They frame and substantiate the good recommendations of environmental groups, included in the latest encyclicals of the Popes, the declarations of leaders of religions and spiritualities, of good humanisms and philosophical doctrines, of civic organisations, of the partial good purposes of the UN and its Agencies, etc. Let me remember you that the Good/Best is that which is Good/Best for the survival of the species and its well-being.

Is urgent to review what is now being done partially and in groups. Counting on the vision of Humanity as a subject and with its survival and well-being as an end. With broad altruism as a means. See section B on applications.

4. They must serve so that all people know and assume that they are first beings humans belonging to the same Humanity, rather than Americans or Chinese, believers or atheists, left or right, rich or poor. So that all human beings act as such. And so that they demand that their leaders also act like human beings and exercise their power for the good of their group but as part of humanity.

The change is easy if you wish to do it and have the power to accomplish it. We all have that first mandate in our nature. With today's media, the express adoption

of this perennial implicit moral foundation can be done worldwide in a couple of generations.

5. They are universal and neutral laws. They can be assumed by all people regardless of their beliefs and ideologies, without having to renounce them: believers, atheists, capitalists, communists, Westerners, Easterners, North and South, etc. They allow people of different opinions work together in the development of universal ethical standards and laws that can be applied to different cultures and beliefs.

6. They complement the theory of evolution, since they provide the basis and purpose that it lacks. And they can answer many outstanding doubts about the biological concepts of species, altruism, purpose, causation, functions, etc.

7. They confirm the commands of the religions of the Book of growing and multiplying and of loving all your neighbours, near and far.

8. They reinforce and update the idea of Universal Brotherhood. All people are members of a single biological family with the same common goal, the preservation of humanity using altruism/love as priority means.

9. They support the idea of equality and dignity of all people, and the idea that all human beings have the same rights and, above all, the same homework.

It is very important to highlight that these laws impose the obligation to do or omit what is good/best for the survival of the species first. And considering that everyone may fulfil this duty, we have the right to pro-

vide ourselves with the means to do so, as somehow is said the *Declaration of Human Rights*. Clearly a declaration to review putting the obligations first and then the rights.

9. They avoid the relativism of those who have the capacity to create or modify ethical and moral norms and laws. It is no longer good or bad what those in power or the people in voting say. What is technically considered good for the survival and well-being of humanity and its people, both living and future human beings, will be good. The technical decision is not difficult given what we know today.

In summary, I believe that these ideas, in addition to being scientifically true, are useful and easily “marketable” since they can facilitate the solution of many of the problems we face as humanity, both theoretical and practical.

Possible Applications

I shall remember that we started from the principle of “Is good/better whatever is good/best for the well-being and survival of humanity” using broad altruism as the primary means”.

In *Survival and Altruism: A Universal Ethical Principle* I dedicated the last forty pages to stating seventeen possible applications. There is a more recent version in *Present and Future of the Humanity*¹⁵ that I will summarise below of the seventeen applications as well some previous work to do.

1. The initial work would consist of making a single list with the main problems that affect the survival and well-being of humanity and the possible measures to be taken. There are already important works by different organisations but it would be advisable to unify them with the vision of vital laws.

Global warming and its effects, overpopulation, hunger and agrarian crises, wars and weapons of mass destruction, ecological risks, biological weapons, and possible misuse of Artificial Intelligence are usually mentioned among the major problems due to human causes, and global pandemics, climate change, geological and cosmic risks as non-human existential risks.

In any case, for the work and applications to be effective and efficient, they must be done with a global vision, both of the basic objective of survival and of the means and criteria to be used. The scope of action must be all of humanity. Also we must take into account action times to obtain and to maintain achieved results. With these ideas, we should act where it is easiest and most urgent in the following fields:

1. Establish a World Authority. There are some important voices advocating for One World Government. I consider it very difficult and risky in the

short term. But a UN Agency could be created as soon as possible to take charge of the development and application of these ideas. It may be of a consultative nature, such as a World Ethics Council, or with the capacity to execute its own decisions or those adopted by a UN Executive Commission to be created.

2. Promote The Idea of Humanity. The idea of humanity is very recent but has grown a lot with pandemics and global problems. It is essential for the implementation of all changes, and it is easy to do it with current means. It would be supported by a World Manifesto¹⁶ and, eventually, by a possible Constitution of Humanity.
3. Review and update global norms, laws and agreements that affect the most significant and urgent issues: environmental problems, cessation of all wars and conflicts demanding aid to marginal countries and groups, elimination of lethal weapons. Each State review your laws in what is most urgent and easy.
4. Maintain the global society model. Nations and states can have autonomy to govern themselves and relate to others. With their cultures and their circumstances. With two basic ideas: they should

try to live as well as possible but acting as supportive members of humanity.

5. Guide policies on the population, its distribution and its well-being. Apply the concept of responsible parenthood both at the individual and group level. It is surely the most important and urgent issue to review. With the vital laws the question could be posed globally and with light and stenographers.
6. Review issues about Sexuality, Family and Reproduction. I believe that laypeople and believers can agree on the basic criteria in these matters. Respecting everyone 's beliefs and cultures but trying to maintain the family as the basis of society and altruism/love.
7. Define a new Human Ecology. Rethink current global and regional actions through the lens of the enormous possibilities that the application of the two basic laws would bring to group ethics and economic, social and population policies.
8. Genetic and Environmental Engineering. The two basic laws offer the foundation to resolve the problems raised about the use of these technologies. Both in its reactive use to "heal" and in its possible uses to improve the species and its environment.

9. Use Social Engineering, with its enormous existing and developing technical capabilities, for the dissemination and implementation of basic laws and their applications: cinema, radio, Social Networks, Internet, Podcast, Artificial Intelligence...
10. Incorporate these ideas into World Educational Systems. Adapting existing texts. And even creating a specific subject as needed.
11. Redesign Economic and Social Policies to review the goods and services to be produced, the production and distribution systems... For example, we should not produce weapons of war or dispensable goods whose production or use are more polluting, tend towards vital slack but with austerity individual, maintain and promote good local practices seeking open autarky... It's easy. It can be done with any global, local or regional economic model: liberalism of different types, socialism, cooperativism... And it seems difficult, but they are technical issues that with current means can be resolved in phases in a few years.
12. Help and reconvert the marginalised, both as individuals or groups. Poverty, displacement and conflict create marginalisation as well. Today there are more than 800 million poor individuals and there are groups and countries that are especially

problematic in their relationships, internally and with others. With the criteria of the two vital laws and the implementation of other applications, it is not difficult to solve these problems: helping and demanding. Given the seriousness and urgency of some cases, their resolution should begin as soon as possible. Always with the vision of being members of humanity: of the helpers and of the helped.

13. Work with the creators of ethics: religions, philosophers, politicians, ideologies, de facto powers... The two biological laws have been and are the basis of human behaviour. Having them now explicit should facilitate the review of aspects of group ethics that affect the survival and well-being of humanity. There should be no problems since the two laws are natural and universal and do not affect the basic beliefs of religions or ideologies. The possible World Ethics Agency or Council can guide and define, both actively and reactively, the general principles and contrast some partial ethics, but the creation, dissemination, application and judgment of group ethics, both vertical and horizontal, corresponds to the group leaders as well as religious and wise men.
14. Review nationalisms and other ideologies. The vital laws are against everything that confronts humans. But they are compatible with all societies

and groups. And with all ideologies, religions and forms of government, without them having to renounce their beliefs and dogmas. The required condition is that the leaders and members of all groups assume that above all they are human beings and that, therefore, they must have their belonging to humanity as the basis of their norms and policies.

15. Establish a List of Crimes and misdemeanours against Humanity that typify those behaviours that most seriously threaten survival and global well-being. For example, in what affects the habitat, the coexistence between people and groups: waste, scandal or bad example...
16. Similarly, define a List of Universal Virtues and Values that are good for compliance with the two laws.
17. Establish a Universal Ethics. It is an old aspiration from Kant's cosmopolitanism, updated by many voices, among others by those of Adela Cortina, Amelia Valcárcel, Victoria Camps, Hans Küng¹⁷ and the Document of the International Theological Commission *In search of a universal ethics*. The two basic laws can serve as the basis for a universal ethics that supports the individual and group ethics of the different groups as they affect the survival

of our humanity and the well-being of the people who comprise it: current and future.

Explanatory note: It can be thought that the application of the two vital laws are ways of conditioning the behaviour of human beings. It's true. But if they do not know and assume these universal principles, people and their groups will continue to be influenced and bound by group norms and laws dictated by those who have the power to do so and current and future problems will continue.

THE FUTURE

In July 1957, Karl Popper, in the preface to *The Misery of Historicism*, says: “For strictly logical reasons it is impossible for us to predict the future course of history”.

He then justifies this statement by saying that “*the course of human history is strongly influenced by the growth of human knowledge (...) we cannot predict, by rational or scientific methods, the future growth of our scientific knowledge*”.

I agree with these ideas, so any prediction we make about the future must be taken as a science fiction story. With this initial premise I am going to imagine what may be the life of humans until 2050. I am going to use for this purpose a paper I did in 2023 in a UNED course directed by the Dean of Philosophy, and excellent professor, Dr. Jesús Zamora Bonilla.

The essay was entitled *A preferable future for humanity*, and starting from the complex present, we imagined four possible scenarios. I summarise the most significant.

The Present

To begin with, I am going back to the basic first idea: The objective of the species Man, as of any other species, is to survive.

This objective is implicit and has been operational in all human beings since the beginning of our existence. That's why we're here. But strangely enough, and perhaps because of its obviousness, this objective has been taken for granted. And without making it explicit, humans have tried to achieve it in groups, like the rest of the social species.

In our case, we have developed enormous capacities for relationships and cooperation that have allowed us to live in increasingly numerous groups: we have gone from Palaeolithic families and clans of 15/20 members to current nation states like China or India of more than 1,400 millions of human beings under the same government.

It seems that our problem in recent years has been too much success, because when I was born, in the early 1940s, there were about 2 billion humans; at the end of the 20th century, the world's population was about 6 billion, and we have now reached 8 billion. And a lot has happened to our species in recent years:

- Our habitat has worsened with the problems of global warming and there have been pandemics, earthquakes, floods, fires...

- Humans have continued producing wars, inequalities, hunger, poverty, restlessness...

According to the UN, even with growth rates below one, we will reach almost 10 billion by the middle of this century, but without being clear about the path that humanity should follow.

There have been, and still are, many attempts to define improvement actions to be developed by countries and human groups. The UN plans of 2,000 materialised in the eight Millennium Development Goals that in 2,015 became the 17 Goals of the 2,030 Agenda.

On the other hand, world leaders continue to try to reach an agreement to find solutions for the problems in various groups: the G7 before the G8, the G20, the meetings of the World Economic Forum in Davos, the recommendations of the Churches, etc... in which the United Nations and its agencies operate as permanent contact.

Major geopolitical changes are taking place with the great development of China, the Russia-Ukraine war and others. But, although there is more and more talk of a world government (China, the Popes, Davos...) nothing has just materialised. And the lack of an explicit priority life objective, a global ethic and a global governance continues to be a serious problem.

Can we find a solution to these issues?

If we look at initiatives like the Millennium project seems that 2,050 is a good horizon to speculate about the

future of the world and in line with the archetypes of futures studies expert Jim Dator, we can envisage four scenarios.

Scenario 1

A first scenario would be that of collapse (possible). That It would mean the total extinction of the species: in the short term due to the use of lethal weapons of mass destruction or in the medium term due to the unstoppable degeneration of human living conditions due to global warming, the emission of methane deposited at the bottom of the oceans, global pandemics, misuse of AI or similar risks.

Scenario 2:

A second would be to continue with more of the same, a scenario of continued growth (plausible). There are many forecasting exercises of what can happen between now and 2,050 with the hypothesis of continued growth. To summarise some of them:

Habitat. Increased environmental risks: the global average temperature will rise between 1.5 and 2 degrees with increased drought and forest fires, floods, melting of the polar ice caps and rise in sea levels, collapse of agriculture and fisheries, pandemics, alteration of ecosystems and extinction of species.

Population. According to the UN, population growth rates will continue to decline, but even so the popula-

tion of 2,050 may reach about 9.7 billion. The serious problem will continue that the poorest areas will be the ones with the highest growth and the ones that will suffer the most from environmental problems.

Geopolitics. According to the consulting firm PWC, in 2,050 the ten largest economies in the world will be: China, India, USA, Indonesia, Brazil, Russia, Mexico, Japan, Germany, United Kingdom. There will be an E.7 that will replace the G.7. There will continue to be partial wars and it is possible that there will be some reduced nuclear war that produces millions of deaths. If there are many, it could lead to an empowerment of the UN, increasing its capacity for influence or global “authority”.

Science and Technology. Great advances will continue in digital, in space exploration, new energies, genetic engineering, AI... that will be applied to solve or alleviate some specific objectives (hunger, environment, inequalities...), and defend the interests of some groups (nations, ideologies, de facto powers...).

Ethics and governance. The UN and the dominant group leaders will continue to try to reduce the causes and consequences of these problems by continuing to pursue partial objectives that, while good, do not prioritise the basic objective of the survival of the

species. They will continue to use whatever criteria, means and normative ethics, good or bad, seem most effective for their ends.

Scenario 3

I'll call this one Catastrophic transformation. This scenario is probable and it can be produced by excesses or specific causes in the elements contemplated in the first three groups of the previous point. For example:

- Environmental catastrophes that involve the extinction of a few hundred million people or that affect the lives of a few billion: pandemics, floods, droughts.
- Unsustainable imbalances in the population of the countries with the poorest, overpopulated and high growth rates: Pakistan, Nigeria, Bangladesh, Indonesia, Ethiopia, Uganda, Tanzania...
- The above problems and geopolitical imbalances can lead to wars with nuclear or biological weapons that result in the deaths of billions of people.
- In these cases, it seems probable that, as happened after the Second Great War, the surviving humans choose to reinforce the UN, now turning it into a World Authority with the power and means to reorder the surviving world. And to try to avoid the repetition of the same or similar catastrophic risks.

Scenario 4

Finally, a fourth scenario of new ethical and political rules (preferable).

It is about humanity knowing its vital objective of survival and assuming it as a priority goal to achieve. This assumption would lead to consider good/better what is good/better for this basic objective and try to act accordingly.

It is important to highlight that our species has survived and succeeded thanks to its enormous capacities for cooperation and socialisation, whose virtues and values I have included in my writings within the concept of broad altruism.

Backcasting of the preferable scenario: new ethical and political rules

I try to see what the world and its governance would be like in 2,050, counting on these ideas being known, broadly accepted, and applied. And how we could realise this vision.

When I wrote my first note on these issues in the year 2,000, I was surprised by how little had been and was said about humanity as a subject, the risks of self-extinction, the rapid globalisation of problems, etc. Since then, with advances in genetics, communications and the globalisation of problems, the world is increasingly aware that we are a great biological and moral family, and that what happens to some affects everyone.

For this reason, I believe that there is very little left for these ideas and their applications to be seen and assumed by some wise men and leaders, which would lead to the start of the process that I state below with the retrospective path technique (backcasting) to develop a reflection on its convenience, possibility and effects.

2024/25 Dissemination of the proposal

- Sending this statement, or a similar document, to foreign embassies in Madrid and to leaders, foundations, TT.
- Sending messages to philosophers, biologists and other people interested in the survival and future of the species.
- Other dissemination actions in magazines, television, advertisements, social networks, relevant blogs, etc...

2025/26 Assumption of these ideas by one or several scholars and leaders with the means to present them to other academic groups or leaders, who in turn study and disseminate them until the next step is achieved.

2026/27 Creation of a working group at the UN that studies and proposes the common goal of survival, a global ethic, and an Agency to develop these ideas with the support of the G.20, the World Economic Forum, the Churches, Wise Men, foundations...

2028 The working group presents a proposal on “A World Constitution”. And the objectives, structure and functions of a world agency for the development of ideas and their applications.

2029 Management of the proposal at the different interested levels.

2030 Signature of the Constitution of the Earth by the member countries and creation of the Agency for the Survival of Humanity with the capacity to study and recommend global actions that are decided by a new Permanent Executive Commission of the UN and are executed by a General Directorate executive.

A World Manifesto approved by a majority of the UN is established. The inventory is carried out and the main actions in progress are studied and confirmed or reviewed: Agenda 2030, NGO plans, etc. And the most urgent problems of wars, famines, existential risks. And the laws and regulations of countries and other entities that may most affect the survival and well-being of the species.

We have seen in a previous chapter the possible applications of the new ethics and others. Given its importance and its difficulty of implementation, the inventory and measures on existential risks and population control should be prioritised through the concept of responsible parenthood, which is an idea accepted by the religions of the Book, critical institutions with which to count for the public implementation of population policies.

2033 The Agency is fully operational. The good deeds in progress continue and new ones aim at mitigating

catastrophic risks, wars, treatment of the marginalised, implanting the ethic of responsible parenthood, fostering awareness of fraternal humanity, the revision of norms and laws, the use of social and genetic engineering, the review of economic and social policies, human ecology...

2050 If we have acted with the survival of the species as the objective and broad altruism as a priority, then in 2050:

- Existential risks and strategies to alleviate possible catastrophes in the most sensitive points of the planet should be foreseen.
- Established public policies for responsible parenthood in all countries that serve as a complement to those implicit in the 2030 Agenda. If they are implemented in 2030, the population in 2050 should be between 7000 and 8000 million.
- States and nations could continue as they currently do, but under the rules of the World Constitution and Manifesto, whose basic objective is the survival of the species and, as a priority, cooperation, and broad altruism.
- The idea of fraternal humanity, the new ethics and the structure for world governance would be consolidated.

- The development of sciences and techniques would have helped the development of these ideas. At the same time that its use would also be subject to universal ethics whose foundation is the basic objective of survival with broad altruism as a priority means.

It seems clear that some world authority is necessary. And it is very probable that, if it is not done the good way with scenario 4, it will be done the hard way with 3. Or there will be a collapse since scenario 2 is unsustainable over time.

The objective of the species Man, as of any other species, is to survive and understanding it is the key to changing our current image of the future and directing our actions towards this priority purpose. Attempting this objective supposes, at the same time, improving the physical and moral well-being of humans since, as Darwin said: “a happy tribe prospers more than an unfortunate and miserable one”.

SUMMARY AND TASKS

In conclusion, I will summarise the most significant of what has been said and then set out the possible personal tasks that might be incumbent upon us as members of the human species/family.

Starting from a first intuition, later contrasted with the doctrines accepted today, I believe that the following ideas can be taken as certain:

1. There are more than two million species of living beings, many of which are real biological species according to Ernst Mayr 's definition¹⁸.
2. Within the global vital process existing on our Earth, all living beings have the survival of their species as their goal.
3. We humans are living beings and, as such, our vital purpose is also the survival of our species. Without prejudice to the fact that, according to believers, human beings can also receive eternal Life as a goal or transcendent purpose.

4. From the vital purpose stated in point 3, can be directly deduced a foundational principle or an universal behaviour norm which can be stated as: “Whatever is good/better for the survival of our species is good/better”.
5. In the case of human beings, the norms that govern their behaviour are called ethics, which is why the principle stated in point 4 is a universal ethical principle that underpins the normative ethics that morally oblige everyone.

The universal principle of ethics has been and is inscribed in the nature of human beings since the beginning of their history. And that is why we are here. This principle has operated and operates instinctively through an implicit vital imperative: individually and in ever larger human groups with greater resources.

The vital imperative, combined with the enormous capacities developed by our species, has meant that in the last century we have had great reproductive success, which may be causing serious problems to our habitat and great suffering and hardship to many humans.

It is important and urgent to realise and to assume, rationally and explicitly, the vital purpose that we have implicit in our nature as human living beings. And to act accordingly.

Tasks for philosophers and other thinkers

In the chapter VII , I say that these laws explain the meaning of our life as living human beings. I expand on this idea, mainly for philosophers and other thinkers.

Humans have been trying for centuries to answer questions like: What is this all about? Why were we born? And there is no common satisfactory answer. In an excellent work on the subject¹⁹, our dear professor Gustavo Bueno said:

“The question of the meaning of life is often considered the deepest question in philosophy, whether mundane or academic: man is even defined as “the being capable of questioning the meaning of being”, of his existence, of his life; thus, Heidegger. The question is usually formulated in this way: “what is the meaning of life?” There is no shortage of answers: religious, moral, political: “life is the execution of a comedy, or a tragedy, written by an idiot”, etc. But there is also no shortage of those who do not find such answers satisfactory and come to doubt the consistency of the questions: “does life have a meaning?” “is life not meaningless, even a contradiction, since it ends in death?”.

The common error or deficiency is to seek the meaning of life in some sort of “good” for the subject’s own life: one’s own survival, happiness, wisdom, well-being, etc. According to what I call the basic idea: the life is the Good that we humans have and is part of Human Life with a capital L.

Our personal life has meaning as a means of preserving and transmitting our part in Life with a capital L, and if possible, enriching it, not the individual life that inevitably ends with death, but Life with a capital L in whose enormous mesh we are only a link. Each individual life, each link, can be useful, indifferent, or even harmful to the general vital process. But in their origin, they all respond to the same intention or vital mandate that is implicit in everyone from conception.

As we see, altruism is part of the process, since each individual life serves to keep Life going. Each life and each death is a donation to the vital process, to a process whose purpose we do not know but which is built with the rivers of blood of our ancestors. Borges, intuitive, ends his poem Adrogué saying: “Like me, that I am time, blood and agony.”

I think that the wise have a lot of work to do (in) rethinking everything that has been said about the meaning of life, starting from the idea that the Good to be desired is Life, but not for me, but for the vital process. And individual happiness consists in contributing to this purpose. Humans feel happier the more “goods” we give to others: children, family, friends, near and far neighbours... With our work, collaboration, help... And with any motivation, both in our normal life and in the extraordinary things we do for the well-being of other humans, current and future. It is the selfish happiness of altruists. And all giving to others so that they live better

means contributing to the survival of the species. As Darwin said, happy tribes survive better.

In addition to the above, the wise and the thinkers have the task of rethinking all philosophical doctrines on the basis of these two laws and the universal ethical principle. It would be necessary to rethink hedonism, stoicism, epicureanism, eudaemonism, nihilism, utilitarianism and all the isms. Doctrines and practices that can continue to exist, at a higher level, on the basis of this new step added to human knowledge.

Theologians will also be able to have a closer view of the divine in the human from these laws, which, being part of natural law, have been dictated by the Creator and maintainer of Life.

It has been traditional for thinkers to recommend normative ethics for different groups according to the time and circumstances of each cultural or religious group. I believe that individual thinkers and Academies, Universities, Foundations, Think Tanks, Churches, Masonic Lodges, theologians, etc. have abundant and urgent work to do to review some paradigms and normative ethics and their current applications, according to the now explicit universal ethical principle.

Tasks for leaders: lay and religious, public and private, civil and military.

In all species, it is the group leaders who try to get what they believe is good/best for the group whether it is true

or not. And with this, knowingly or not, they try to do what is best for the survival of the species. Consciously or unconsciously, they can get done what is bad or worse as a consequence of their ignorance or their wickedness. This is also true for the human species.

Human leaders may act on their own ideas about what the objectives are and the means to achieve them, or on the advice and recommendations of wise thinkers, secular or religious. I repeat here what I said in the introduction:

“At some point I thought that these ideas would be seen and used first by leaders and managers, rather than by thinkers, but it is very difficult for those who have group power and responsibility to also have the vision and the ability to prioritise Humanity over their partial interests. Although it is clear that group problems will not be resolved if there is no global framework that allows and facilitates it. This has happened and is happening at the group levels in which we have moved until now. And where we continue to move, being Americans or Chinese, Christians or Muslims, rich or poor... before being human beings. And this is how it goes. Some better than others. And from bad to worse for Humanity and its future. There is much and very urgently to do for those who have the power and capacity to do so.”

The dissemination of these ideas is an attempt to move those who lead so that, as has happened before, they

think and act with or without the prior recommendation of the thinkers.

As I said in the article about the future, I believe that an urgent and necessary task is the creation of a working group to validate these ideas and study their applications at a global level. The aim is to create an Agency or Council within the UN that establishes basic criteria and standards of universal behaviour, guides the global policy to be followed and coordinates the partial objectives of each group or collective.

There have already been numerous and important voices that have spoken about the convenience of having a World Authority that deals with seeing and managing global problems in one way or another. I believe that the validation and public assumption of the two biological laws and the universal ethical principle would facilitate the constitution of the Global Ethical Agency or Council, which can function with the structure and executive level that best suits Humanity, represented by the States and Nations of the UN and by the secular and religious entities that adhere to it.

Tasks for everyone

I repeat what I said in chapter seventh when dealing with what the two biological laws mean:

“They represent an implicit vital imperative that “orders” human beings to do what is good/best for the survival of

our species. With broad altruism as the main means. With the capacities that each person has as a person and with their possibilities as a member of the society in which they carry out their activities. Within the enormous freedom of human beings to fulfill or not this mandate. And it is not necessary to be perfect. Living well according to the moral norms of their groups is usually enough”.

It is the responsibility of group leaders, both lay and religious, to ensure that the moral standards of the groups they lead are good. And now, knowing the existence of the universal ethical principle, each person has an objective criterion to judge whether the standards that are proposed or imposed on them in one way or another are good for the human purpose of surviving by loving.

In accordance with the above, every person has the right and the duty to try to ensure that the two laws that have been and are implicit in our nature are known and fulfilled. To do this we can:

a) Live in the way that seems most appropriate to the basic objectives of survival of the species and the well-being of our fellow human beings.

b) Disseminate these ideas to contribute to their knowledge and application so that world and group leaders and sages can see them, study them and, where appropriate, assume and apply them with their best judgment within the spirit of the same laws.

These are minimum recommendations. And whoever has other transcendent purposes, can and should follow

their doctrines. In any case, I believe that the basic laws stated are within the orthodoxy of all good beliefs. I spent fifteen years without speaking about them until I was sure that, not only did they not go against, but that they served as support for the good basic norms of the main doctrines and religions. ¡Laus Deo!

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ILLUSTRATION TABLE

Pag. 19 Phylogenetic Tree of Life

Pag. 20 Image inspired by the History of the Earth published in <https://tresorderecursos.com/es/category/la-historia-de-la-tierra/>

Pag. 26 Source: ourworldindata.com

Pag 29 Simplified two-dimensional fitness landscape (after Sewall Wright 1932). John P. Hart “Evolving the Three Sisters: The Changing Histories of Maize, Bean, and Squash in New York and the Greater Northeast” NYS Museum.

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