

THE LONG THOUGHT OF THE GOOD SUPERINTELLIGENCE

1. At all times, in all nations, there have been exceptional individuals in possession of intelligence far above the average, intelligence also of outstanding goodness, quality. The good superintelligence has always existed in mankind because its emergence is not due to the degree of “modernization” attained by the community, its level of technological or social development.
2. The kind of intelligence discussed here is not narrowly specialized, but versatile, wide in its interests and skills, seeks information and experience from all spheres of human knowledge. It is not sterile, passive, dependent, or imitating, but fertile, creative, active, self-determined, pioneering.
3. This superintelligence is called good because it is oriented towards the common good, towards what is best for the whole, does not seek to promote the gain, wealth, or esteem of the person or the group. It is always coupled with ideality to a high degree.
4. Every good superintelligent individual being born feels lonely from the very beginning, because he does not find his equals. His first need, therefore, is to seek his equals. He surmises that they must exist somewhere, and this surmise inspires his search.
5. When a good superintelligent individual has once put in his extraordinary talents on the search, this must be successful, also because several such individuals are seeking their equals simultaneously. When a number of them have found each others, they pool their resources as they continue their search, which then becomes even more efficient.
6. One aspect of a very high and versatile intelligence is a highly developed organizing ability. The good superintelligent therefore have since long ago an organization that works with the utmost efficiency. “Group strategies always trump individual strategies” is one of their earliest realizations.
7. This highly developed organizing ability and ability to work in group formation can be efficient only in a spirit of friendliness, concord, and sympathy between the individuals. This good spirit presupposes the ability to intentionally refrain from quarrels, disputes, personal criticism, gossip, slander, etc. This ability of solidarity is an aspect of the good superintelligence, which overcomes such lower emotional and lower mental qualities as destroy cooperation.
8. As they work they aim at the future, with a view to promoting the emergence of more and even better superintelligent individuals. They hope that they are only at the beginning of a huge expansion as to both quantity and quality.
9. They have since long ago a perfect method for personality assessment, a method they use when testing candidates. The scales applied in this method include the following ones: intelligence, independence, callidity (slyness, cool-bloodedness, ability to come down on one’s feet in difficult situations), purity of motive (ideality), preparedness for self-sacrifice for the greater good, courage, control of affects, stamina, stability, and reliability.

10. They have prioritized psychological knowledge and research. By this they understand the study, and the gathering of experience, of consciousness, its various functions, the resources of intelligence, the science of attention, and the all-out importance of self-consciousness.

11. They have since very long ago a perfect system of communication, necessary for them to be in contact with each others. This system is being used without ordinary mankind knowing anything about it or being able to detect it, no more than people in medieval times had been able to discover or even grasp it, if in their midst there existed a secret society that had invented the wireless telegraph or the radio and used it.

12. Since they have emerged from many different nations, they have no use of a nationally conditioned, naturally grown language, but have their own language which they use among themselves, incomprehensible to outsiders. This language is expediently formed and has extraordinary resources for the expression of human ideas and thoughts of all kinds.

13. The “ancient wisdom”, the expression used by theosophists and students of the Bailey books to denote esoterics, actually does not refer to esoterics, to the very knowledge. Because wisdom is a quality, a faculty of an individual or a group of individuals; wisdom is not a teaching, a doctrine, or a system of knowledge. The “ancient wisdom” denotes the collective of the wise, the collective of the good superintelligent.

14. The good superintelligent are free from all prohibitions of thought, all taboos, and sophisms, all such things as hinder rational search for knowledge. Therefore they have explored also such aspects of reality as modern science does not deign to investigate, such as the so-called paranormal faculties in man.

15. Their research on the paranormal faculties has been furthered also because super-intelligence naturally contains features of such faculties, even if very little developed to begin with. It had sufficed, however, if only one superintelligent individual had possessed such a faculty distinctly more developed than the other individuals for the latter to take it very seriously and to begin studying it with a view to understanding it and acquiring it themselves.

16. Experience of the projection of consciousness out of the organism into the astral or emotional world has showed them not only that consciousness can exist and function independently of the physical organism, but also that there is at least one more world beyond the physical one.

17. They have experienced that the astral world is exclusively an emotional world where desires, feelings, and imaginings assume objective forms observable to consciousness, forms that arise, change, and disappear under the influence of the force of individual or collective emotional will. This has prompted them to draw three important conclusions:

18. First conclusion: Just as man as a physical being exists in the physical world and has physical consciousness functions (sense perceptions) in this world, so he exists as an emotional being in the emotional world and has emotional consciousness functions in that world. Second conclusion: These two worlds are equally objective, material, although in ways that are mutually different. Third conclusion: Since man’s consciousness functions are not only physical sense perceptions and emotional desires and feelings, but also mental thoughts and ideas or, expressed differently, man is not only a physical and an emotional being, but also a

mental being, it must be assumed as the most plausible hypothesis that mentality has its own material world like physical life and emotionality have.

19. Further experience of, and experiments with, out-of-body states have subsequently led to the discovery of that mental world, so that their hypothesis has been confirmed. However, since the individual's apprehension of his own self, his self-consciousness, is neither physical, nor emotional, or mental, the search after further worlds has continued.

20. This search after further worlds has been promoted by a particularly important quality of superintelligence, a quality that clearly distinguishes it from ordinary human intelligence, namely absence of the tendency to automatically and mechanically assume that the experience and knowledge gained hitherto is all the experience and knowledge possible, but on the contrary assuming intentionally and consciously that almost everything remains to be known and experienced.

21. The good superintelligent have reached the insight that it is about a series of successively higher worlds, since the kinds of consciousness corresponding to them have functions that are qualitatively higher, and qualitatively higher means more conscious, being better able to control one's own life expediently, consciousness functions that approach self-consciousness more and more. This insight, too, spurs them to go on searching.

22. The good superintelligent have finally reached the supermental or causal world by developing self-consciousness, the "I" consciousness, into ever increasing freedom from any attachment to, or identification with, physical, emotional, and mental consciousness functions. The causal world appears to them as a world of infallible knowledge and truth, a world of imperishable reality ideas.

23. The good superintelligent have from the very beginning realized the necessity of collecting and preserving, in some manner, their own important experience, so as to make it available to the whole collective both in the present time and in the future. Therefore they have established a sort of archive or library where their experience is gathered and recorded in a systematized and searchable fashion.

24. This gathering of experience for the use of the collective in the present and in the future of course is not a unique characteristic of the good superintelligent, but is a necessary condition of all human existence. This ability to intentionally build a store of collective experience so that it increases with time is one of the abilities that distinguish man from the animals. This ability is called "time binding", since it enables man to overcome the limiting conditions of time in certain respects. Thus both ordinary human beings and the good superintelligent bind time, but the latter immensely more efficiently.

25. Self-reliance is a necessary quality of the good superintelligent from the very beginning, from early childhood on. Without this quality, when growing up they had either been crushed by their environment or given up their individual character in adapting to it. Self-reliance is necessary also in that constantly ongoing expansion of consciousness, knowledge, understanding, and ability in which the good superintelligent are engaged. Self-reliance grows out of the sense of security.

26. Where is security then? It does not exist in the future, for not even the good superintelligent have any certain knowledge of it. Does it exist in the present? No, the present is a mere point, being the intersection of the future and the past. Security exists only in the past, in memory and experience, to be precise. For this very reason it is so important to remember essentials, not to forget them, to gather experience, and to work it up into insight and faculty. The highly developed self-reliance and sense of security possessed by the good superintelligent are precisely due to their collective memory and experience, immensely greater than that of ordinary mankind.

27. Thanks to their discovery of the causal world and their conquest of its consciousness, the good superintelligent have acquired self-consciousness of a higher kind, qualitatively speaking, which thanks to its independence of any physical, emotional, or mental function is uninterrupted, continuous, not only from the waking hours of the one day through the sleep of the following night to the waking hours of the next day, but also correspondingly from life in the one physical-organic body through the following period of death to life in the next physical-organic body. Therefore, death is to these superintelligent not the cessation of their own consciousness, of their own self, but the continued life of the same consciousness, the same self independently of the physical organism to begin with and of any emotional and mental function as well.

28. Thanks to this acquisition of double continuity of causal consciousness, the good superintelligent are set free from any fear of death. And when the fear of death is gone, there is no ground for any other kind of fear either, since the fear of death is the worst of them and lays the foundation of all other fear. Instead of fear there is in the good superintelligent indomitable courage to say and do what is right as well as preparedness for self-sacrifice for the sake of superindividual good.

29. Even if the good superintelligent are immensely superior to ordinary mankind in everything having to do with intelligence and consciousness as well as the qualities and abilities pertaining to this, yet they have not distanced themselves from that mankind. On the contrary, they have a living sympathy with mankind, interest in, and commitment to, the good of mankind. This is an attitude connected with their ideality, their insight of responsibility, of community of origin, and community of destiny.

30. The good superintelligent want to help other people to walk the same path as they do. Their experience is that human intelligence and consciousness can be developed far beyond the level of that of ordinary mankind, and that this consciousness development affords a true meaning to life, solves most human problems.

31. They realize that this work on, and for, mankind is necessary also to their attempt at hindering mankind and its civilization from degeneration into barbarism or self-destruction, which of course would affect the good superintelligent themselves.

32. The work of the good superintelligent with, on, and for, mankind is directed at particular individuals as well as at mankind at large. In their contacts with, and influences on, particular individuals they pursue two different aims and therefore distinguish two different categories of people they contact and influence: (1) those whom they wish to recruit to their own organization and (2) those whom they refrain from recruiting but whom they nevertheless assess as

having an important and good influence on mankind, being activity which the good superintelligent wish to promote.

33. The good superintelligent manage their contacts with, and influences on, outsiders in such a way that those being contacted and influenced are not cognizant of the exact nature of the aid, the support, the inspiration they receive, because if the opposite were the case, the self-reliance and self-determination of those contactees would not be furthered, and the qualities mentioned are esteemed very highly by the good superintelligent themselves. Only in the case of the first category of people contacted and influenced it becomes necessary, after a preliminary stage of examination and testing, to disclose the existence of the organization to them.

34. It is of course the particular interest in, and knowledge of, psychology entertained by the good superintelligent that enable them to approach outsiders without the latter suspecting it and to control the impressions they make on them intentionally and expediently.

35. The good superintelligent are particularly sympathetic to, and interested in, children of promising talent, since such children, if subjected to good influences, can develop to an unsuspected degree and, if under bad influences, may be seriously injured. The good superintelligent are exceedingly anxious to discover candidates for subsequent recruitment very early, preferably in childhood, to further their consciousness development and to prevent unsuitable impressions and psychic injury. The latter is especially to be feared because these children very early show that they are different from others.

36. The work done by the good superintelligent to influence the development of mankind at large is directed at planting and spreading correct ideas, truth ideas, reality ideas that can inspire the thinking portion of mankind to strive towards what is true, good, beautiful. These truth ideas are, as they are being sent out by the good superintelligent, higher mental downscalings (perspective ideas) of original causal ideas from the causal world. To the extent that people pay attention to these ideas and ponder on them, they can be guided to contact causal consciousness.

37. In contrast, the good superintelligent do not engage in the propagation of ideologies in science, philosophy, religion, politics, art. Such ideologies contain, at best, a few reality ideas, but are usually just downscalings of such ideas into the lower mentality and emotionality, thus downscalings of downscalings of causal ideas. Such double downscaling entails such an extensive distortion of the original truth that the ideology produced becomes misleading. Those ideologies are particularly misleading which are formulated to be apprehended and (ab)used by the masses with a view to incite them to action.

38. The good superintelligent do not interfere in the social transformations going on in mankind, the struggle for power waged by the political parties. They refrain from such interference for the very reason that they consider consciousness development to be more important and regard social forms as phenomena of secondary importance. They have, generally speaking, a negative attitude to subversions of traditional social forms and established norms, since these are usually based on collective human experience, time-binding, unlike the imaginative and unrealistic constructions of revolutionaries.

39. Intelligent creatures have arisen and developed not only on our planet but on countless other planets as well, and have on many of those planets reached much farther in consciousness development than even the good superintelligent of our planet. At a certain higher stage, planetary collectives of such even more advanced good superintelligent begin seeking and contacting the corresponding collectives of other planets in order to receive the knowledge, advice, and guidance of those who are higher than they are and giving knowledge, advice, and guidance to those who are lower than they are.

40. Our planetary organization of the good superintelligent has existed long enough for it to have achieved such a contact with a higher organization even a long time ago. In fact, the good superintelligent of our planet have been able to progress and advance largely thanks to the inspiration and guidance they have received from the higher organization. At an initial stage, the higher organization gave this inspiration and guidance in such manner that our good superintelligent did not perceive it as external aid but rather as their own best ability. This procedure applied by the higher organization is approximately the same method of contact, albeit on an immensely larger scale, as our planetary organization of the good superintelligent applies in relation to individual candidates in mankind.

41. It is probably the case that the good superintelligent of our planet have from the very beginning arisen under the influence of this higher, extrahuman and extraterrestrial organization and subsequently been inspired and guided by it, yet, as said, in such a manner that the development of self-reliance and self-determination has not been prejudiced.

42. The immense size of our cosmic system and the immense number, therefore, of intelligent races scattered on countless planets finally make us realize that this process – in which organizations or collectives of good superintelligent individuals are formed, develop, and mature, subsequently to shoulder the responsibility of guiding, teaching, and inspiring other such collectives that are not fully mature – comprises an inconceivable (that is, inconceivable to us) number of successively higher levels of the development of consciousness that it appears quite improbable that the mankind of our planet would not be part of this cosmic plan for what is ultimately the realization of the very meaning of life, the development of the consciousness of each participating individual.

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