

Alova

Abstract: Intellect is one of humanity's most valuable qualities, allowing us to distinguish, evaluate and form opinions. It operates within structured systems. Its conclusions depend on the accuracy of information used, and on the validity of assumptions. We only need to form opinions when we need to make a decision based on it; otherwise we can keep information on the shelf. New information requires re-evaluating opinions. Real intelligence is a combination of intellectual skills, which can be measured, and qualities like wisdom, good judgment and insight which cannot be measured. Real intelligence includes taking into account the long-term results of action. It thus results in attempting to do good.

1. Intellect

Many people regard intellect as the quality that differentiates us from and makes us superior to less complex organisms. Some consider intellect to be the supreme and most important human quality.

Human beings are proud of what we know (and what we think we know). People who demonstrate intellectual acuity are praised and rewarded starting in childhood, and usually receive more opportunities and better-paying jobs. People are very impressed with and proud of their intellectual accomplishments and abilities.

Intellect has the job of dividing, distinguishing one thing from another, discriminating, weighing, and evaluating based on one or more scales simultaneously. Intellect divides; that is its job. This faculty is wonderfully useful. With it we have created magnificent bridges, spaceships, surgical procedures, and ingenious spy systems.



People with phenomenal intellects can use their ability toward human progress, or toward the most evil behavior, unimaginable to most of us. Clever people have enslaved and controlled most of humanity; they have arranged the cruelest conditions and dreadful injustice for the many in exchange for their own pleasure, power, profit and pride. (Is this intelligent?)

Human intellect is good, but it is not the highest or best human quality. It is a faculty meant to serve us.

It is our soul that makes us human—not our intellect. Human beings are not just computers, and the brain is not just a computer. Adeptly programmed machines can look like humans, walk like humans, talk like humans, and even learn, but the consciousness of machinery is still mechanical. Machines cannot actually become human because they cannot acquire a human soul, a soul with human consciousness.

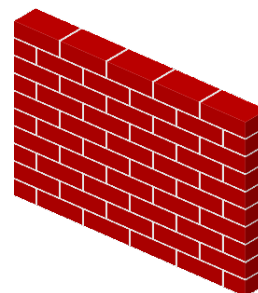
Intellect does not make us human, or humane.

It is a human soul that makes us human, and it is our decisions to act humanely that make us humane. If one is intelligent, one's intellect will recognize the superior benefits of acting humanely.

The intellect is our servant; it does not rule. The soul rules—or at least tries to.

A human soul learns to control its body-brain-mind complex to act according to its will. More advanced souls are better able to exercise control over the body-brain-mind complex, sometimes called the “ego.”¹ The ego is the temporary vehicle and servant of the soul. The ego tends to run away with its own desires, chasing them into infinity, and the soul learns to control it. This can be quite challenging. The ego, or body-brain-mind complex, is not to be destroyed, but to be mastered by the indwelling soul.

The intellect is excellent at organizing, counting beans and putting the correct number of each kind in its place. The intellect is excellent at planning and placing each event in proper order. The intellect is excellent at evaluating data, comparing and contrasting, adding and subtracting, and describing everything precisely. The intellect uses structured logic and creates structured systems. The intellect operates within structure—rules of language, rules of mathematics, rules of order. It uses mechanized processes and reaches deterministic conclusions.



The intellect forms opinions and educated guesses based on its analysis of available evidence and the premises, processes, and criteria it is instructed to use. It knows the difference between absolute conclusions, based on the belief that it has all the evidence necessary, and educated guesses which are based on some but insufficient evidence.

1 also sometimes collectively called the “lower self.” This usage of “ego” is one of several existing definitions.

The intellect also has intuition and capacity for telepathy and ideas that are out of this world. Great scientific discoveries and works of art are inspired by this aspect of intellect.

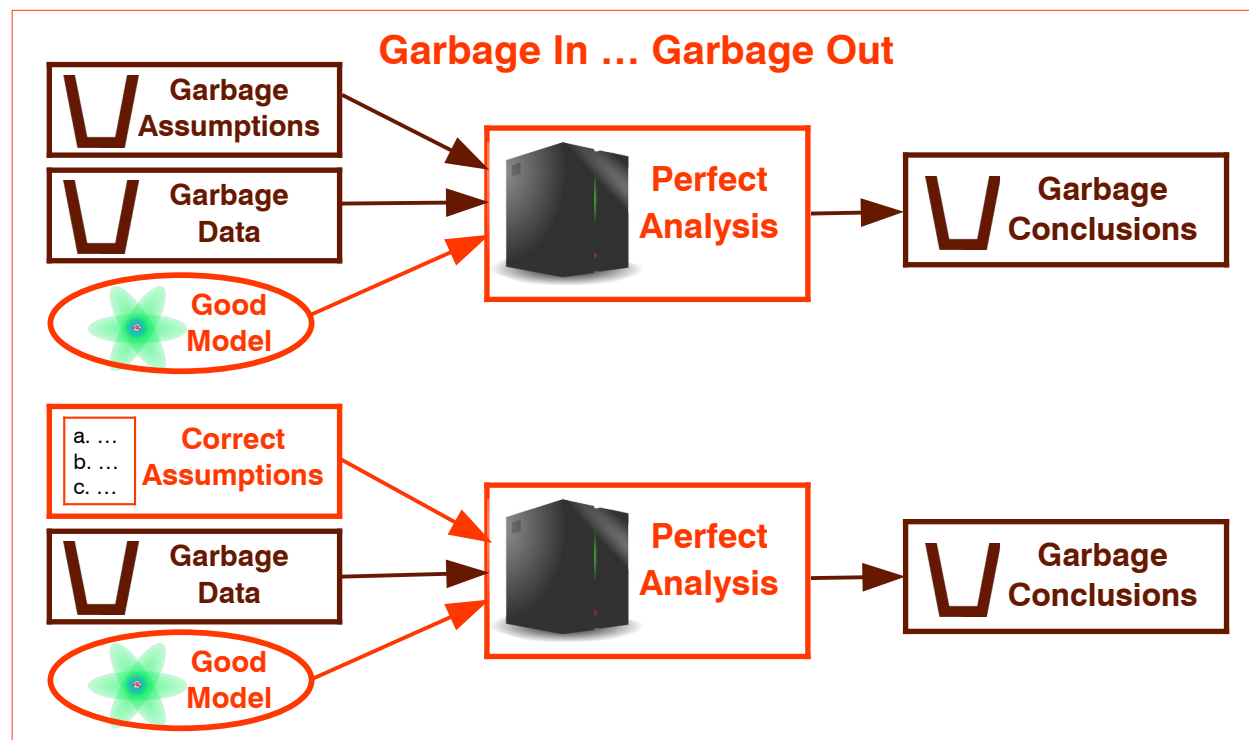
The intellect does not feel emotions. It can observe and take note of the behavior of people who are feeling emotions, but it cannot actually feel them.

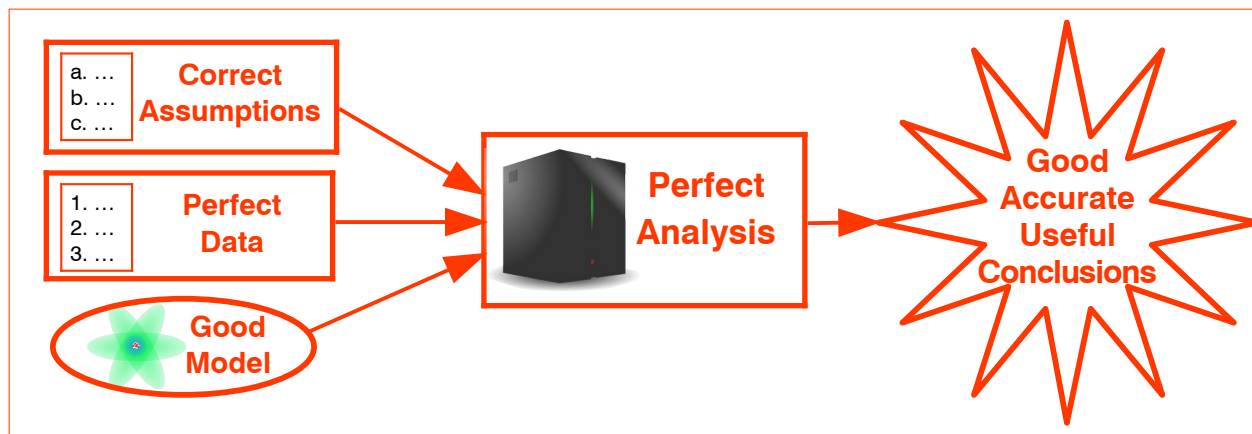


The intellect does not experience transcendent states. It can observe and take note of the behavior of people in transcendent states, but not actually experience them.

The intellect is, by nature, active and quick. If we don't put it to work doing something useful for us, it busies itself making things up! It can remember good times and distract us from a condition or task at hand, or it can remember a terrifying event and make us anxious all the time. It can think about a situation and imagine all sorts of possibilities—some of which are helpful to consider, and some harmful or unrealistic. It can make up ideas and pictures of what we would or wouldn't like in the future, or what we did or didn't do in the past. The intellect serves us; it can also get in the way.

The intellect's conclusions depend upon the premises, assumptions, and rules it is instructed to use. Its conclusions also depend on the information, the accuracy and precision of data, given to it. **“Garbage in, garbage out.”** The quality of our output cannot be higher than the quality of our input. If we give a computer garbage input, its output will also be garbage, no matter how perfect the computer. However intelligent a person, if one is fed faulty information—whether it is incorrect, slanted, propaganda or outright lies—one will come to faulty conclusions.





People who disseminate information thus have a duty to all of humanity—a **sacred** duty—to disseminate information that is true and accurate to the best of one’s ability, and to be honest about bias or motives so that others can evaluate it properly. Facts need to be clearly distinguished from opinions, and others need to be encouraged to use their own intellects and draw their own conclusions.

Intellect is one of humanity’s most valuable faculties. It does indeed differentiate us from animals. It is an ability we **have**, not something we **are**.

2. Opinions

One of the jobs of our intellect is to form opinions and educated guesses based on evaluating information. Whenever we need to make a decision, we first evaluate the options. The intellect is vital to our process of choice, and when we choose intelligently we are more likely to get the results we want. If we choose based on inadequate or faulty information, we are more likely to get results we didn’t want.

Some people **identify** with their opinions—they feel that their opinions **are** them-**selves**. They feel personally attacked or insulted when someone challenges their opinions. Some people are proud of their opinions, like children with their first artwork. Some feel their own opinions are superior and that they, therefore, are superior.

Tribal behavior includes adopting particular opinions, attitudes and social rules, in exchange for acceptance and protection. Members of such groups often feel superior to outsiders. Tribal groups are ubiquitous in human society, from the outback to prestigious universities, from religious organizations to institutions of power and finance.



People can identify with and be proud of their beliefs as well, despite the fact that beliefs, by definition, are impossible to prove or verify with material evidence. Just because something cannot be verified with material evidence does not mean it's untrue or unreal, however.

Belief is potent, but believing in something does not make it true. Conversely, disbelieving in something does not make it untrue or ineffective.

Sometimes people hang on to their opinions as if their lives depended on it, even if an issue is not their business or within their purview. Some resent other people who hold different opinions. Resentments based on a difference of opinion can last long after an issue has ended.

Most people seem to think we should have opinions about everything—what sports coaches ought to do, what heads of state ought to do, what famous people ought to do—even though they are in charge of their own business, and we don't know all the information they do. Under-informed opinions are useless.



Opinions are something we create, and we can change them at will. ***Information changes our opinions—and ought to.***

Opinions, no matter how learned or intelligent the expert, are ***not necessarily correct!*** It's important to remember how many accepted ideas have been proven completely wrong. For hundreds of years, Europeans believed that a boat would fall off the Earth if it sailed to the edge of the ocean. Until Pasteur and the microscope, people believed life could arise spontaneously from inert matter. "Einstein's Universe," the idea that the universe is a constant size, was shown to be incorrect.



Expert authorities often disagree vehemently about matters in their fields. Claims that have been printed in standard textbooks and opinions of Nobel Prize winners have been proven totally wrong. The majority of humanity can be wrong all at the same time.

We also don't realize how much our opinions are influenced and manipulated by others. A single Facebook ad on election day in 2010 increased voter turnout in one county by 280,000 compared to a control county where the ad was not shown.² It is easy to introduce bias using such ads. It is embarrassing, and especially difficult for intelligent people, to realize how much we are influenced unaware, and how many of our opinions actually aren't our own.

² University of California San Diego research in Florida, <https://slate.com/technology/2012/09/facebook-voting-study-online-friends-influence-voter-turnout-in-elections.html>, <https://phys.org/news/2016-09-facebook-election-result.html>. Google has also influenced elections, www.independentsentinel.com/shocking-report-that-google-influenced-the-2016-election/.



We really don't need to formulate opinions about most issues, or other people's lives. ***It is only necessary to form an opinion when we must make a decision based on that opinion.***

We can simply keep the information and the issues on the shelf. We can utilize our intellect to analyze only things that really matter to our lives and affect our decisions.

Unnecessary opinions clutter our minds, clog our thinking, and drain our energy. When we keep issues and information on the shelf, not forming opinions about them, we have less bias and fewer old, fixed opinions. We are more open, learn more quickly, and have much more mental energy.

3. Intellectual Skills

Intellectual skills are many and varied—mathematical, language, mechanical, visual, musical, abstract, emotional, street smarts. Someone with genius mathematical ability may not understand human emotional motivation at all, and may limit language to literal denotations without understanding nuances. Genius writers or musicians may be useless in engineering. A masterful thief may not be able to multiply. Genius intellectuals may lack street smarts, which includes emotional intelligence, local knowledge, and the ability to quickly assess character, dangers and opportunities.

Memory is an important aspect of intelligence. Some people remember numbers, others remember tones or timing, colors or facts about a certain topic. People usually remember strong emotions. Some recall the big picture and some recall details. People pay attention to different aspects of any experience, and we remember best what we pay most attention to.

Psychological assessments measure intellectual skills—which can be used intelligently or not very intelligently. Tests cannot really measure intelligent decisions or behavior in life because many factors, such as people's individual priorities and histories, cannot be controlled or accounted for.

People we regard as intelligent usually know a lot of information. But intelligence is not information or knowledge. Conversely, lack of knowledge, ignorance, is not stupidity. An intelligent person acquires knowledge readily and takes it into account. Stupidity is rejecting knowledge that is valid or failing to utilize it when needed.

Knowledge itself is not intelligence. Nor is knowledge power. Knowledge becomes a powerful tool only when it is utilized with intelligence. It can be used for

one's own benefit, or for one's own demise. It can be used for humanity's progress, or for humanity's demise.

Short-term and long-term memory are important intellectual abilities. However, intelligence is not shown merely by the ability to remember what one heard or read and regurgitate it when asked. Intelligence includes thinking for oneself, analyzing information for accuracy and relevance, and putting information together oneself to form a conclusion.

Intelligence is the ability to **utilize** knowledge toward a goal.

Perceiving patterns, connecting the dots to grasp an order or plan, is a very important intellectual skill. It allows one to grasp a whole picture, and to do so quickly. Intelligence enables one to learn quickly and easily.

The intellect is naturally flexible and adaptable. Flexibility is another important intellectual skill. Being able to see things from different perspectives and frames of reference makes the mind versatile, able to conceive novel ideas, discover more about how our universe works, and create new and better systems to improve our lives.

Intellectual flexibility actually allows **thinking** differently. Mathematicians create new mathematics to address more and more complex questions. Each system involves a new concept, an expansion of our intellectual repertoire, a different way of processing information. Some problems can be solved with arithmetic, others need algebra, others require pictures and trigonometry. Still others are best answered using calculus, and yet others require spherical vector calculus.

Simple to Complex Mathematics

$$\begin{array}{r} 1,379.6 \\ + 594.3 \\ \hline \end{array}$$

$$\frac{2(a+b)}{3c} = \frac{5bd}{8a}$$

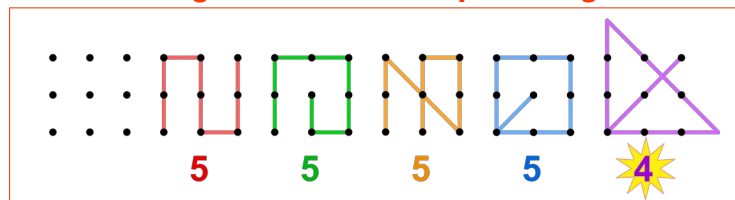
$$\begin{array}{c} c \\ a \quad b \\ a^2 + b^2 = c^2 \end{array}$$

$$\frac{d}{dx} \int_a^x f(t) dt = f(x) dx$$

$$\nabla \times \mathbf{E} = - \frac{\partial \mathbf{B}}{\partial t}$$

Thinking outside the box is another valuable intellectual skill. It allows one to see different ways the same dots can fit together, to conceive of uncommon, non-obvious possibilities.

Connecting 9 Dots with Only 4 Straight Lines



Abstract thought is yet another valuable intellectual skill. It includes spatial, visual and audial imagination, and the ability to think in concepts, not only in objects and words.

Imagination is an essential intellectual skill. Starting in childhood we learn to imagine many steps ahead. We imagine the possible results of each step, and assess the net benefit and likelihood of each. Remaining cognizant of what is real and what is imaginary is obviously crucial.



We use intellect to evaluate whether the overall benefits of one course of action, short-term and long-term, outweigh those of another. The ability to delay gratification is a common measure of intelligence in young children. Intelligence allows us to foresee and evaluate possibilities far ahead and prepare accordingly. People who seem austere may not be neurotic or anxious—they may simply be highly intelligent, mindful of the long-term painful results of common indulgences.

Flexibility, abstract thought, and imagination point us toward some of the more advanced intellectual skills—psychic abilities such as psychometry, telepathy, and precognition, higher states of consciousness, and experience of transcendence where words do not exist. Any perception of transcendent realities must be examined for validity with extra care, for a certain wisdom of soul is needed to distinguish transcendent facts from transcendent fiction or imagination.

Tests of various kinds can measure intellectual skills and acuity—the ability to see patterns, connect dots and formulate reasonable pictures and conclusions quickly. They can measure knowledge and memory. They can measure abstract thinking to some extent. They can measure psychic ability to some extent.

Is intelligence, then, simply a sum of all one's intellectual skills?

4. Intelligence

Is it intelligent to voluntarily engage in activities that have a ninety-nine percent chance of causing brain damage?³ How about increasing one's chance of becoming paraplegic or acquiring Parkinson's or Alzheimer's diseases? If one is paid well, does that make it intelligent?



3 Jesse Mez, *et al.*, "Clinicopathological Evaluation of Chronic Traumatic Encephalopathy in Players of American Football," *Journal of the American Medical Association*, 2017, <https://jamanetwork.com/journals/jama/fullarticle/2645104>.

Is it intelligent to voluntarily ingest substances that are proven to result in poor judgment, dementia, liver disease, and heart disease? If one feels relaxed afterwards, does that make it intelligent? If everyone else around does it, does that make it intelligent? If people with a high IQ do it, does that make it intelligent?

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Is it intelligent to voluntarily ingest substances that make one feel good but are likely to cause death? What about taking medicines for which death is a known side effect?

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Is it intelligent to oppress and impoverish one's neighbors, risking revolution on one's doorstep? What if only our children and grandchildren are at risk, not us—does that make it intelligent?

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People are free to make any of these choices. If someone decides that cash now is worth disease later, or feeling good now is worth death or illness later, or that profit now is worth violent neighbors later, they have a right to make that choice. Would we call these choices intelligent, worthy signs of human superiority?

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People with great intellectual acuity are employed in the “intelligence” industry. Its documented, admitted activities include torture, assassinations, subterfuge, fraud, deceit, propaganda, blackmail, chaos, overthrow of governments, force and manipulation, suffering and destruction in and of our world ... and perhaps some good results somewhere that are secret? Are these people and organizations actually intelligent?

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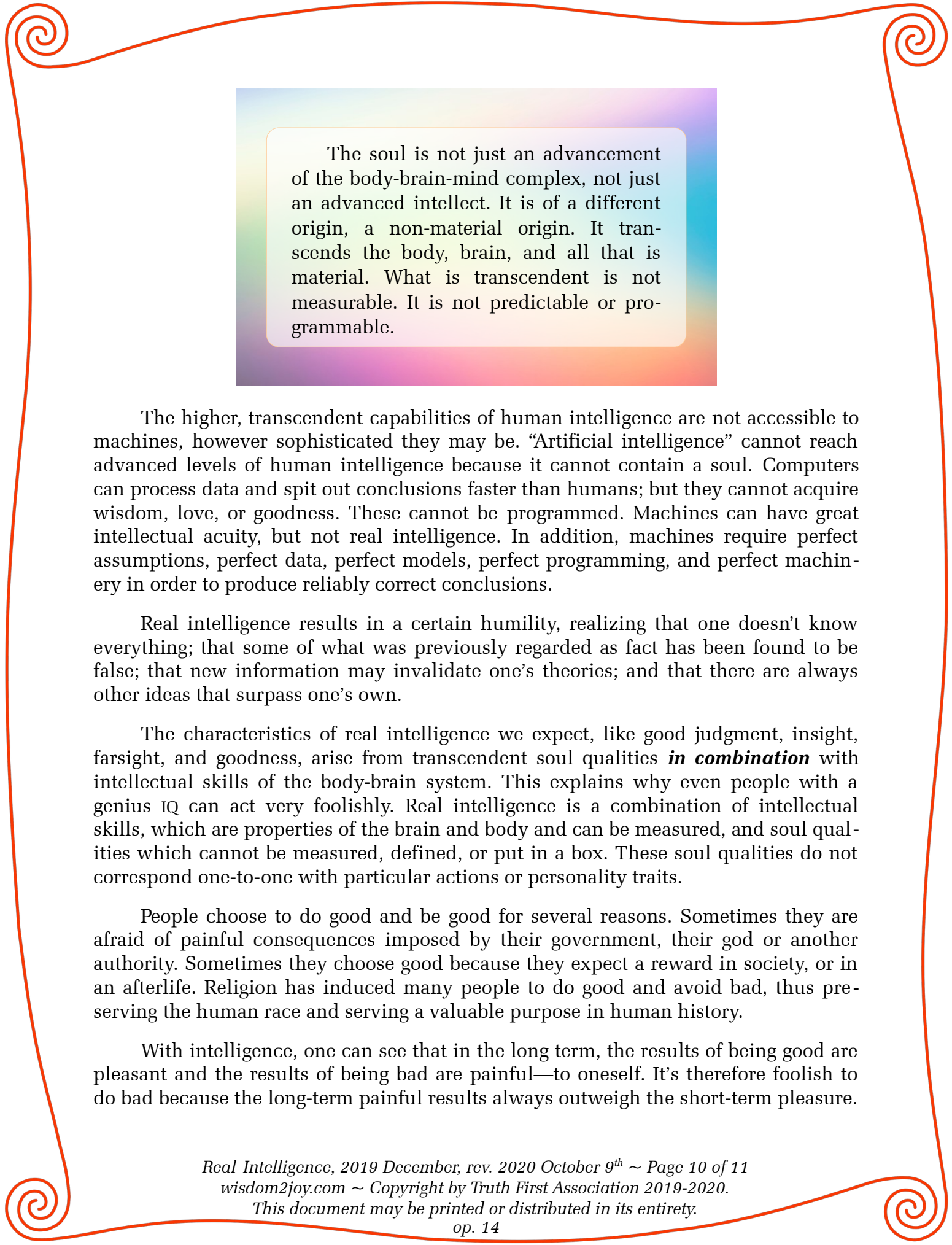
What is the good of human intellect if we use it for the suffering and destruction of the entire human race? Or to destroy our home, planet Earth? Or to destroy one another?

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What is intelligence, anyway? Real intelligence is undoubtedly an admirable and valuable quality, but people who are considered highly intelligent can behave very unintelligently. There is also a temptation for people who are more intelligent than their associates to feel godlike, that their ideas are unquestionably correct and they know everything needed to decide any given issue.

Real intelligence seems like it ought to include good judgment, insight, farsight, and a certain goodness—which are not easy to define, let alone measure. There is disagreement about what these qualities are in any given situation, and about what actions they result in. These actions also depend on one's premises, information, the circumstances, individuals involved, and values—which might be different from those assumed by evaluators.

Intellectual tests cannot measure good judgment, wisdom, or any faculty of the soul.



The soul is not just an advancement of the body-brain-mind complex, not just an advanced intellect. It is of a different origin, a non-material origin. It transcends the body, brain, and all that is material. What is transcendent is not measurable. It is not predictable or programmable.

The higher, transcendent capabilities of human intelligence are not accessible to machines, however sophisticated they may be. “Artificial intelligence” cannot reach advanced levels of human intelligence because it cannot contain a soul. Computers can process data and spit out conclusions faster than humans; but they cannot acquire wisdom, love, or goodness. These cannot be programmed. Machines can have great intellectual acuity, but not real intelligence. In addition, machines require perfect assumptions, perfect data, perfect models, perfect programming, and perfect machinery in order to produce reliably correct conclusions.

Real intelligence results in a certain humility, realizing that one doesn’t know everything; that some of what was previously regarded as fact has been found to be false; that new information may invalidate one’s theories; and that there are always other ideas that surpass one’s own.

The characteristics of real intelligence we expect, like good judgment, insight, farsight, and goodness, arise from transcendent soul qualities ***in combination*** with intellectual skills of the body-brain system. This explains why even people with a genius IQ can act very foolishly. Real intelligence is a combination of intellectual skills, which are properties of the brain and body and can be measured, and soul qualities which cannot be measured, defined, or put in a box. These soul qualities do not correspond one-to-one with particular actions or personality traits.

People choose to do good and be good for several reasons. Sometimes they are afraid of painful consequences imposed by their government, their god or another authority. Sometimes they choose good because they expect a reward in society, or in an afterlife. Religion has induced many people to do good and avoid bad, thus preserving the human race and serving a valuable purpose in human history.

With intelligence, one can see that in the long term, the results of being good are pleasant and the results of being bad are painful—to oneself. It’s therefore foolish to do bad because the long-term painful results always outweigh the short-term pleasure.

Intelligence gives human beings the ability to perceive this. However great and keen one's intellect, causing unnecessary harm is unintelligent.⁴ The cumulative long-term results are always undesirable.

One can also be good simply
because it is one's nature.



The greater someone's **real** intelligence, the more sincerely and diligently one tries to do good and avoid future pain, both for oneself and one's neighbors.

Real intelligence causes one to act for good.



Being good is supremely intelligent.

⁴ Some harm is not unnecessary, such as harm done by a surgeon in pursuit of long-term healing, and painful consequences imposed by parents or social authorities in pursuit of a moral and safe community.

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