

Mesoteric intelligence & collective serendipity

Nature loves to hide, HERACLITUS

Amare et sapere vix deo conceditur, ANONIMOUS

[Even God finds it hard to love and be wise at once].

Adagio cantabile - Impetuoso e con brio.

the placebo effect ON HUMAN COLLECTIVE FOLLY
is indeed insane.

I couldn't wait any longer to anchor my broken feelings to a longing beyond despair. Unity was not achievable in that split human dimension, union is only possible in the timeless realm clear of you and me.

You-Me is no longer a whole when dashed apart by the domain of time. *When* implies a hierarchy of argumentation on the linear progression of time; it determines a chasm, an opening up of a fresh narration. Indeed time is a refined device of the thinking mind to keep records of its own becoming, a mental construct. It is not time to master us, but is we who got to master time. The timespace continuum foreshadows the spiritual-material dimension by emerging right in between the pair complementing each other, as that hyphen (-) uniting and relating their meanings on the cognitive plane. Sacred times are giving way to self-reflections in maya's mirror: a master illusion looking into its own becoming with an avid gaze (*tehörein*) mirrored further and farther in time and space, and in their absence.

When time fades into space and space into time, and matter and spirit are crossfading, a complementary wind (*rüh-illofi*) shuffles all impossible presents into this one, shifting into its new ontological dimension: the mesoteric realm, *de quo alias*, right in between the complementary.

We are gracing with presence what is not here, eye witnessing the hidden to the one-sighted, for only the inner eye confers a visual connotation to the mesoteric realm, the first of all the invisibles ones. Indeed the hyphen [-] uniting the spiritual-material locution should be turned into a [+] sign to signify the command (*amr, kūn*) to re-absorb both polarities. What really matter are not the distinct identities of the polarities, rather the quality of the hyphenic relation allowing their crossflowing, the real affair is indeed their mutual exchange. Individual entities are certainly important, but even

more so are the relations uniting them in that subtle vibrational field of the Self, ahead of the dichotomy of the principle of identity splitting the self from the other. Friendship and love do not vanish when friends and lovers are no longer at sight; we still love them and sense their friendship even once they are departed. The relationships between individuals are actually what really count most: for, at the end of the day individuals will perish, while the quality of their relations will stay. Everything will perish, but its Face¹, the visible presence of each and of all. Here the conceptual matter takes another turn: *lahir* and *batin* are coupling in the very middle of the mesoteric spleen, banqueting at the very centre of the real human dimension, dining at the table of life; while Kronos & Sophia are resting on the sofa, loosely engaged in co-creating *Natura*². Sophia *sophia* or Sophia *perennis*? Sophia *sophia* or Sophia *naturata*?

Again an epistemological break, an ontological shift, and

As I got your message

The Sun shattered all clouds to fire up the flight,

I knew the bond is strong and does not fail,

I much look forward liaising with you.

Yet, who are you?

Why on my way?

Which way is this to keep apart the yearning for reunification?

A muse, a soul, a power?

Or a strength in disguise?

Releasing individual contradictions is the sole means to solve dispute; transforming inner conflicts does impact the contentious human madness of war, is the first step towards a sustainable pace. Collective Intelligence (CI) has certainly an apotropaic function on this collective folly as it is made up of a number of simple 'individuals' entities sharing their content to one another in a certain and definite fashion. CI does not hold 'ideas', it is 'an' idea, an idea composed of ideas. Its action is free, not in that is undetermined, rather because it is self-determined, as yeast catalysing fermentation.

From the mesoteric standpoint, CI is the energetic network uniting individual entities, not confined to their subsistence, allowing the flow of a highly creative energy through them and throughout the whole network. Here too, what really matter are not the individual

entities, which will fade away, but the energetic inter-relations binding them together, that *invisible* network emerging from and informing their connectedness by consciously participating in it.

From the subatomic layer to the biosphere tier, collective intelligence is made up of one and the same energy, differing in gradation, yet of the same order, evolving and enhancing its vibrational awareness from a grosser, as in simple organism, to a subtler frequency, as in high and complex entities, increasing at every new stage its dimensional awareness. In the subatomic, vegetal and animal realms, it takes the signature of a rudimentary energetic relational network connecting all units, particles, and individuals, overruling their single behaviour to determine their collective performance, their proceeding and trend as a group and a species. An equivalent plastic *analogy* of this process can be noticed, for instance, in flocking starlings, shoaling of fish, swarming of insects, herd of land animals that propagate their kinetic wave as a single organism. A higher and differentiated gradation of this process is observed in the eusocial behaviour of colonies of honeybees holding an endogen teleological awareness aimed at the well being of the whole community; and, to a higher order, in the transmutation³ of the human consciousness from the individual to the collective level. [It is certainly hard to discern the individual awareness of a single constituent of a whole from the integral whole. Is the right hand aware of being an element of the human body? Is it aware of the behaviour of the left hand? Both polarities are governed by the holistic intelligence of the whole, part and particle of the biosphere collective brain. Further, is the biosphere aware of being sentient? At the present, Collective intelligence is becoming aware of being a sovra-organism, a network connecting individuals and determining, to a certain degree, the global human behaviour. Within this perspective, globalisation is merely a marginal outcome of human consciousness shifting to its next state – ‘next’ in the temporal measure of course – transmuting into its glocal, spiritual-material dimension right in between the two polarities, constantly flip-flopping between the two, unable to settle into neither of them within the lifespan duration.

But which is the import of CI on this Buridan’s ass? Placed at the same distance from two equally attractive bundles of reality, human nature is called to make the uncaused decision to bent to one side only, unless to act in an unpredictable manner. In its destructive creation, devoid of any ideological bearing and of any cognitive limitation, the will, the *conatus*, the *élan*, the entelechy ingrained in the nature of its manifested ends, makes the ass to starve to death, or to cast the improbable

decision to live. This constant strain between the two conditions while keeping the helm well firm in the middle, is actually what makes the inertial motion of the *meso* state. To be able to manage both sides at once is a characteristic of the crisis of our time, for the human ontological placement is surely in between the two, abreast of its paradoxical standing keeping together the two complementing tendencies in a state of tensed simultaneity, separated and united at once, where the Self is both itself and the other, not in conflict, yet in reciprocity.

Being awake to both the process and the state, aware of being a sentient being devoid of time, immersed in the enduring perception of *dharma*, it prompts a state of grace and despair, of longing and self-contraction, of inhaling and exhaling while giving shape to the universe. Here presence (*shc’himah*), collective intelligence enlightenment, combined wisdom, reconciliation of complementary within the human experience are shaping up the collective consciousness and the world at once. Without renouncing the world, transcendence and immanence converge in a single act of collective serendipity, leaving no debris behind, no more *vikarma* to be mended. Maya is lastly ripped of its veil, these actions have *farr* (*x’arənah*), endowed as they are with majesty and glory⁴. Definitely this is nor the ascetic path, neither the fourth way⁵, but rather the fifth stage of human development, wherein individual and collective intelligence become one, and clean actions are performed devoid of self-interest for the common well-being. Mindfulness was once named active contemplation; at this time, actions are the golden letters of the new discourse in which the human networking are as the synapses of a global collaborative, connective and collective intelligence system. At this juncture, *logoi spermatikoi* are seeds words to crack the soul’s code: the mesoteric intelligence is fuelling the collective intelligence, catalyzing the whole network. In this new phase of pulling and sharing knowledge nobody holds the copyright on the primal energy, open source access is granted to the entire intelligible spectrum. The time of secrets, of concealments is over; this is the time of revelation, of disclosures, of the unveiling of life and death, the time of notime, of the collective timeless experience of the self and the other at once, the time of yesterday and tomorrow, and the time of today.

The mesoteric time:

Oh! that meso spell!

Endlessly flip-flopping between two states:

Between you and me;

Between being and not being

Before skewing into this unflated dimension.

Beyond the limbus of eternity

You and me are one,

Our élan does not rest at death.
 Beware:
 if your phone doesn't ring, it's me...
 if you don't get any email, it's me...
 if your heart doesn't stop, it's me.
 I'm the invisible all-pervading present
 Chatting within the old god-father,
 Live-streaming my voice beyond the ocean,
 Surfing the invisible light:
 To be.
 To be you,
 And to be me.

Wordsmithery and literary daring are grounded in ethical values unconcerned of any aesthetical plight. The higher the ethical drive the brighter is beauty – at times, even the clearest of mind wishes to be blurred. Detachment is not to own anything, rather than nothing own us. Time, duration and eternity have always obsessed the human community writing history on a devastated planet at the periphery of this minute galaxy. The thinking mind frames perception, it advocates a conceptual scaffolding on which to stand, even knowing that holding to a scaffold is seldom a great solution. Dissatisfaction and *curiositas* are the first symptom of any innovative process. Eternal is what cannot be explained by duration, yet duration is an extension of time. The blinking perception of the time and timeless dimension does not take apart an event from another, for, in reality, events are really synchronic, they happen at once but are perceived asynchronously within the time constrain because of the dual modality of the thinking mind – a shortcoming very helpful in the historical narration otherwise undoable in the timeless dimension.

This amounts to say that to conceive and perceive things *sub specie aeternitatis* is not possible by the thinking mind, but is the work of the intuitive knowledge/creative imagination of the *mundus imaginalis*⁶. Being partially subject to time, plain imagination does not need any relational link between entities; creative imagination as well does not claim any relation between entities but, in contrast to plain imagination, it correlates and establishes pivotal liaisons on the collective plane catalysed by the collective intelligence co-creating and empowering conscious creative acts. Here, CI seems to partake of a supra-conscious state, differing from both the collective unconscious holder of archetypes, and from any other outer dimension of human consciousness, but belonging to that inner condition connecting by its *axis mundi* all intelligences and states through their centres. At this point, *dharma* presides over CI that, at turn, governs all the issuing physical laws of this dramatic squandered dimension.

I hope you are doing fine and that life is really suiting you as an old glove,
 Comfortable in your skin.
 I lost my teeth in biting reality until its very end,
 and now?
 Where are you?
 Life is unfolding as a vintage sole,
 So, tell me, where are you?

There is no way ahead but in the burrows of historical time. This does not mean that there is no way-out of the karmic condition, but rather that a way is attainable once the twofold perception is embraced by unity, with the self leading the path, when Krishna and Arjuna are but one and the same as the chariot.

The distinctiveness of our time[s] is the awakening of consciousness at collective level, a clear sign that the collective intelligence is at work training and transmuting humankind to its next ontological plane. A state of undifferentiated unity attained individually since antiquity by all seekers when their consciousness transcended polarity, but nowadays changing its modality of manifestation by taking shape as a collective experiential action, moving from an individual to a collective state of consciousness. In point of fact, the drive attracting humanity beyond duality is seemingly pointing to an even further state of consciousness in which also this ultimate rite of passage to a collective and conscious intelligence is becoming obsolete.

In the last analysis, humans are nothing but spiritual beings embodied in the space-time continuum, temporarily abiding to their developmental stage, headed to briefly shaping the emerging polarities unto their next stage, co-creating and expanding the manifestation. Sophia precedes Knowledge while Yggdrasil is reversed: wisdom and knowledge enthroned in the pinnacle, undercover as a garment of light. The endless orgasm of unification does not expire, it inspires new life within a life, vivifying and bending the course of time to a track yet to be defined – it's hard to ride the tiger on a razor blade in a divided state, flip-flopping as an old slipper, time and again raising a dusty spell in the eyes, gripping to a grimy vision in search of light. We the people are leaping to another order of things, transmuting onto a further ontological plane, giving new meaning to old worlds, new life to things yet to happen. Attuned to buddhity, but still dealing with old categories of thought that in the course of time have utterly changed their meaning⁷, humans are revivifying all subtle channels to enliven the sparkling splendour of their crystal body⁸.

Did you catch me by surprise? Yes and No.
 I'm happy in hearing that you are growing inside-out

where division is no longer a treat, and not even an
 hyphen is left.
 I'm happy in hearing you had a deep and meaningful
 romance with your friend and explored new approaches
 to love and sexuality⁹
 and, especially, that you feel free in sharing your feelings
 with me, with your travelling companion of old.
 I'm happy in hearing you are getting along with whom to
 entangle new adventures.
 I'm happy in seeing the invisible art of your coupling gait.
 You ask me how I am? I'm fine, thank you. Four eyes can see
 better than two, but the third is the one that matter most:
 1,2, 3 and 4; then 4, 2, 1 and 3, juts we.
 I'm collecting the debris of my shattered world to mend
 them into a novel being, flip-flopping reality like madness,
 resiliently shaping a new world.
 Ciao musa, I still love you...

This fantastic pseudology, this tale that never happened,
 that might well be an unserviceable witness in courts of
 law but a very truthful beholder of a culture no longer
 marginalizing the invisible; this very personal account of
 a journey throughout an untoward life is by no means
 perfect, as necessarily rests on the cognitive limitations
 of the writer and, as such, is marred by unavoidable
 errors. However, as there is general agreement among
 scholars that, in the interest of clarity, any operative
 annotations could be propounded in the light of later
 scholarship, this account is not to suggest that Col-
 lective Intelligence cannot be explained, rather, all
 claimed here is that there are further and farther
 possibilities of advancement into the experiential
 quest, and of its contextual transcription. Whatever
 the fundamental nature of the Collective Intelli-
 gence may be, this is just a an attempt to explain
 its *modus operandi*, a postulate: acceptable, in that
 it combines the cause with its consequences;
 motivating, in that it shows that

*I spent my whole life among words and deeds
 conveying their subtle vibrational meaning,
 yet, still I'm here, spinning as a fool on my toe:
 I'm not me, I'm you.
 Inspiration flows naturally, but at time does it not,
 so it calls to be shaped at its best outcome,
 with hard work and discipline, resilience and
 sparkling joy.
 I'm not me, I'm you.*



*Included are some visions of friends on the Collec-
 tive Intelligence theme, analysing and depicting its
 manifestations and its various angles from differing
 standpoints – some may appear off-topic, nonetheless
 here deemed instrumental in lightening the common
 framework in which the process itself is taking place.*

Worth of attention is also the Collective Intelligence
 Conference, to be held in Santa Clara, CA, USA, on
 May 31 – June 2, 2015.

As always, enjoy the issue.



¹ Under both an anthropological and a psychological
 import, the Face is the mask, a prototype, as pro-
 posed, for instance, by the Commedia dell'Arte.

² S. Momo, *De Marginis Sophia*, (Rome-New
 York: Semar, 1986).

³ Transmutation is taken, *hic et passim*, as an energetic
 exchange from one state of (subtle) matter to another of a
 different order, a leap into another scale. By transforma-
 tion, instead, is meant an evolutionary passage on the same
 referential plane.

⁴ Cf. the Arabic *nūr* (pl. *anwār*) light, as in *Nūr
 Muhammad*, the refreshing radiance expression of the
 union of the complementary in the timeless dimension.
 Time becomes here a sub-function of life, a life suspended
 between two whiles, or a while into a while.

In the *sūfi* Ismaili cosmogony (Cf. *The Metaphysica of Avicen-
 na (ibn Sinā)*, (London: Routledge & Kegan, 1973) the nine
 steps emanation of the creation, from the simple and undiffer-
 entiated to the differentiated and complex, ascribed to *nūr*, are:

1 - *Anāḥti*, the unmanifest; the name given in *anāḥti*; the
 beginningless beginning of *nūr* (the invisible divine realm, the
 residing station of God/the Absolute/the Cosmic, the world of
 pure souls, Lit. soul, light rays of God, God's resplendent light,
 the first of the nine *anwār*;

2 - *Aṭhi*, the manifested, the primal Being, where the essence
 (*dhāt*) emerges;

3 - *Awwal*, the emergence of creation;

4 - *Hayāt*, the souls that exists forever, the truth that never dies;

5 - *Anna*, the food and nourishment for each life;

6 - *Aḥamad*, the inner heart;

7 - *Muhammad*, the Prophet;

8 - *Nūr*, the beauty of the qualities and actions of the powers
 (*wilāyats*) of God, the radiance of God essence (*dhāt*) that shines with-
 in the resplendence Truth. It was the *Nūr Muhammad* that was
 impressed upon the forehead of Adam (fore-head); also, wisdom,
 Sophia, as one of the nine aspects of Muhammad God's radiance.

9 - *Allah Muhammad*, The light of God within Muhammad, and
 the light of Muhammad within God.

⁵ Cf. P.D. Ouspensky, *The Fourth Way: A Record of Talks and
 Answers to Questions Based on the Teaching of G. I. Gurdjieff*. (London:
 Routledge & Kegan, 1957).

⁶ Cf. H. Corbin, *Creative Imagination in the Sūfism of Ibn
 'Arabī*, (Princeton: Princeton UP, 1969; and E. Swedenborg, *The
 Arcana Coelestia* (New York: Swedenborg Foundation, various
 dates). While Corbin and Swedenborg maintain the *mundus imagi-
 nalis* ('*alam al-mithal*, in Corbin) as an ultimate homogenous
 realm, we identify a further differentiation in its propulsive pulsat-
 ing nucleolus, the "middle council" (*diāvn al-mithal*); a quantum
 entanglement in the self in which all complementary converge to
 keep the equilibrium of the whole system, which transmute the
 individual human experience into the unprecedented breadth of

the collective mesoteric dimension governed by quantum laws, in which locality and time are yet abiding but not biding, freed as they are from (by?) any theoretical assumption.

⁷ See, for instance, the concepts of State, still anchored to the eighteen-century idea of nation state, or of political party, or Unions, expression of the nineteen-century illusion of the independence of freedom.

⁸ On the character and specificity of the crystal body Cf: C. N. Norbu, *The Crystal and The Way of Light: Sutra, Tantra and Dzogchen* (Boston, Ma.: Snow Lion Publications, 1999).

⁹ In tantric terms, the cosmic pair – the two polarities – merge in *maitihuna* to transmute, *supra* 4. This moving inside of the same condition, or to another order, is also reflected in the difference between symbolism – with its symbolized on a higher plane of reference – and analogy and metaphor, in horizontal translation within the same plane of reality. We are transmuting to the higher state of consciousness of a *quantum universum*, to the mesoteric, spiritual-material dimension distinct from the purely physical realm absorbed into itself. On the phenomenical edge of the meaning, the hyphen uniting and allowing the cross-flow of energies between the two realms, is often symbolized as the axis mundi, the obelisk, the tower, the pillar, the column, yang, the lingam of the dyad; while the terms united by the hyphen, its terminals, symbolize the cosmic yoni. On the metaphysical edge, it signifies the union of all chakras by the ascending of kundalini, regarded by many as the ‘real’ union. In points of fact, neither the phenomenical nor the metaphysical edge can be manifested if not synchronically, sharing the emptiness left by the absence of the other, but distinct from the illusion of Maya – beyond states and stages, ahead of all quadrants, there lays the mesoteric integrity.

An endless *maitihuna* protracted beyond time, devoid of the temporal edge where time takes on its rhythmic bits, giving shape and fulfilling its own vibrational dimension. No doubt is here the *conditio* of time and no-time being postulated. As a matter of fact, it is not only the absence of time, or its missing dimension, to identify the quality of an action, its sign and cipher, but also that span in which time is solid-still, at rest at the centre of the whole being, yet perceived by consciousness as flowing. Keeping the pivot at the centre and, as in a sacred ritual, spinning around its own centre: a selfish, egotic, self-inflated time.

