

ALBERT EINSTEIN WAS ENLIGHTENED,
meaning his mind was full of pictures of the Universe:

CREATIVE INTELLIGENCE & SELF-LIBERATION

HIS THOUGHT WAS NOT IN WORDS:
ONLY IMAGES AND VISIONARY CREATIVITY.

KORZYBSKI NON-ARISTOTELIAN
THINKING AND ENLIGHTENMENT

YOU TOO CAN, LIKE HIM, ADD TWO
DIMENSIONS TO YOUR INTELLIGENCE.

IDEAS OF EINSTEINIAN THINKING
AND ENLIGHTENMENT IN THIS BOOK
WILL FUEL THE SECOND RENAISSANCE

TED FALCONAR

Creative Intelligence and Self-Liberation

Revised Edition

*Korzybski, Non-Aristotelian Thinking
and Enlightenment*

Ted Falconar



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Introduction to Revised Edition

I wrote *Creative Intelligence* in 1999; it is the basis of my thinking now which has progressed using the principles of Korzybskian thinking in this book.

Most education teaches information, which teachers call knowledge, but not how to use it. There are just three things we have to know in order to make use of our knowledge. 1. We must 'see' things and not just recognise them by knowing their names. 2. We must use visualization. 3. We must learn to create. This is the way Albert Einstein thought; his Relativity was a total revolution in how we view the Cosmos. The way he thought was also a revolution; both are irreversible gains for human beings. Einsteinian/Korzybskian thought can be contrasted with the confused verbal thought of the Dark Ages.

Enlightenment or Realization is to realize that there are no words outside us, only pictures. We must not only see these pictures but we must learn to fill our minds with them: this is Enlightenment. Nothing could be more simple.

This beautiful way of thinking is how Albert Einstein thought. Professor Ian Robertson in his book *Stay Sharp with the Mind Doctor* wrote that Einstein was part of the German language tradition of visual imagery that revolutionised thought in the 20th Century. Robertson went on: "Einstein attended the Canton School at Aarau, Switzerland, which was set up by the followers of the Swiss education pioneer Johann Pestalozzi. Arthur Miller of University College London, in his book *Insights of Genius* pinpoints this influence as central to Einstein's Intellectual development.

"To Pestalozzi, imagery was the foundation of all knowledge and visual thinking a fundamental and powerful feature of the mind." According to this view, artists and scientists recreate the world by making images and indeed Einstein himself realised that his own mode of creative thinking was visual imagery. (It was in 1895 at the age of 16 while still at school in Switzerland that Einstein used

visual imagery leading to his conclusion that the speed of light is always constant, irrespective of any movement between the observer and the source of light ...).

Einstein went so far as to say that “[words] ... do not seem to play any role in my mechanism of thought”. “Rather,” he said, “my elements of thought are images.” Einstein called his visual thinking “thought experiments” and most of his ideas such as Special Relativity (the speed of light, above) came from them. When he worked on the speed of light the images he saw were of a train, the source of light, being pursued by the observer of the light in a charabanc (bus).

I love visual images so much that I can hardly contemplate life without visualisation. Its virtues are innumerable. Creativity, Imagination, Solving problems, Art, Visual Poetry, Design of objects and gardens, etc, Architecture, Images of beautiful things such as landscapes, pictures, etc, reveries and daydreams, Transcendental imagery and Cosmic Discovery and Invention. The very world around us is of pictures not words; visualization lets us fill our minds with these pictures. Visualization creates a wonderland inside us – it is our magic wand. Visual images are a photonic language: photons enter the mind lighting it with pictures. It is super-accurate disclosing to us all things, which are themselves pictures made of Light. They also make us super-creative. Temple Grandin, an autistic scientist who designs ways to lessen cruelty to animals wrote that “new creative skills merge when language skills are shut off.” *New Scientist*, June 2005. She wrote how autistic people think in pictures, which gives them empathy with animals that also think in pictures. All thinkers of such thoughts live in Picture-Land.

This contrasts with words, mere human noises, labels not near reality. Nor are they beautiful – they only describe beauty. There is also a sinister side to words, which can cause depression such as the grim life of Philip Larkin; excess of words leads to the Laputans of Jonathan Swift, who had to have minders to stop them falling down pits etc. Word-thought causes incompetence such as the gynaecologist and other surgeons who have butchered their patients, generals who cannot win battles, and Do It Yourself people such as the BBC presenter John Humphreys who called

himself cack-handed after burning his house down. These all live in Label-Land.

Einstein's visual thought experiments are the best way to solve problems. Even more they are the way we can truly familiarise ourselves with reality – the outside world integrating us into the cosmos. Persistent thinking in words causes the exact opposite: it more or less alienates us from reality.

As visual images preponderate more and more over words in my thoughts, they make me think I am on a perpetual holiday far more enjoyable and distant than going to the Costa del Sol or the Seychelles. I have a vision of my beloved Philosophy: it must become transcendent, hedonic, altruistic and visionary; using the Rapture of Creativity it will rescue fellow beings who are blind or bedridden or even worse those mental pedestrians who have been bound lifelong to the surface of the Earth by the chains of words.

The last part of this New Introduction is about the inspiring story of Zoltan Torey who became blinded by acid at 21 years of age. His development of other senses so that he learned to “see” again without sight came from his ideas about the Evolution of Life, whose vehicle is consciousness, and that means also our personal life, which must be an Endless Quest to fulfill our destinies and give us a lifelong purpose. The mysterious Consciousness has driven Life's progress from amoeba to Genius; from the simplest sensing it has taken us to the highest creativity. This world of Creativity gives us the supreme joys of Creative Rapture. I call it the Gardens of Consciousness or Creatia leading to Creatopia, the only Utopia. To turn our minds into Gardens of Consciousness, compared to what Torey achieved is easy; I am doing it myself.

I have emphasised the journey out of self into Cosmos; what Torey did was the journey into self. A mystic said that humans are as mines: inside there are fabulous jewels but these are far more precious than the hardened rocks we call diamonds, emeralds and rubies. The two diagrams at the end of the passages on Zoltan Torey page xvi show (above) the alienation of verbalisers (on the left) and the way to think properly, uses all the senses (on the

Chapter 3

Krishnamurti

The following is typical of numerous talks I listened to at Madras (now Chennai), South India. At exactly six o'clock in the evening, just as the sun was setting, Krishnamurti would mount the dais and speak. These talks were given in the genial warmth of January. The atmosphere of a large crowd in a fine garden was conducive to philosophical thought.

He spoke conversationally and not as a lecturer. As he kept repeating, he and his audience were having a discussion about certain matters of common interest into which they were making enquiries; he was not, he said, a lecturer. I have condensed his rambling style:

Human beings are in a state of conflict. The human brain has been conditioned by 50,000 years of thinking that conflict is mankind's natural state. Health is affected because these conflicts cause psychosomatic illness and dissatisfactions. And they affect energy, which hampers anyone who is in a state of conflict, but if the being can see things without conditioning it leads to great energy and enthusiasm.

Why do human beings, who have such intelligence, have this problem?

The reason is that the brain is taken up in the problem; if there were only problems and a brain that had no problems, then it would be easy.

Is it possible to live without problems? Because the brain accepts problems as part of existence, it is itself the main problem. Politicians have many problems and they try to solve them with brains that are muddled with problems and so they cause even greater problems.

Problems are a challenge. Since childhood we have had challenges thrown at us – we must learn maths, we must achieve this and that. And religion does not help. The

Christian is conditioned to have faith, the Buddhist is taught to have the exact opposite. We become so tired of problems that we cease to think, and look to people like the speaker to solve the problems for us.

Time is one of the vital factors because instead of living in the now, we live partly in the past and partly in the future. It is not of the present in which all existence lies. Freedom is destroyed by the illusion of time; the concepts of the past, the present and the future are erroneous, and only when we can live in the moment can we escape into freedom.

Becoming something, ambition and desire are all enemies of freedom because they imply dissatisfaction with the present, which is the whole of reality. It is only possible to have a brain without problems if we understand time. Time past, future and present is all held in the now. It is very important to know that time is in the now. Inquire into time, the now is in the future, can you understand this?

Every problem must be solved beyond time, instantly. That implies perception of the problem, not according to judgment, opinion, etc, but with your whole being in it. When time becomes important, the problem can be seen profoundly, then no problem arises for the brain.

If you approach a problem with a solution, that is no answer, but if you approach it without bias, without anxiety and with vitality and strength, then problems end. Then the brain escapes from its linguistic chains, that is, it gets real freedom. Is this too intellectual? No, it's commonsense.

The word is not the object. When words are used without emotion they are chains, but if there is true emotion then we can be free. We cannot escape from the chains of words and rationality because words are limited. When the brain escapes from its linguistic chains it becomes extraordinarily active and not dissipated. Then you can look at a problem and understand it, for all these things dovetail into one another, they are one movement.

You can't start with a clean sheet, the mind has recorded everything. Conflict makes the mind dull. The brain must be kept in good condition, it must be oiled. There is in the mind, the entity and the analyser; what you must do is look

Chapter 11

Letting Go and Just Being: A Way of Release

Nisargadatta Maharaj was a teacher in Bombay who gained a large following of Indians and Westerners. He spoke to his followers like this:

Can you sit on the floor? Do you need a cushion? Have you any questions to ask? Not that you need ask anything. Such an apparently lazy way of spending time is highly regarded in India. It means that for the time being you are free from the obsession with “what to do next”. When you are not in a hurry and the mind is free of anxiety, it becomes quiet and in the silence something may be heard that is ordinarily too fine and subtle for perception. The mind must be open and quiet to see. What we are doing here is to bring our minds into the right state for understanding what is real.

Much of our thinking is sub-conscious, which is to be seen most obviously in games of skill and such activities as typing or driving a car where we have to learn appropriate reflex actions. Verbal learning of such skills gives no proficiency; we have to practise them in order to become experts. Eugen Herrigel’s *Zen in the Art of Archery* demonstrated this by showing how in the end the Master Archer shoots without conscious thought.

Life should be lived in the same way. When we live verbally and consciously, we supervise ourselves and life is lived in a strait-jacket. We must practise and learn to ‘Just Be’, trusting our sub-conscious intelligence or *Nous*. Those who do this will find that they perform better, because instead of being concerned with what they are going to say or do, they are ‘Just Being’, giving no thought to what words will come out or what they will do; they become absolutely free and natural. We give no thought to our bodily functions such as breathing and digestion; in the same way we should give no thought to our external actions in life. Such people who are ‘Just Being’ are released: they become free and a burden is lifted from their back. This same freedom is discussed later in this book in Chapter 12, “Philosophy of Freedom”.

The non-verbal thinking of Nous is an anodyne against despair and sorrow. At the thought of the word 'death', dark fears can arise, but as soon as the mind is changed to Nous they recede because Nous is about the here and now. It doesn't allow the present to be contaminated by thoughts of the past or the future, it insulates the being from the tyranny of time and death and fear. It places us in the 'Here Now', which is the only reality; yesterday and tomorrow are man-made verbal abstractions and not real. For many people the living of one day at a time, ignoring past and future, gives tranquillity and assurance. Even the most unhappy and desperate people can survive a day – they have only to live till nightfall.

'Just Being' has many virtues; one of these is to fight phobias, many of which are brought on by excessive thought. In this category come fears such as a sense of inadequacy, fear of flying and many others. 'Just Being' without verbal thinking can help to alleviate them and eventually overcome them. It is often fear coming from thought in words that inhibits. Once the way of living without words is mastered by practice, it is as if such problems melt away; they become unimportant and you give no thought to them but 'Just Be': you 'Let Go!'

In fact 'Just Being' without verbal thought is your demonstrating who and what you really are. Most people's behaviour is a facade; they are thinking all the time what they are going to say or do, in other words acting instead of just being what they really are. Life has to be lived spontaneously, not in a calculated fashion. This means avoiding all artificiality, otherwise you are not being 'you', you have presented your deputy to the world. The only people who are truly themselves are young children before their schooling and the adult world afflict them and destroy their happiness. Too soon they start to live the second-handed life of adults.

With practice the Nous mode of thought can become habitual. It can be trusted implicitly because it is a tapping into an intelligence far larger and more resourceful than ordinary rational intelligence.

Though Nous is the secret of creativity and all higher abilities of the mind such as vision, it must not be used exclusively. The two modes of thought complement each other. Creative ideas from

Nous must be checked and corroborated by the rational mind. The two modes can be thought of as acting alternately; together they expand our capability immeasurably and give us a vastly enhanced potential. However, the rational mode should be confined to its subordinate role.

'Letting Go' and 'Just Being' are primarily about Freedom or Release, which is the most important aim of Eastern religions. This idea of Freedom or Liberation as a direct aim of life is practically universal in all Far Eastern countries. One of the necessities for achieving this aim is to overcome one's desires, which are the chief hindrance on the spiritual path. Stoic philosophy has the same rule about desires; for instance, Seneca wrote of hope and fear following in each others' footsteps like the guard and the prisoner.

Underlying the idea of 'Just Being' should be a lifelong purpose. Just as purpose is a vital need for all human endeavour including the running of companies, an aspirant on the road of life must have a purpose. But the human purpose for a life time is not so easy to formulate as for companies with their relatively short time horizons. As people progress in life, they have to revise their purpose as they move forward. Above all it must have no end. It is not advisable to have a finite goal for when that is reached the person will enter a vacuum; indeed there can be no end to the possible spiritual aims of a human being.

I think of this book as being a guide for an aspirant. At first they have the basic needs, as set out by Maslow, to fulfil or sublimate using philosophy or religion, etc. They can then move to higher needs such as self-fulfilment leading to creativity. Then may come the seeing of reality, and finally the aim of Freedom and Liberation discussed in the last chapters of this book.

Steady progress gives assurance so that even during the struggles of life, aspirants will always sense that there is more to it than the mere scratching a living. Moreover, it will throw their material successes and failures into perspective. All that is really important is that they sense that they progress in the living of life and that they are growing in stature; furthermore, the self-assurance gained will help in the material life for they will be seeing things more accurately and will not be agitated by hope and fear – it confers tranquillity.

“Drawing on sources ranging from science to poetry, Tad Falconar examines creativity. He shows how it is directly related to visualisation and non-verbal thinking. He demonstrates how the world of words is limited and separate from our powerful sensory appreciation of the real world of objects and processes. The power of poetry is in direct proportion to its capacity to elicit the non-verbal by images. The same mechanism underlies inventive steps in science and technology, and artistic creation. As Ted Falconar points out, these may be the most significant and fulfilling aspects of our lives.”

Dr David Mayhew

Albert Einstein thought in an entirely different way from ordinary people, and theorist Alfred Korzybski wanted to know why. Studying Einstein's unique thought processes in his book *Science and Sanity* he explained how genius works and named this process Non-Aristotelian Thinking. *Creative Intelligence* extends Korzybski's concept by weaving into it the Eastern philosophies of Realization and Liberation. Falconar teaches us to 'unlearn' the rigid patterns of thought with which we are indoctrinated - and to escape the confines of memory, association and, most importantly, words.

In this revised edition of *Creative Intelligence and Self-Liberation: Korzybski, Non-Aristotelian Thinking and Enlightenment* Ted Falconar has written a comprehensive new introduction and provided additional work on enlightenment and visualisation throughout the book.

“Creative seeing of the external world and creative visionary experience of the inner worlds have been eroded by an ever-greater emphasis on verbal and mathematical modes of thought and analysis. Ted Falconar has made it his purpose in life to help us regain these largely atrophied faculties. Drawing on his own links with India, and on wide and discerning reading which ranges from the great Sufi seers to the American Transcendentalists and to such modern thinkers as Abraham Maslow and Alfred Korzybski, Ted Falconar points the way to a recovery of the art of seeing without which the world can have little ultimate meaning.”

Dr Stephen Cross, Temenos Academy, London



Ted Falconar applied his lifelong interest in philosophy and human relations to managing companies. Ideas enabling workers to fulfil their potential and to harness their creativity were so successful that Tetley Tea Company, of which he was Managing Director, was turned round so that its productivity more than doubled and a large loss was changed into spectacular profits. His writing can be seen as being concerned with his lifelong search for purpose and meaning in life.

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