

Hypernoetics

Philosophical Essays

Introduction to Transrational Thinking

Abstract: Transrational Thinking is a combination of the rational-analytical power of thinking and the intuitive-accessive side of our mind that is not analytical but rather synthetic in character. Transrational Thinking directly taps into reality (Hypernoesis). It can access the totality of information in Hypernoesis directly without the need to acquire knowledge or information first.

The interesting thing for me - as a philosopher - is to find and develop a new way of thinking that is able to go beyond itself and tap into the universal pool of information in a rational way. We know that a higher form of consciousness or intuition can accomplish this. But can thought accomplish this best? Is it possible to think and talk about any subject as if I knew everything? Isn't that blasphemy in the eyes of religion?

It's a natural and logical conclusion from my philosophy that every human being is capable of tapping into the totality of reality, or what I call Hypernoesis. We are not separated from Reality. We are connected and interrelated with everything else in the universe. In the light of these assumptions, doesn't it make sense to claim that our mind and in particular thinking is potentially capable of accessing any information in the universe?

I call this non-conceptual thinking that allows access to any information in the universe Transrational Thinking or Paranoesis. This higher form of thinking exists latently in us because it shines through from time to time in the greatest thinkers of humanity. There is also some more physical evidence of its existence in the latest results of psychic research that demonstrates the existence of a faculty in our mind that is capable of accessing information that is not locally stored (in memory) or acquired by any traditional means (learning, experience, etc.). This faculty is commonly referred to as telepathy, remote viewing, clairvoyance, etc.

Transrational Thinking and Intuition

The concept of Paranoesis (Transrational Thinking), as I developed it, ought not to be confused with intuition as generally understood (hunch, premonition, "gut" feeling, etc.). This is what could be called "rational" intuition. The one I'm interested in is known in philosophy as "intellectual intuition" (see Spinoza, Schelling, Hegel, and others). It is a way of thinking (not feeling), on a higher level and usually leads to insights, understanding, and a more comprehensive, holistic knowledge.

I'm actually taking the concept of intellectual intuition a step further by claiming that Paranoesis is able to access any information in the universe without the need to acquire knowledge through traditional means, such as learning or reading. However, Paranoesis is not a part of our mind that we naturally possess in full-fledged form. It is latent and needs to be developed.

Most of us have experienced what we popularly call "intuition" in one way or another before. It is this "inner voice" which tells us what to do or gives us the right answer to our questions or just pops up in our mind (hunches). We usually ignore that intuition or don't care too much about it.

Introduction To Transrational Thinking Philosophy

Ketil Bonaunet



Introduction To Transrational Thinking Philosophy:

Culture, Madness and Wellbeing Jason Lee, 2023-12-12 This book is a unique study of the historical theoretical and cultural interpretations of madness including interviews with those who have experiences of madness It takes a transdisciplinary approach employing historical psychological and sociological perspectives through an intersectional lens This work explains how the prioritization of thinking over feeling in Western thought means the transrational imagination has frequently been negated in tackling mental health with detrimental results This book therefore examines creative media especially film as a transrational form of human expression for healing and wellbeing along with television theatre social media music and computer games Madness with regards to gender sexuality adolescence and class in media and film is interrogated as well as madness and race through a focus on colonialism post colonialism and psychiatry It analyses group psychosis including celebrity culture and the madness of leaders and gurus This book challenges the lasting influence of the Age of Reason by furthering our understanding of the value of transrationality and the diverse ways of being human

Process Philosophy and Social Thought John B. Cobb, W. W. Schroeder, 1981 This volume constitutes the first collection of essays exploring the implications of process philosophy for social thought Process philosophy is a product of the twentieth century but its Platonic roots relate it to one of the prime initiators of Western philosophical thinking Alfred North Whitehead originated the style of thinking that subsequently has been termed process philosophy

Youth Voice and Participatory Arts in Global Development The May Group, 2025-02-17 Youth Voice and Participatory Arts in Global Development looks at how arts based methods can promote youth voice and engagement in global development This book argues that engaging young people's diverse voices ideas and knowledges in matters that affect them is vital in enabling young people to become and be recognised as active citizens developing more inclusive societies and ensuring that development programmes remain accountable to the young people they aim to benefit We draw on youth led participatory research projects from across Africa Asia Europe and Latin America which used a range of art forms and engagement mechanisms including participatory filmmaking street art and the intersection of formal and non formal education Through this process we develop the conceptualisation of transrational voice for epistemic justice and demonstrate the unique role that arts based methods play in enabling this broad conceptualisation of voice that accounts for the multiple dimensions of young people's knowledges and experiences This book will be of interest to researchers within international development arts and youth studies as well as to development practitioners and anyone interested in promoting epistemic justice with and for young people

A Layman's Introduction to Religious Existentialism Eugene B. Borowitz, 1965 A LAYMAN'S INTRODUCTION TO RELIGIOUS EXISTENTIALISM presents the philosophy of one of the most influential movements of thought in the twentieth century In language that is exceptional for its clarity it explains and assesses the important Jewish Catholic and Protestant contributors to modern theology Soren Kierkegaard Karl Barth Franz Rosenzweig Jacques Maritain

Nicholas Berdyaev Gabriel Marcel Reinhold Niebuhr Rudolf Bultmann Martin Buber and Paul Tillich Publisher St. Augustine and Plotinus: the Human Mind as Image of the Divine Laela Zwollo,2018-11-26 In Augustine and Plotinus the Human Mind as Image of the Divine Laela Zwollo provides an inside view of two of the most influential thinkers of late antiquity the Christian Augustine and the Neo Platonist Plotinus By exploring the finer points and paradoxes of their doctrines of the image of God the human soul intellect the illustrious church father s complex interaction with his most important non biblical source comes into focus In order to fathom Augustine we should first grasp the beauty in Plotinus philosophy and its attractiveness to Christians This monograph will contribute to a better understanding of the formative years of Christianity as well as later ancient philosophy It can serve as a handbook for becoming acquainted with the two thinkers as well as for delving into the profundity of their thought **Religious and Theological Abstracts** ,1999 **The Art of Living Sideways** Sophie Friedel,2015-03-11 Sophie Friedel explores the action of skateboarding in her book as a way to escape cycles of despair not only in war torn environments and regions affected by poverty The author critically reflects on her involvements of teaching skateboarding in Afghanistan within the context of youth empowerment and peace work By way of personal experiences Friedel illustrates how skateboarding can be understood as an elicitive approach to peace work and conflict transformation that unfolds the extraordinary human potential inherent to all of us *Mystical Experience and Philosophical Discourse in Plotinus* Mateusz Stróżyński,2008 *Ferdinand Tönnies, a New Evaluation* Cahnman,2023-07-31 *Innovations in Peace and Education Praxis* David Tim Archer,Basma Hajir,William W. McInerney,2023-03-31 This edited collection brings together a series of conceptual explorations and practical case studies to illuminate a developing innovative praxis of transdisciplinary peace and education Drawing on the work of the Cambridge Peace and Education Research Group as well as international scholars this book responds to calls for transdisciplinary peace and education praxis and presents innovative examples of peace and education research practices peace interventions in educational settings and alternative ontologies in peace and education work Foregrounding the concept of second order reflexivity the book prioritises the lived experiences and viewpoints of struggling populations regarding the worth of peace as grounded within their contexts Ultimately this book showcases how the practices of peace education and research can challenge the binaries of modern and postmodern approaches and provide examples of holistic transdisciplinary approaches that embrace complexity and criticality Contributing new knowledge to peace and education this volume will be of great interest to academics post graduate students and researchers in the field of peace education peace studies and development studies The Introduction of this book is available for free in PDF format as Open Access from the individual product page at www.taylorfrancis.com It has been made available under a Creative Commons Attribution 4.0 International license Funded by the Gates Foundation The Afterword of this book is freely available as a downloadable Open Access PDF at <http://www.taylorfrancis.com> under a Creative Commons Attribution NonCommercial NoDerivatives 4.0 International license Funded by the Georg Eckert Institute

S.L. Frank Philip Boobbyer, 1995 There are many reasons for writing a biography of Semyon Frank Quite apart from his philosophy he lived a remarkable life Born in Moscow in 1877 he was exiled from Soviet Russia in 1922 and died in London in 1950 The son of a Jewish doctor he became a revolutionary Social Democrat in his teens and finished his life as a Neoplatonist Christian One of the Russian revisionist Marxists he was then involved in the Kadet Party during the 1905 revolution before breaking with active political activity and turning to philosophy He lived in Petrograd through the First World War until September 1917 after which he went to Saratov where he experienced the chaos of the Russian Civil War Living in Germany after his exile he witnessed the rise of Hitler in Berlin left for France in a hurry in 1937 and spent part of the war hiding from the Gestapo in the Grenoble mountains It was a life that encompassed a lot of history Yet along with this Frank was arguably Russia's greatest twentieth century philosopher Indeed V V Zenkovskii the historian of Russian philosophy considered Frank in strength of philosophic vision the most outstanding among Russian philosophers generally not merely among those who share his ideas For its lucidity conciseness systematic character and unity Zenkovskii considered Frank's system the highest achievement of Russian philosophy Doubtless Zenkovskii's assessment is disputable but his remarks emphasize Frank's stature in the Russian tradition In the style of German idealism Frank constructed a comprehensive philosophical system which he believed offered a coherent alternative to materialism He was deeply worried by the implications of epistemological relativism and constructed a system of metaphysics designed to link epistemology and ontology to bridge the gulf between thought and being In addition he attempted to express the idea of a personal God in philosophical language His system also embraced social philosophy anthropology and ethics from the Introduction by the author *Hermann Cohen's Kantian Philosophy of Religion* Ketil Bonaunet, 2004 This study examines the influence of Kant on Hermann Cohen's philosophy of religion A basic tenet in Kantian philosophy of religion is that morality leads ineluctably to religion But how does morality lead to religion While Cohen rejected Kant's doctrine of the postulates of the existence of God and the immortality of the soul as it is formulated in *Kritik der praktischen Vernunft* he searched for alternative ways to found a religion of reason in ethics This book concentrates on two routes from ethics to religion that are central to Cohen's philosophy of religion in his two last works *Der Begriff der Religion im System der Philosophie* 1915 and *Religion der Vernunft aus den Quellen des Judentums* posthumous 1919 One route takes compassion towards the concrete Other which is complementary to an ethics of universal respect as its point of departure and argues that an attitude of compassion and recognition of the Other as a genuine individual presupposes a distinctive religious consciousness The other route is inspired by Kant's wrestling with the problem of removal of moral guilt in *Religion innerhalb der Grenzen der blossen Vernunft* and centres around the questions of guilt and liberation from guilt Cohen's ideas and their continued relevance are explored in this book in light of some major concerns of twentieth century and contemporary philosophy of religion [The Other](#)

[Perennial Philosophy](#) Alan M. Laibelman, 2000-10-25 *The Other Perennial Philosophy* A Metaphysical Dialectic seeks to

synthesize the many fields within science philosophy and religion to achieve the most comprehensive picture ever constructed to incorporate universally held beliefs about God man and the universe This book attempts to accomplish several interrelated purposes to describe the Perennial Philosophy in its depth to analyze the critical elements contained within such a body of thought to bring to light the vast literature of views which are oppositional at least on some level to those contained in the Perennial Philosophy to synthesize these seemingly discordant thoughts into a new vision of the nature of reality to dissect the implications of this new model and lastly and perhaps most importantly to demonstrate that intellect has no innate constraints This book rigorously explores the connections to be made by weaving together the threads of philosophy religious theology mysticism mythology mathematics physics and biochemistry In this study is both a critique and an homage to Perennial Philosophy In evoking a new vision of reality which is at the same time a modernized version of an old image The Other Perennial Philosophy A Metaphysical Dialectic seeks to entice readers to rethink their own views on a subject of crucial importance to all This book will appeal to anyone interested in philosophy and religion

Nietzsche in Russian Thought 1890-1917 Ann Marie Lane,1976

Schleiermacher: Life and Thought Martin Redeker,1973 This biography is the first work available in English which blends an account of Schleiermacher's thought with a portrait of the man whom Time magazine recently characterized as the most significant Protestant theologian since Luther and Calvin

Jacques Derrida Christopher Norris,David Roden,2003

The Philosopher's Index ,1995 Vols for 1969 include a section of abstracts

Philosophy and the American School Van Cleve Morris,Young Pai,1976

The Unknowable Semen Li[u]dvigovich Frank,1983

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