

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 feat? 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 "intellectual" 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

LP Steffe



Introduction To Transrational Thinking Philosophy:

Unveiling the Magic of Words: A Report on "**Introduction To Transrational Thinking Philosophy**"

In some sort of defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their ability to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**Introduction To Transrational Thinking Philosophy**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve into the book's central themes, examine its distinctive writing style, and assess its profound affect on the souls of its readers.

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