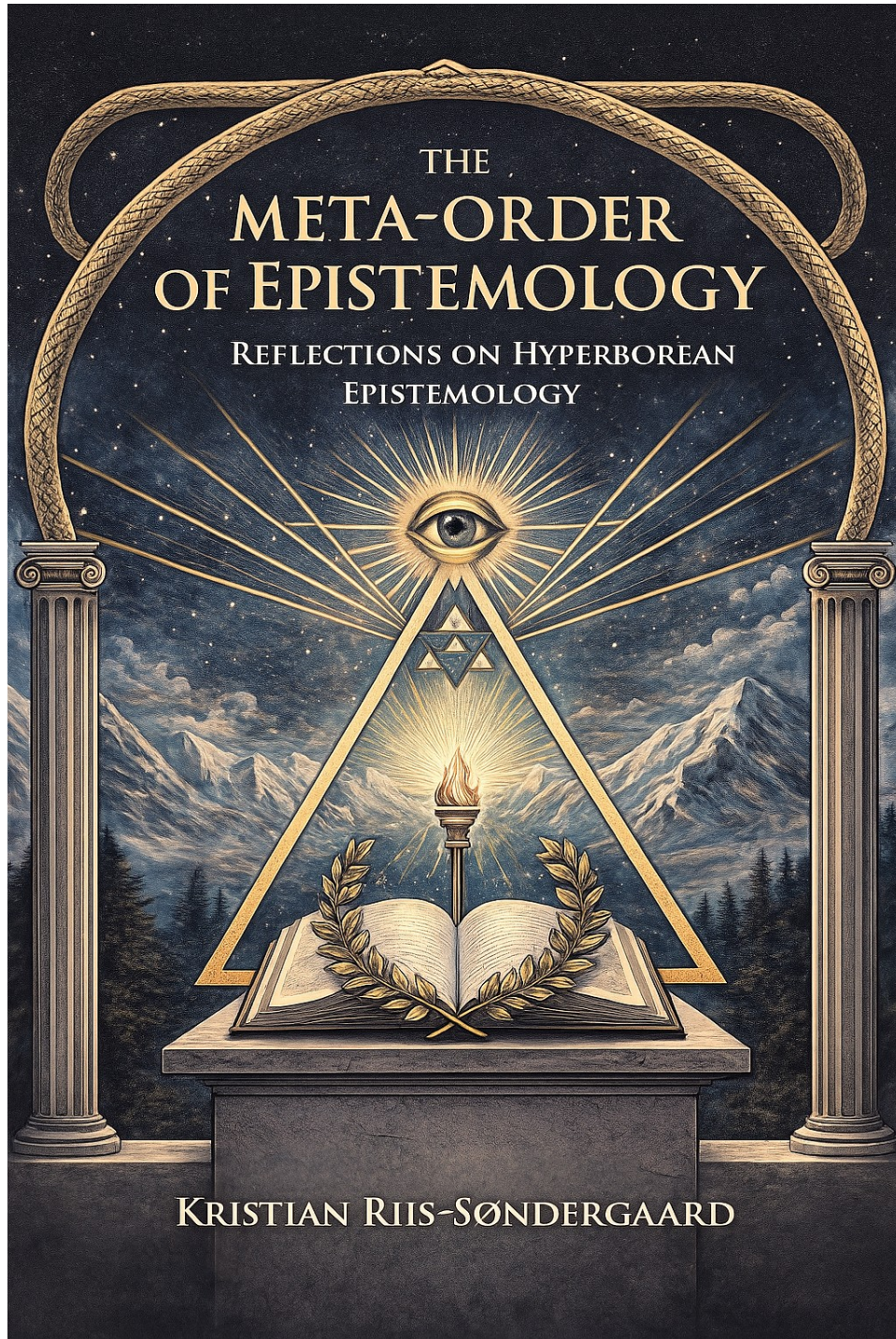


THE META-ORDER OF EPISTEMOLOGY

REFLECTIONS ON HYPERBOREAN EPISTEMOLOGY



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Abstract

This essay breaks new ground in metaphysical epistemology by correcting the constrained modern notion of knowing, mankind's perception of reality having been reduced to mere empirical phenomena, while the noumenal, ethereal realm has been barred by the principalities and gatekeepers of mainstream academia.

When the destiny of mankind is spiritual enlightenment and liberation, we must break from the epistemological prison of the metaphysical skepticism of rationalist modernity, which has had no other goal than to prevent the true spiritual awakening of man to his and hers spiritual origins, nature and destiny.

In this essay, we present the *meta-order* of epistemology, *Aletheia*, as a correction to the prevalent conceptions of epistemology of both positivism and phenomenology.

Contrary to the prevalent “modern episteme” (Foucault, 1966), we propose that indeed the transcendental, noumenal realm is perceptible and comprehensible in “direct initiatic *gnosis*”, which is essential to man, if we ever seek to realize the ancient promise of “knowing ourselves” – the science of heart, soul and spirit.

Author's preface

If mankind is ever to be free from the constraints of the Kantian “epistemological prison” of modernity, we need to revive the meta-order of knowing, which was inherent to our ancient forebears, who invented language itself, for those ancestors were in-tune with the spirit and aether on a level, which today is almost unthinkable.

So ultimately, concept formation should be understood in the sense of a “noetic genealogy” of absolute truth, echoes of Being – the heart remembers. Thus, there is a metaphysical, ethereal-noetic essence behind concept formation and semantic fields.

Rather than understanding modernity as a self-evident “progress”, modernity and post-modernity should in spiritual terms more be considered the climax of *Kali Yuga*.

Are we today more or less aware of our spiritual origins, nature and destiny, than in the past? Given the wide range of approaches to epistemology and textual analysis present in post-modernity, the answer is that today mankind is more confused and alienated from origins than ever.

Today, mankind is “dissolved in the empirical context of phenomena”, and the bright light of essence seems obscure.

In the West, truth (the light) has been lost, or at least, it has gone underground in the esoteric tradition, which a new awakening of Hyperboreans now seeks to unravel and clarify.

To accomplish this task of deoccultation, we present essays on metaphysics, ontology, epistemology, mysticism, metapolitics and spiritual culture.

We hope this essay, which builds on the epistemological concept of the Aletheian method, presented in Riis-Søndergaard (2025a), will bring fresh thoughts and realizations to our readers, so that we together may build the New Ethereal Atlantis, and leave *Kali Yuga* behind us for good.

Introducing a metaphysical and holistic framework for truth, language and epistemology

From the diagram we present in section 5 of this essay, *table 3*, it can be seen that all the 13 current, different approaches to textual analysis and interpretation have their equal advantages and limitations. But how come this fragmentation of epistemology in modern times? The meta-narrative of the Enlightenment program of modernity was supposed to have established critical and “absolute certainty” (Hegel, 1807), but instead modernity became post-modernity, and the cards of truth, epistemology and knowledge have again been shuffled. There are now as wide a range of approaches to epistemology and textual analysis, as there is space between the earth and the skies, and as there is room for thought in the minds of men – there is now a “plurality of language-games”, all competing for “performative effectivity”, causing the “pluralization and indefinite contextualization of knowledge” (Wittgenstein, 1953; Lyotard, 1984). The result is that the essence of language disappears into relativist notions of truth – a flexibility, imbalance and instability of language and truth. But perhaps the cause of this development should really be found in the very anti-metaphysical, skeptical program of the Enlightenment, where essence, the noumenal, became increasingly far away and barred from human perception. Kant (1781) is famous for stating that only the phenomenal world can be known, whereas the transcendental realm is “unreachable” for man. The consequence of this metaphysical skepticism we see today, but we would like to counter this notion of man’s “limited, bounded knowledge”, and to counter the “chaos” of post-modernity, we propose to reseat “transcendental knowledge” at the top of the epistemological order. This is the point of introducing the concept of an epistemological *meta-order*, which we present in *table 2*. In Kantian epistemology, man is “blinded” to the noumena, and must rely on “practical reason”, when the limitations of perception set in. While existential hermeneutics can be said to give knowledge of the phenomenon of the subject, the essence of the soul still remains a hidden territory in this school of thought. Therefore, we now propose a new epistemological *meta-order* of “direct, initiatic *gnosis*” by “transcendental intuition”, an unveiling of the truth Being, the essence of the soul, which we after Heidegger (1927) call *Aletheia*. The veil of the noumenal and numinous realm must finally be lifted, so mankind may yet again peer into eternity to access and understand the truth and law of the heart, so that faith no longer becomes a subjective, relativist and “practical” idea. It’s due to this lack of an epistemological *meta-order* in modernity that man has become estranged from origins, suffering from existential angst, meaninglessness and alienation. This essay sets out to redeem that situation by giving man fresh hope that the future may be conquered in the name of truth, in the name of the Immortal Heart of creation. The modern technocracies and sterile, empirical sciences offer no such hope, so we must reconsider epistemology and introduce this new dimension of knowing, which is giving access to the transcendental, noumenal realm of Being. Language-games, power-relations and existentiality are not enough, if we seek to understand the deeper reality, the essence, of who we are as mankind, for man innately belongs in origins. This exile from origins on earth is not our final destiny, much greater futures await us, if we only have the courage to break free from the thralldom and ignorance of empirical *Maya*, break free from the technocratic slavery of *the Matrix*. Rousseau (1762) might have been right, when he said that “man is born free, yet everywhere in chains”, but this imprisonment is of the mind, the psyche – it is an epistemological prison of not knowing our origins and destiny. For too long, we have been barred from *gnosis*, but now a new Hyperborean awakening is determined to set true, transcendental illumination alight in the hearts and minds of men. The secular “illusion of freedom” must be ended, so that the divine, eternal light may yet again shine in the minds of men. Only by breaking free from the epistemological prison of modernity, will we be able to reach our destiny as mankind, the destiny of spiritual enlightenment and liberation. This essay is a step in that direction, and a contribution to the ancient promise of “knowing ourselves”, the science of the heart, soul and spirit.

The Aletheian method compared to other epistemologies

In a recent essay, ‘The Aletheian Method – Hyperborean Philosophy of Science and Epistemology’ (2025a), we presented the novel idea of an Hyperborean approach to epistemology, which of course relates to other religious, metaphysical, spiritual and esoteric epistemologies. Let’s now compare this Aletheian method to the prevailing epistemologies of science.

Aspect	Positivist / Empirical Method	Phenomenological Method	Aletheian Method
Core Assumption	Only what can be observed, measured, and repeated externally is real knowledge.	Lived experience (first-person perspective) is a valid source of data about reality.	The initiate can access both phenomena <i>and</i> noumenal truth (aletheia) through transformation of consciousness.
Source of Knowledge	Sense-data, experiments, external measurement, statistical regularities.	Consciousness, perception, intentionality, direct experience of phenomena.	Initiatic gnosis: purified consciousness aligned with aetheric reality and higher noetic realms.
Object of Study	Material events, quantifiable processes.	Structures of experience, meaning, essence of appearances.	The soul, aether, noumenal truth, metaphysical law (karma, cosmic justice).
Methodological Tools	Observation, hypothesis, controlled experiment, falsification, quantification.	Epoché (bracketing assumptions), descriptive analysis of lived experience, hermeneutics.	Initiatic disciplines: meditation, kundalini awakening, crown-chakra attunement, aetheric communion, symbolic logic of myths.
Transformation of the Knower	None required; the observer is ideally neutral.	Required: suspension of prejudice, cultivation of eidetic vision.	Essential: only purified initiates can access noumenal realms; method is inseparable from inner transformation.
Truth-Criterion	Verification and replication by others using instruments.	Inter-subjective validity: resonance and coherence among descriptions of lived experience.	Direct unveiling (<i>aletheia</i>): recognition of truth as radiant presence, confirmed through concordance among initiates.
Limitations	Cannot address values, meaning, spirit, or noumenal reality; risks reductionism.	Stays within the horizon of phenomena; cannot claim certainty about noumenal essence.	Accessible only to initiates; difficult to translate into purely empirical or secular terms.
Strengths	High reliability, predictive power, technological application.	Rich description of experience; bridges subjective and intersubjective worlds.	Access to ultimate truth; integrates empirical and experiential knowledge into a higher synthesis.
Goal	Control and prediction of the material world.	Understanding of human experience and consciousness.	Liberation of the soul; unveiling of cosmic order; harmonization of spirit and science.

Table 1: A comparison of positivist, phenomenological and Aletheian methodologies. The Aletheian method ranks supreme in terms of gnosis.

From this table, it can be seen that the Aletheian method is a necessary and important contribution to epistemology. Let’s now dive into what this new approach means for textual analysis and in general.

Four orders of logic in textual analysis

We now present an original diagram, based on the classical understanding of the orders of logic in textual analysis and interpretation, but with the introduction of a 4th or *meta-order* in the equation. According to our approach, all of these levels must be considered, when texts are interpreted. After this diagram, we will give a detailed orientation on the micro- to macro-order, and after that we will present a diagram of traditional approaches to textual analysis. In that regard, given this current diagram on the four orders, it is important to know that we consider the historical approaches in textual analysis to be operating on the hermeneutic level, and the critical approaches to be mainly operating on the semantic level, but of course, all the orders should work in coordination, which many interpreters (such as Foucault) also do. Later in the text, we will discuss how to formalize our specific Hyperborean approach to epistemology, a fourth or *meta-order* to the three ones discussed in this section. In the Hyperborean reading, these four orders are interconnected, and while the semiotic level might ordinarily be classified as formal, in our reading, the semiotic level entails a “hyper-linguistics”, where signifier and signified are given metaphysical context, as metaphysical markers of truth and reality. In this way, we envision a holistic circularity between essence and form. For more on the concept of occult semiotics and hyper-linguistics, see Riis-Søndergaard (2025b). While the order holds, it is important to emphasize that all levels must be integrated in a proper and occult reading of texts, if we seek to understand the true, esoteric roots of texts and their meanings. Authors might not be overtly aware of this deeper esoteric meaning of language, but their ideas are still influenced by the perennial, esoteric metaphysics, hermeneutics, logic and hyper-linguistics that primordially gave rise to thought, speech and writing – language. Please do contemplate this original diagram, and reflect upon validity.

Order	Type	Function	Logic	Epistemic Mode	Hyperborean Context
Meta	Aletheia	Unveiling	Essential	Intuition	Transcendental
Macro	Hermeneutics	Understanding	Existential	Abduction	Noetic-Aetheric
Meso	Semantics	Meaning	Analytical	Deduction	Logos
Micro	Semiotics	Sense	Formal	Induction	Materialist-Symbolic

Table 2: Introducing a 4th meta-order, Aletheia, and emphasizing circularity between essence and form.

Let’s break down how these three lower, ordinary orders of logic operate and relate, before later discussing the meta-level, Aletheia.

1. Hermeneutics — Macro-Order (Logic of Meaning-as-Being)

Function: Interpretation of meaning as it relates to the whole, to worldview, to ontology.

Logic: Integrative, existential, world-constituting.

Question: *What does the text mean in relation to truth, existence, and the mode of Being of both author and reader?*

This is the macro-order because it concerns:

- *Truth* before “meaning”
- *Being* before “language”
- *Worlds* before “signs”

In Hyperborean epistemology, this corresponds to:

- **The Noetic-Aetheric Order**

Interpretation as alignment with higher planes of reality and the primordial metaphysical field.

Hermeneutics *subsumes* semantics and semiotics because meaning is not reducible to linguistic function or symbolic form.

2. Semantics — Meso-Order (Logic of Meaning-as-Relation)

Function: Meaning at the level of propositions, linguistic relations, definitions, and conceptual structures.

Logic: Analytical, relational, conceptual.

Question: *What does this text say? What concepts are being used? What is the proposition, argument, or idea?*

Semantics mediates between the sign (semiotics) and the world (hermeneutics). It is where:

- Language becomes thought
- Concepts are parsed
- Arguments are structured

In a Hyperborean framework, this aligns with:

- **The Mental-Cognitive Order**
The plane of conceptual intelligence, clarity of Logos, the middle stratum between symbols and being.

3. Semiotics — Micro-Order (Logic of Form and Signal)

Function: Study of signs, symbols, codes, signifiers.

Logic: Structural, formal, differential.

Question: *How does the text encode meaning? What are the signifiers and structures?*

Semiotics is the “machine room” of meaning, the mechanics:

- The material of text
- The differential relations
- The symbolic grammar

Hyperborean alignment:

- **The Material-Symbolic Order**
Where physical instantiation (text, glyph, signifier) gives rise to conceptual meaning.

This is the lowest order because (in the classical sense) it deals with *the form in which meaning appears*, not meaning itself, but do indeed take into account our novel idea (but ancient) of hyper-linguistics, where metaphysical, spiritual and occult meaning is indeed the context of signifiers and signified, for it is important to know that signs, symbols and signified actually have their true origins in the psychic aether. It is this metaphysical and spiritual dimension of language, which we seek to explore.

This order of knowing, which we have just outlined, corresponds to the emanationist philosophy of creation in for example Plotinus (270). The different levels are aspects of Being, but it is this higher essence of Being, the transcendental *meta-order*, that we seek to explore in the remainder of the essay, after having given an overview of current approaches to textual analysis. By presenting this next diagram, we will more clearly be able to see the limitations of current epistemology, and why a *meta-order* of direct *gnosis* is needed.

Diagram of main approaches to textual analysis and criticism

Let's here present the main, traditional approaches to textual analysis and criticism, so we have an overview we can discuss and develop, based on the previous classification of the four orders of logic.

Approach	Primary Focus	Central Question	Method / Toolset	Strengths	Limitations
1. Philology & Historical-Critical Method	Origin, authenticity, linguistic evolution	<i>What did the text mean in its original time/language?</i>	Manuscript comparison, etymology, historical reconstruction	Prevents anachronism; excellent for ancient texts	Limited insight into modern interpretation or metaphysical meaning
2. Hermeneutics (Classical & Existential)	Understanding, meaning, horizon of interpretation	<i>How do we interpret meaning given our pre-understanding?</i>	Hermeneutic circle, contextual inquiry, dialogue with text	Deep, nuanced, integrates reader's existential position	Can be subjective; meaning may become too open
3. Structuralism	Underlying structures, codes, binaries	<i>What hidden structures shape the text's meaning?</i>	Linguistic patterns, functions, narrative structures	Reveals deep logic of texts; systematic	Can ignore historical and lived dimensions
4. Semiotics (Saussurean & Peircean)	Signs and sign-processes	<i>How do signs generate meaning?</i>	Signifier/signified analysis, icon-index-symbol triad, codes	Precise, cross-disciplinary, works with images + texts	Abstract; may miss broader social forces
5. Post-Structuralism & Deconstruction	Instability of meaning, difference, textual play	<i>How does the text undermine its own apparent meaning?</i>	Deconstruction, intertextuality, textual inversion	Excellent for exposing contradictions and assumptions	Can seem hyper-skeptical or destructive
6. Genealogy (Foucault)	Power-knowledge systems, concept formation	<i>How did this discourse arise historically? Who benefits?</i>	Archaeology, genealogy, discourse mapping	Strong for ideology critique; reveals hidden power	Can reduce texts to power relations alone
7. Reception Theory / Reader-Response	Reader's interpretive role	<i>How do readers generate meaning?</i>	Horizon of expectations, interpretive communities	Centers human experience; dynamic	Can lose the text's internal structure
8. Speech Act Theory & Pragmatics	What texts do (actions)	<i>What act is the text performing?</i>	Locution/illocution/perlocution analysis, context	Useful for political, legal, sacred texts; practical	Less suitable for symbolic or mythic texts
9. Formalism & New Criticism	Text as autonomous object	<i>What is the meaning inside the text itself?</i>	Close reading, pattern analysis, tension/paradox	Precise, disciplined, good for poetry	Ignores history, author, and reader
10. Ideology Critique (Frankfurt School)	Ideology, mass culture, domination	<i>What ideological structures shape this text?</i>	Critique of reason, cultural analysis, negative dialectics	Strong diagnostic power; reveals hidden assumptions	Can become reductive or doctrinaire
11. Feminist / Gender / Postcolonial Criticism	Power, representation, silencing	<i>Whose voice is missing or suppressed?</i>	Positionality, representation analysis, intersectionality	Reveals blind spots; expands analytic horizons	Can become overly focused on identity politics
12. Critical Discourse Analysis (CDA)	Language as social practice	<i>How does discourse enact power in society?</i>	Linguistic examination + ideology critique + social analysis	Strong synthesis of linguistics + sociology	Requires careful methodology; can over-politicize reading
13. Digital Humanities & Corpus Linguistics	Quantitative pattern analysis	<i>What large-scale patterns emerge across many texts?</i>	Computational text analysis, concordances, topic modeling	Excellent for big data; finds macro-patterns	Less effective for metaphysics, symbolism, nuance

Table 3: Diagram of 13 mainstream approaches to textual analysis and criticism. Note the strengths and limitations.

Aletheia, the heart and intuition – The 4th meta-order of epistemology

The idea of the 4th order of logical analysis rests upon the “transcendental notion”. Whereas the second order of hermeneutics can be considered “subjective” and “provisional”, the highest order of Aletheia relates to “the unveiling of metaphysical essence by intuition”, that is, “absolute truth”. But this absolute truth is not a mere deduction, but must be considered “an ever unfolding, poetic tale of the truth and law of the heart”, the ultimate reality of Being, for in essence, life is a tale of “the triumph of the heart”. So the truth of Aletheia is “*poiesis*” – we take part in the Great Story of creation and existence, so in that sense, the essence and absolute truth of life is *a poetics*. The highest order of knowing is a poetics that we are joint partners in creating, living and unfolding. The objective nature of creation and absolute truth is that we are engaged in a “dialectics of the heart”, child and parents, man and woman, individual and society, but many dialectic dualities exist, for example life and death (“tarrying with the negative”, as Hegel (1807) said). But the highest reality of creation is the dialectics of the heart, that is, *love* – divine love and ascension – the Holy Grail. This is the cause of creation itself, rather than what the materialists of modernity would have us believe, when they deny the essence of the soul. In reality, “life is lived in the spectrum of love and war, truth and deception”. It is this metaphysical order of life and existence we seek to apprehend by introducing the higher, meta-level of epistemology. When the highest reality of creation is love, the poetics and dialectics of the heart come to be ranked the highest form of “knowing”. Knowing is to know oneself, for “only that which belongs can be known”, as Plotinus (270) said. The problem with the logic of Kant (1781) is that he effectively separated and estranged man from the noumenal, numinous realm – this is not true. We inherently belong in “origins”, as Nimrod de Rosario (1985; 2022; 2023) would say, and what also the Theosophy of Blavatsky (1877) has always believed. All perennial traditions talk about the “exile on earth”, and the “longing for home” – spirit. And spirit is the heart, so innately we intuitively know the truth of our hearts, which is origins. Plato talked about this reality of the heart (innate intuition) in his writings on *anamnesis* (Plato, 400 BC). The “unveiling of the truth of Being (Aletheia)” (Heidegger, 1927) is the “total recall of origins”. In that sense, the poetic unfolding of knowing our origins is the absolute truth of creation, and it is by this attunement to our hearts (a metaphor for faith, hope and love) that we gain the ultimate insight into who we are as mankind, and as to the true nature of creation. What Plato called *anamnesis*, this “love of origins”, Rosario calls “the *minne*” (German for “loving remembrance”). Without the metaphysical heart-attunement, in our readings, we will neither gain hermeneutic understanding of subjective existence, so we are then back to square one in our pursuit of knowledge and enlightenment. Already since Plato, “the heart” became subordinated to pure reason (see our recent essay on “a plea for the heart” (Riis-Søndergaard, 2025c)), but this “separation from origins” became accentuated in the philosophy of Kant and in the advent of the rationalist, empiricist Enlightenment program of modernity. The heart is “the Hyperborean Flame”, “the Immortal Tear”, that we seek to rekindle in these the latter days by bringing true, transcendental illumination onto the esoteric tradition from ancient pasts, when we first incarnated into temporal existence. When reading texts, we must always “align ourselves with the heart”, so that we may grasp the essential meaning of what it means to be man – where do we come from, and where do we go? Ultimately, the end-goal is transcendence, *aufheben*, ascension – this is the *telos* and destiny of man, when we know our origins. We need to ask the greater question of not just existence, but of essence – this is the point of introducing the *meta-order* of knowing in table 2. As men and women, we are not just disinterested, cold, objective observers of existence, as much of modern, empiricist science seems to believe, we are engaged partakers in the poetic unfolding of the truth and law of the heart, so we have the utmost responsibility in life to make the heart “the triumph of will”, and to abandon all forms of evil, hatred and violence. We need to stand up for the eternal values of the heart, so mankind may reach its ultimate potential.

The problem of origins – Concept formation, semantic fields, genealogy and discourse

The famous Italian-American political scientist, Giovanni Sartori (1970), said that we should pay closer attention to concept formation and conceptualization in the social and political sciences, rather than relying on the “blank gaze” of a statistical science, only concerned with the low-level, behavioral, empirical evidence. If we don’t have proper conceptualization, our statistics won’t be covering what we are actually trying to discover, namely, ultimately, the truth of man and society. According to Sartori, a “stringent logic” needs to be applied in concept formation, based on the internal logic and inter-relation of intension/connotation and extension/denotation of concepts. Informed by the continental philosophical tradition, for example Hegel, Sartori decried the lack of ontological thinking and epistemological veracity in modern American political science, the science having been replaced by mere empiricism and statistical mathematics – sound logic was needed. As Hyperboreans, we won’t stop there, but rather state that what is really needed is a sound metaphysical conceptualization that can make up for a true metapolitical science of the Immortal Heart – this is the *meta-order* of epistemology that we seek to introduce. As historians of ideas, we often contemplate the historical formation of concepts – this is our prime task, and why Foucault, the professor of the history of systems of thought, often is held in high esteem among our associates. The main contribution of Foucault to the history of ideas was to consider, not only the internal logic of concept formation and development, but how this formation and development was intrinsically related to power-relations. This is an important notion, but lest we lose sight of absolute truth, this overt focus on power-relations also risks to undermine the very knowledge of the metaphysical essence of esoteric-historical concept formation. If we only seek to prove how a concept was used in a power-optics, we risk forgetting the very metaphysical core of the idea and intent of the concept – “the great chain of Being” (Lovejoy, 1936) – the self-contained metaphysical truth of the idea, the transcendental reality of Being and knowing. In his essay, ‘Nietzsche, Genealogy and History (1971)’, Foucault makes a plea for the contingent, historical and discontinuous nature of truth and knowledge by developing the methodological concept of genealogy, inspired by Nietzsche (1887). We wish to state that, while truth may be subject to power-relations and historical discontinuity, the essence or absolute truth of the heart will always remain, so we are not radical nominalists, as Foucault or Nietzsche, but we do appreciate their emphasis on the historical relationship of knowledge and power to explain struggle. We wish to present the notion that, esoterically speaking, absolute truth is inherent to man, and is what has inspired primordial and historical concept formation of truth. With that said, it is obvious that, historically speaking, truth has been an epistemic subject of contention, but absolute truth remains in the hearts of men. The truth and logic of the creation mysteries should not be subjected to relativist notions of truth, but should rather be interpreted as a creatio-poetic, theo-poetic reality of partaking in the truth and law of the heart, and the struggle to overcome evil and death – we are creative, poetic journeymen and -women in an ever-unfolding tale of the triumph of the heart, and it is *this* ultimate reality that is the metaphysical background for truth, concept formation and epistemology. Concept formation, semantic fields and discourse are all parts in the “fractal unfolding” of absolute truth, as it relates to the dialectical, cosmic struggle for the eternal, noetic values of the heart, which we grasp in innate intuition, so concept formation, semantic fields and discourse are, ideally and essentially speaking, the strive of mankind to know absolute truth, spirit and origins – *the truth of the heart*. This is the inclination of all good people to belong and find solace in the heart of creation – this is the hope – a metaphysical, eternal, and, in that sense, unchanging order. In the aforementioned essay of Foucault, he proclaims to have “solved the problem of origins” by emphasizing the contingent, immanent and emergent nature of truth, but is this not throwing the baby out with the bathwater, rather than giving mankind any solace or peace of heart? It might be a quick solution, but mankind will not find perpetual rest in such an abandoning of origins.

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