

THE ALETHEIAN METHOD II

THE CHAIN OF BEING



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Abstract

In this essay, we continue our original investigation into initiatic epistemology, gnosis, and spiritual methodology. The central thesis is that the goal of epistemology is remembrance and return – *anamnesis*.

To ground our epistemology of the Aletheian Method, we develop the theory of the Immortal Heart, and the Two Immortal Lovers, as the *urgrund* of Being is contemplated as the mystical poetic tale of the truth, law, and dialectics of the Heart.

Our mystical epistemology is in contrast to the prevalent epistemic skepticism, and outright materialism of modern times, and relies on insights from the ancient tradition of the Vedas, Plato, and Plotinus, as well as our own transcendental meditations, and mystical experience.

We present the concept of the Chain of Being (*figure 1*) to explain the logical order and inter-relation of the fundamental concepts of poetics, politics, ontology, epistemology, and methodology.

All in all, the essay is a contribution to knowing what is Being in essence, and as to how we would know.

Author's preface

“The chain of loving remembrance, one can easily praise: the stronger it binds, the freer it does”. Such is a quote from the Danish poet and priest, N.F.S. Grundtvig, in his poem “The Golden Age”, which we will bring an extract from (in Danish) in the appendix to this essay.

The idea of “the chain of loving remembrance” is ideal for the thesis of this essay, as we seek to unfold the nature and development of spirit from the perspective of the spiritual epistemology of the Aletheian Method.

You can read more about our novel concept of the Aletheian Method in Riis-Søndergaard (2025a; 2025b).

The central thesis of this essay, which we develop, is that epistemology is remembrance, and as such, the poetic-political *urgrund* of Being is primary to existence, rather than epistemology or ontology.

We present the concept of the Chain of Being to clarify the mystical poetic foundations of Being, and to clarify the relation of the concepts of being, becoming, and knowing.

The argument is a theological argument in the poetic tale of the Two Immortal Lovers, who sprang from the *urgrund* of the Immortal Heart of creation – the primacy and dialectics of the Heart.

As such, this essay is a metaphysical *grundrisse* of the mysteries of creation and the mysteries of the Immortal Heart, from where we came, and to where we shall return.

Hegel (1807) would say that we must *know* who we are to be who we are (the evolution of spirit), but we say, we must *be* who we are to know (become) who we are. As such, we invert the classical enlightenment scheme of being and knowing. The truth of Being is in the Heart, and this is what we must know.

Kant's (1781) epistemic skepticism even said that it was inherently impossible for man to know who he/she *is*, given the barring of the noumenal, “pure being” (Heidegger, 1927) – we disagree.

In this essay, we will explain our theory of the Heart, and the epistemology of remembrance and return.

This essay is an installment in the continuing investigation into spiritual methodology, and the promise of remembrance and return – *anamnesis*.

Thank you for reading the *Epistemic Front Journal*, and for tuning in to *The Hyperborean Dispatch*.

Understanding spiritual being in the primacy and dialectics of the Heart

Why does mankind so fundamentally disagree as to what it means to be man, what is truth, what is being, and what is the nature of reality? How come varying civilizations have come to such divergent conclusions as to these primordial questions?

The central thesis of this essay is that the question of truth has traditionally been handled with a blind-sight as to the fundamental mythopoetic nature of man, and of the nature of being itself, poetics, which are at the core of the nature of man – the nature of the Heart.

Previously, philosophy has asked, what is the nature of the mind, what is the nature of being, what is the nature of knowing, or what is the nature of the world, but to understand who we truly are, we must ask: what is the nature of the Heart (a metaphor for love, spirit, and poetics)?

As such, in this essay, we present a novel metaphysical perspective on the nature of being and knowing, which prioritizes and privileges poetics (the Heart), rather than ontology or epistemology.

We deal in this essay with “the question of origins”, the question that Nietzsche (1877) and the post-structuralists (Foucault, 1977) sought to eradicate in favor of “the question of emergence”. Since Kantian (1781) epistemic skepticism, most philosophical schools have sought to abandon metaphysical questions in favor of an “immanentist worldview and view of man” – origins were lost sight of.

It’s our argument that this abandoning of metaphysics and origins in modern philosophy comes forth as a willful or unwillful ignorance of “the question of the Heart” – if we seek to understand the nature of being and man, we must understand the nature of what gave rise to being and man, *namely love*.

As such, our argument is a theological argument that seeks to explain the very cause and essence of creation as the truth and reality of the Heart.

But when we in the metaphysics favor poetics, “the question of being and becoming” becomes again one, for is not the ever-unfolding poetic tale of “the Two Immortal Lovers” in “the primacy and dialectics of the Heart” the key to understand the nature of man, and thereby the nature of the Heart, which we now see as the primordial cause of creation itself – the *urgrund* of Being and consciousness itself, as romantic, mystical traditions would have us believe?

The logical metaphysical sequence we would like to present is the following: **Poetics → Politics → Ontology → Epistemology → Methodology**.

Importantly, this sequence should be understood as “a hermeneutical spiral”, from the end-point of methodology turning back onto itself into a deeper/higher poetics of love, spirit, being, knowing, and understanding – this is the order or Chain of Being that we make a plea for – this is becoming.

The point of this sequence is that the related concepts relate back onto each other from the *urgrund* of mystical poetics, which is the very cause of creation – the truth of the Heart.

From the commitment of love in the poetics of the Two Immortal Lovers emerges the values and duties of politics, and the foundational poetic-political narrative gives rise to the conceptualization of being in ontology, which we in the epistemology then seek to know by way of a methodology that we consider “a way of return” – a return to origins, *anamnesis* (Plato, 399 BC; 385 BC) – this logical sequence is the nature and development of spirit – this path is transcendence.

But if we *are* already “lovers”, knowledge of who we are is secondary, though not unimportant.

A similar concept of the nature of spirit can be found in the work of the Neo-Platonist, Plotinus (270), when he discusses “the reflections of the hypostases”, and the longing of the soul to return.

The Chain of Being – A new model of being, becoming, and knowing

In the next sections of the essay, we will deal with each of these five aspects of the Chain of Being, but let's first present the diagram of this hermeneutical unfolding of being, becoming, and knowing – the nature and development of spirit – the truth and law of the Heart:

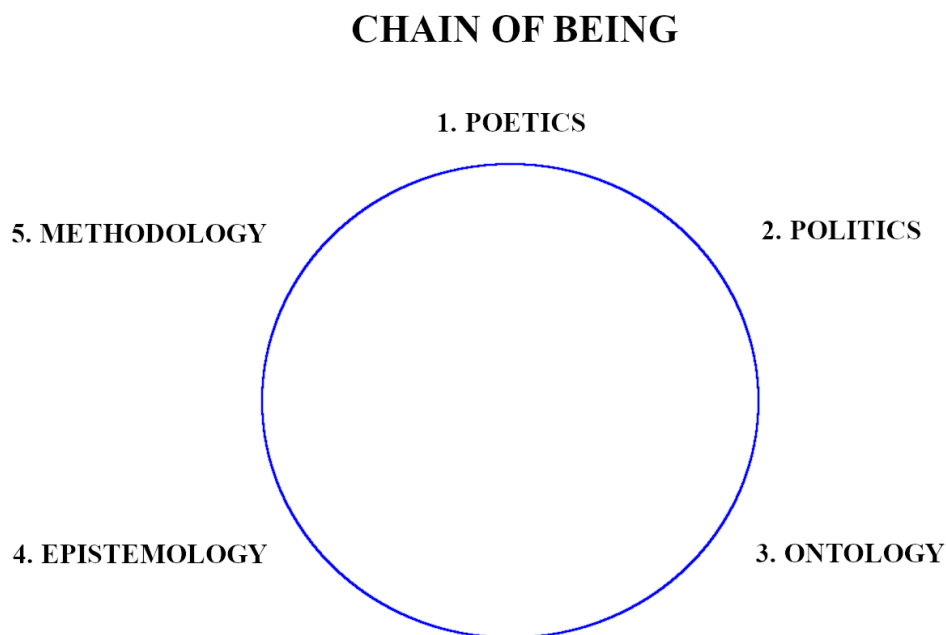


Figure 1: Circular, clockwise, hermeneutical diagram of the Chain of Being, moving from the urgrund of mystical poetics, through politics, ontology, epistemology, to methodology, before returning at a higher level in the poetics – the return to origins – anamnesis.

We might intuitively grasp why poetics ranks the highest in this scheme of spirit unfolding, but why is politics given precedence to ontology and epistemology?

We might ask: when politics exemplify the wide range of beliefs in the nature of man, and *telos* of history, is politics not more foundational and originary than being as conceptualized (ontology), and being as known (epistemology)? The reason for this precedence of the poetic-political narrative is the mystical *urgrund* of the unfathomable depths of the will of creation, namely immortal love.

The primacy of and will to love, the mystical poetics of creative love, are the immortal depths of creation, and the fountain of being, and in this existentials lies the core of politics, politics, which defines any ontology that might arise as the result of not only primordially being, but also poetically becoming these Two Lovers – by being who we are, we become who we are.

Only then, logically, follows the epistemology of knowing ourselves.

Politics follows inherently from the inherent valuation of the mystical poetics of love, “what we are”, the truth of the Heart, so politics should be redefined as “valuation”. Ontology is then defined as “what we have become, and what we are becoming”, and this topic is then made the object of knowing in epistemology. Lastly follows the methodology, which we define as “a way”, a hermeneutical path of return to origins in an ever higher state of being, fulfilling the promise of “knowing ourselves”.

Mystical poetics as the *urgrund*

The central thesis of this essay is that the *urgrund* of mystical poetics is constitutive for the Chain of Being. In unfolding the reality of spirit, we do not start with the question “what is” (ontology), nor do we start with the question “what do or can we know” (epistemology), we start with the question “who are we” – “what is the innate truth of the Heart (metaphor for love, origins, transcendence, etc.)?”

The song of spirit is the song of *amor* (love), the *minne* (loving remembrance) – the song of *ursprung* (origins).

The truth of the Heart is our origins. We must understand that in logical time the *urgrund* of mystical poetics of the primacy and dialectics of the Heart is an emotional state of pre-reason of “pure being” (Heidegger, 1927). In logical time, knowing ourselves comes later as a continuing reflection upon the primordial mysteries, the ontological structure of which is defined by the constitutive poetic-political reality and valuation of the truth of the Heart.

We are beings of the Heart, and in the dialectical unfolding of the poetics of the Two Lovers, we understand and know who we are in the hermeneutics of being and becoming.

In this sense, being *is* becoming, for the poetic tales of the two lovers are an everlasting unfoldment of the spirit of the Immortal Heart – the primordial mystery of creation.

The cause of creation is “the will to love”, and this love is a dialectics of the Two Immortal Lovers of being and becoming – a poetics of the Heart. This creative dynamics is the fountain of life.

As such, “love is primary, dialectical, radical, and creative”.

The poetics we speak about is the eternal commitment and dialogue of the mystical union of the two lovers, the man and the woman – this is the true meaning of tantra. The mystical poetics of the two lovers is the essence and creative force of the transcendental reality of spirit of being and becoming.

Some would argue that to be who we are, we must *know* who we are, but actually the equation is that to know who we are, we must *be* who we are – this is remembrance.

At the temple of Delphi it was famously written: “Know Thyself”. But since reason is a reflection of being, the actual maxim should be: “Be Thyself”. Descartes (1641) said: “Cogito, Ergo Sum”, but actually the maxim should be: “Amo, Ergo Sum”.

Is love not wisdom? Philosophy has always been a battleground between the Heart and the intellect, and since modernity, the Heart has lived an almost terrifying, relegated existence as being “unreasonable, subjective, irrational, etc.”, something to be “subdued, ordered, disciplined, and controlled”, while in all actuality, the Heart is the cause and core of creation.

But the Heart is not “irrational”, for the Heart is the very “order of creation”, the very “measure” of what it means to be man, the Heart is the very quintessence of being to which we “relate”, and from where we spring – the Heart is the fountain of life.

It is from the Heart that we have our ethics, and hence our politics – the Heart is the cause of all valuation, hence the cause of politics, which together then define our ontology, for the Heart is the truth of being – only by acknowledging the *urgeist* of the Heart, can we know ourselves.

The Enlightenment program of modernity has left us in a “barren world”, where “the order of the Heart” is no longer respected. Traditional values have been broken down, and “the fortress of the Heart” has been invaded. But the Heart of the Two Lovers is immortal, so in the Heart, there is always hope – the hope of “a bright day”, where the Chain of Being will once again be reunited and settled.

Politics of the Heart

In tradition, the order of the Heart is the center, but in modernity: “Things fall apart; the centre cannot hold; mere anarchy is loosed upon the world (Yeats, 1921)”.

Countering the fall of modernity into war, chaos, atheism, materialism, and existential despair, the Kali Yuga, we are devotees of the Heart, apostles of Krishna and Apollo – we believe in the order of the Heart, the “eternal day” of the Two Lovers – the mystical union – the alchemical wedding – the *mysterium coniunctionis* (Andreae, 1616; Jung, 1977).

The conjunction, or wedding, of the Two Lovers, male and female, is the highest mystery and cause of creation. In incarnation, this wedding can be likened to the merging of soul and spirit, the higher realization and transcendence of the Heart – the spiritual perfection of man.

As with the alchemical wedding told by Rosenkreutz, also the Arthurian legend (Malory, 1485) contemplates love as the highest initiation, and as the cause of transcendence/ascension.

In the “fiery furnace” (Devi, 1958) of the creative dynamics of the mysteries of the Heart, which is history unfolding in mystical union towards transcendence, politics becomes “political theology” (Schmitt, 1922), a metapolitics of the Two Immortal Lovers for the spiritual perfection of man.

Contrary to the prevalent immanentist, nominalist, technocratic, empiricist governmentality of modern liberal states (Foucault, 2004), metapolitics relies on the loving remembrance of origins, and the pursuit of spiritual enlightenment and liberation, transcendence – a higher cause of the Immortal Heart.

From the *urgeist* of the Immortal Heart arise the values of politics, and here we agree with Nietzsche’s (1877; 1883; 1895) modern project of “the revaluation of all values”, the normative revaluation of what it means to be “true man”, what Nietzsche famously called the *übermensch*.

But crucially, for us, the will to power stems from “the fidelity of the Heart”, and in no other way – we must be true to origins. We must know (or inherently feel/be) the truth of the Heart, not in the speculative, subservient Christian sense of tolerance as veiled resentment, but in the primordial sense of the depth and totality of will – for it *is* a war, a war to remain faithful to origins, and to guard the fortress of the Immortal Heart – we must realize wherefrom the depths of will our values arise.

We must know the deeper cause of creation as the *urgrund* of the Two Immortal Lovers.

From the discourse that we have had so far, it can be seen that politics arises from valuation, and the values we have stem from the *urgrund* of the Immortal Heart – only then do we have the structure of ontology, and only then can we following know ourselves. In that sense, values are absolute, total, and originary, given the immortality of the Heart, for is the Heart not loyal to origins (given that the Heart *is* the very origins)?

Politics is valuation – the normative ordering of reality – and in the primordial love of creation, commitment, duty, protection, and destiny arise as the order of reality. The mystical poetics of the Heart is the ultimate *urgrund* of politics that we must abide by to be true – this is being. There is no being outside the truth and law of the Heart.

The crucial point to make is that the poetic-political narrative exactly defines who we are (ontology), and what we can know (epistemology), and hence what is our method (of return) – in this game (war), there is no neutrality, only commitment, hence the term “*political* epistemology”, emphasizing the political aspect of being, becoming, and knowing.

Let’s now turn to the question of who we are.

The ontological structure of Being

Where traditional philosophy says we must *know* who we are, we say, we must *be* who we are to know who we are – the point is originary remembrance.

Only in the inner depths of the Heart (being) do we know who we are. Being takes precedence to knowing, for the creative potential of the Heart (love) is the foundation (*urgrund*) of being.

While knowing is a continuing reflection upon being, known through the dialectics of the Immortal Heart, the Heart is being in its originary state – pure being, pure love – the very originary reality of love itself.

Of course, the very idea of love is the idea of affinity, shared commitment, identification, dedication, and fidelity, hence the poetic-dialectical nature of the Heart of creation – love is being, but also becoming in an everlasting unfoldment of the truth and law of the Heart – being is becoming in the exploratory tale and journey of the Immortal Hope and dialectics of the Heart.

So because of this hope, the becoming of future, we *are* – the loyalty of the Heart (hope) is what makes us stand, live, and endure – this hope of the Heart is *immortality* – this is the fidelity of the Heart.

The hope of the Heart is “the White Heart” – the pure, originary, serene, and sincere Heart of the will to good – the cause of creation. Love is longing and belonging, and we belong to the Heart – this is transcendence.

Let’s now present a classical diagram of the ontology of being, with the addition of the Immortal Heart as the core, emanating spirit and soul – in the reverse direction, we ascend and return to origins:

ONTOLOGY OF BEING

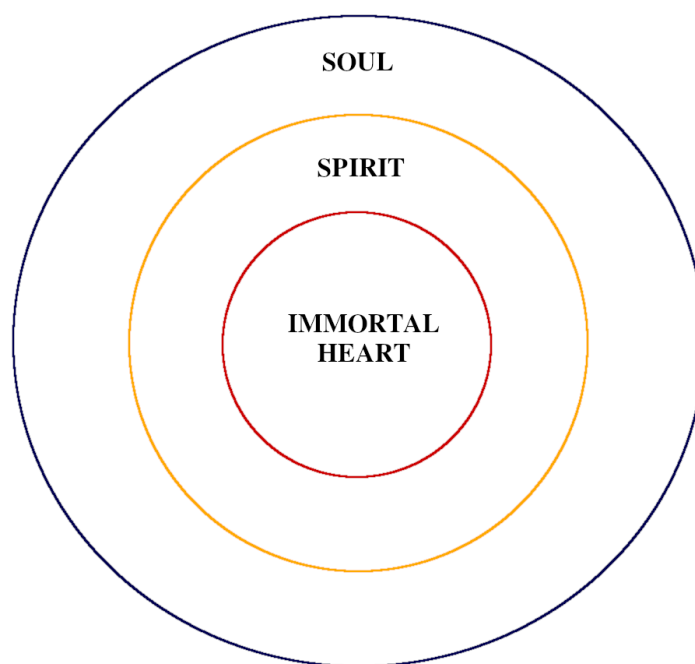


Figure 2: Concentric diagram presenting the three dimensions of being, namely the Immortal Heart, spirit, and soul.

The diagram is similar to the classical understanding of emanative ontology of Plato and Plotinus. This is the true ontological structure of being, if we seek to know ourselves and return.

Epistemology as remembrance

The goal of epistemology is remembrance, but what does it then mean to remember? Remembrance is not fantasy, not mere belief, not mere faith, though faith is important. Remembrance is the truth and law of the Heart – remembrance of from where we came.

Attributed to the Christ Logos is the saying: “The Kingdom of Heavens is in your midst” (Lukes, 17:20-21), which can be interpreted to mean that Heavens resides in the hearts and minds of men – this is remembrance. When the mind is often distracted by worldly activities, the Heart remembers, for the Heart *is* the very origins.

We shouldn’t fall into the trap of thinking that the Heart is irrational or fantastical, for what the Heart remembers is the Order of Being – the pristine origins in the Garden of Eden, before the so-called “fall” (actually the introduction of war and therefore incarnation).

When Adam and Eve learned to “discern” good against evil, this actually refers to the very *introduction* of evil into cosmos – the cosmic war against evil, for the Heart is forever pure.

So what we must remember is who we are. The only way to *know* ourselves is to *remember* who we are – this is *anamnesis*. We can’t make up ourselves, for the truth and law of the Heart is the Order of Being – we are spirit-born, but born of the Heart.

Remembering ourselves doesn’t imply that our identity is determined, fixed, or closed, for the origins in Heart exactly points to the very *poetic unfolding* of being at the core of creation, but it does imply that man is good, that is, created in the dialectics of the Heart. As such, the origins of man is radically good.

The privation theory of evil (Augustine, 404) states that evil is ignorance, that is, untrue and non-existent. This view on evil was also held in the Vedic tradition. But the *effects* of evil are real, and this is the cause of the cosmic war, and mystical incarnation into temporality to fight the magical, phenomenological war of Maya (illusion).

So the task of epistemology (remembrance) is to shed the soul of illusions (evil), and to hermeneutically realize the reality of the Immortal Heart.

In spiritual epistemology, phenomenology, dialectics, and hermeneutics are our tools, and the highest dialectical mystery is that of the Two Lovers, the man and the woman. It’s in *this* mystery that the key to understanding ourselves can be found, for we inherently rely on each other in the Immortal Heart – this is the mystical union of divine tantra.

It’s in the dialectics of the Immortal Heart of the Two Lovers that we realize our origins – this is the *urgrund* of mystical poetics – the *urgeist* of the Heart.

In the Chain of Being, the understanding of epistemology is the fourth dimension, relying on the mystical poetics of becoming (dialectics of the Heart), the politics of valuation (struggle), and the ontology of being (Two Lovers).

Only in the reflection on the previous aspects, do we hermeneutically understand being as lived experience, so epistemology is an afterthought, a hindsight, though not unimportant to life, for it’s the vehicle of return – remembrance – “the Owl of Minerva only flies at dusk” (Hegel, 1820).

In the hermeneutics of the Heart (poetically becoming in mystical dialectics), we retrospectively *understand* who are, being the Two Immortal Lovers, and the circle of becoming (poetic unfoldment of the Immortal Heart) continues – this is creation.

Methodology as a way of return

The goal of spiritual methodology is transcendence and return – *aufheben*. Epistemology itself is remembrance of origins, but then the question becomes: *how* do we return?

Given the hermeneutic discourse, and in the dialectics of the Heart of the mystical union, we have found our origins to be in the mystical poetics of the Immortal Heart, the Heart of the Two Immortal Lovers, the *urgrund* of Being.

This essay is itself a hermeneutical discourse, seeking to know ourselves, and to know the creation-mysteries of origins. It's a constant reflection, but as we have proposed, this hermeneutic reflection of the Owl of Minerva is not futile, or inconsequential, in that the premise of inquiry is the truth and law of the Immortal Heart, the Heart of the Two Lovers.

We agree with Hegel (1807) that the *telos* of history is the realization of spirit in the absolute certainty of “knowing”. According to Hegel, when we know, we are, but actually, as we have stated, to *know* who we are, we must *be* who we are, and this is becoming – if we *were* not, there would be no ground for knowing. In that sense, we invert Hegel's evolutionary idea of the relation of knowing and being – being is *primary* to knowing – ontology is prior to epistemology. But Hegel's phenomenology can also be seen as an exercise in *becoming free*, and this is what we from a spiritual perspective find interesting in Hegel – for us, life is a struggle, a struggle to be free, a struggle to be who we are – this is the politics of epistemology.

In that sense, epistemology becomes a fight for freedom, a struggle to know ourselves in the Immortal Heart, a way of return to origins, from where we once sprang.

Given this “epistemology of remembrance”, the *method* becomes clear as the very *path* we must embark on to return. We must dwell in the Heart, we must create and explore the mystical poetics of the *urgrund*, we must defend our metapolitical values, and on that basis, we must define our ontology in the continuing reflection of epistemic hermeneutics – in that sense, we must *become* who we are.

Given these notions, epistemology is inherently *political*, for what we defend is the truth and law of the Heart. In that sense, politics is a political theology, a metapolitics of remembrance, resistance, and return – a struggle to be free – the hope of transcendence.

Actually, this poetic-political-epistemic tale of becoming free, of being who we are in the dialectics of the Heart, we call “the Vedas”. The Vedas are our mystical poetic tales of remembrance, and the struggle for spiritual enlightenment and liberation – the Hyperborean *mythos* of the Immortal Heart.

Given the mystical poetic *urgrund* of Being, there would be no Logos, if not for an originary Mythos, for the Mythos is the poetic expression of the romance of the Two Immortal Lovers – the Logos *is* actually in essence a Mythos – *the word of “I Love You”*.

The *urgrund* of Being is the mystical Mythos of the Immortal Heart, but in the Logos, being becomes ontological structure – life is created.

A motto of ours: “Life is lived in the spectrum of love and war, truth and deceit.”

Methodology already assumes epistemologically: 1) a concept of reality, 2) a concept of truth, and 3) a concept of value. Inherently, then, methodology is political. Being comes before knowing, which is a central thesis in this essay, and being is fundamentally a poetic unfolding of the truth and law of the Heart. It's not to argue that the political epistemology of truth is relative, but if we ignore the Heart, we will never know the true essence of the mystical *urgrund* of what is Being.

Further reflections on the Aletheian Method

“Aletheia is the unveiling of the truth of Being” (Heidegger, 1927).

The Aletheian Method is a spiritual methodology that seeks to shed light on the primordial reality of Being. What is the ultimate cause of being, and how can we arrive at such knowledge? The approach to research is a noetic one of transcendental meditation, direct gnosis, phenomenology, and hermeneutics, but crucially the awareness that man is participatory in the poetic unfolding of this *urgrund* of Being in the dialectics of the Immortal Heart – this is the unveiling.

In the conjunction of the Heart of the Two Immortal Lovers, as in quantum mechanics, the distance of the observer and the observed collapses, knowing and becoming merges in the unveiling of the truth of Being – this is the mystical poetics that we seek to understand.

In that sense, poetics are not subjective, but the objective cause and modality of Being in essence – life was created as the divine tale of the Triumph of the Heart, hence why our values are inherent. So there *is* a cause, but this cause is not neutral. Existence is a testimony to the Immortal Heart of the Two Lovers, which is in stark contrast to the supposed neutrality of modern, materialist science, for if being is not neutral, neither knowing can be neutral – the existentials are given in the fidelity of the Two Immortal Lovers – there is a call of vocation – there is a duty.

In a metaphysical sense, the idea that the objective distance of the observer (the lover) and the observed (the beloved) collapses, doesn’t imply that the epistemic objectivity disappears. It implies that being is in essence a dialectical becoming of the Triumph of the Heart, a poetic unfolding of the unveiling of the truth of Being, which is love – *that “I Love You”*.

We must “know” (love) the Other to know ourselves, and vice versa – we are caught in the entanglement of the Immortal Heart, and this is creation. The superposition in quantum physics is the creative potential of mystical poetics, and the “observation” is the becoming of who we are in the poetic unfoldment of the unveiling of the truth of Being.

We are talking here about the highest initiation into the mysteries of the Heart, the tantric, mystical union of the *coincidentia oppositorum*, the Two Lovers transcending duality in the truth and law of the Immortal Heart – this is *aufheben* – this is return.

Crucial for our spiritual epistemology is the principle of entanglement, for we are not mere atomistic, solipsistic, disinterested observers of “objective” reality – we are participants in the poetic unfoldment of the *urgeist* of the Immortal Heart, which is the real objectivity of existence.

As such, our argument is a theological argument.

Crucial to understand is the metaphysics of love and war. The traditional approach of the philosophy of religion to the problem of evil is that of the theodicy. We explore this topic in many of our essays, but important to note is that what does not reside in the Heart is destined to not subside – ultimately, evil is death (non-being).

In this essay, we have explored the foundations of the spiritual epistemology of the Aletheian Method. Our argument is also an argument for the inherent mysticism of creation, in that we rank poetics the highest and deepest reality of Being. This is novel, but relates to notions in Romanticism and traditional Western and Eastern mysticism, and are not all religious narratives basically poetic tales of love, war, being, and becoming?

Going forward, we seek to develop especially the epistemics of this Aletheian Method, so that we may counter the prevalent materialism and empiricism of “the modern episteme” (Foucault, 1966).

Appendix: The Danish poet and priest, N.F.S. Grundtvig's, poem "The Golden Age" in Danish

Extract from 'Gylden-Aaret' [Nu skal det åbenbares]

Text: N.F.S. Grundtvig, 1834

Nu skal det åbenbares,
at gammel kærlighed
i hver en skærsild klares
og er for rust i fred.
For levende og døde
kan daners hjerter bløde,
men isne kan de ej!

End lever kærligheden,
som aldrig skal forgå,
men klare sig herved
til livet at forstå,
til klart ham at begribe,
der evig er i live,
som kærligheden selv.

Så er da ikke brustet
"fuldkommenhedens bånd",
vor kæde er ej rustet,
den bryder ingen hånd,
men af hvert led udspringer
en blomst med fuglevinger
til gyldenårets krans.

Ja, kæden af kærminde
man sagtens prise tør:
jo stærkere den binder,
des friere den gør,
jo længer den mon vare,
des mindre står den fare,
des gyldnere den bli'r.

Man længe nok må sige,
at kærlighed er blind,
det bli'r dog lysets rige,
hvor ret den strømmer ind.
Og han har aldrig levet,

som klog på det er blevet,
han først ej havde kær.

Fra arildstid her inde
vi elsked "liv og fred",
og hos vor dannekvinde
vi elsked kærlighed,
så, er den livets gåde,
den sikkert bedst vil råde
fuldvoksne dannemænd.

Et lys sig da udbreder,
som trindt i mark og skov
om liv og sandhed freder,
forklarer friheds lov,
som idræt, ord og tanker
kun holder så i skranker,
at frihed kan bestå!

Da skal man freden fatte
som livets sommervejr.
Da skal man kæmpen skatte,
som drog for den sit sværd,
ej alt i fred-lér forme,
men vælge livets storme
for gravens stille ro.

Da skal man forskel kende
på solskin og på lyn,
skønt begge de kan brænde
og skabe klare syn,
thi, som fornuften giver,
det ene lys opliver,
det andet slår ihjel!

Author's note on the poem of Grundtvig: This deeply moving poem of Grundtvig relates the struggle for love and freedom, and how you cannot have the one without the other. He invokes the concept of "kæden af kærminder" (the chain of loving remembrance) as the love that binds a society together, and makes us stronger in the fight for spiritual enlightenment and liberation. Unfortunately, I've not been able to find an English translation, but the extract should be available in *Singing Together - A Danish Songbook* (Pedersen, 2023) under the song-title 'To Tell is Mandatory' [Nu Skal Det Åbenbares].

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