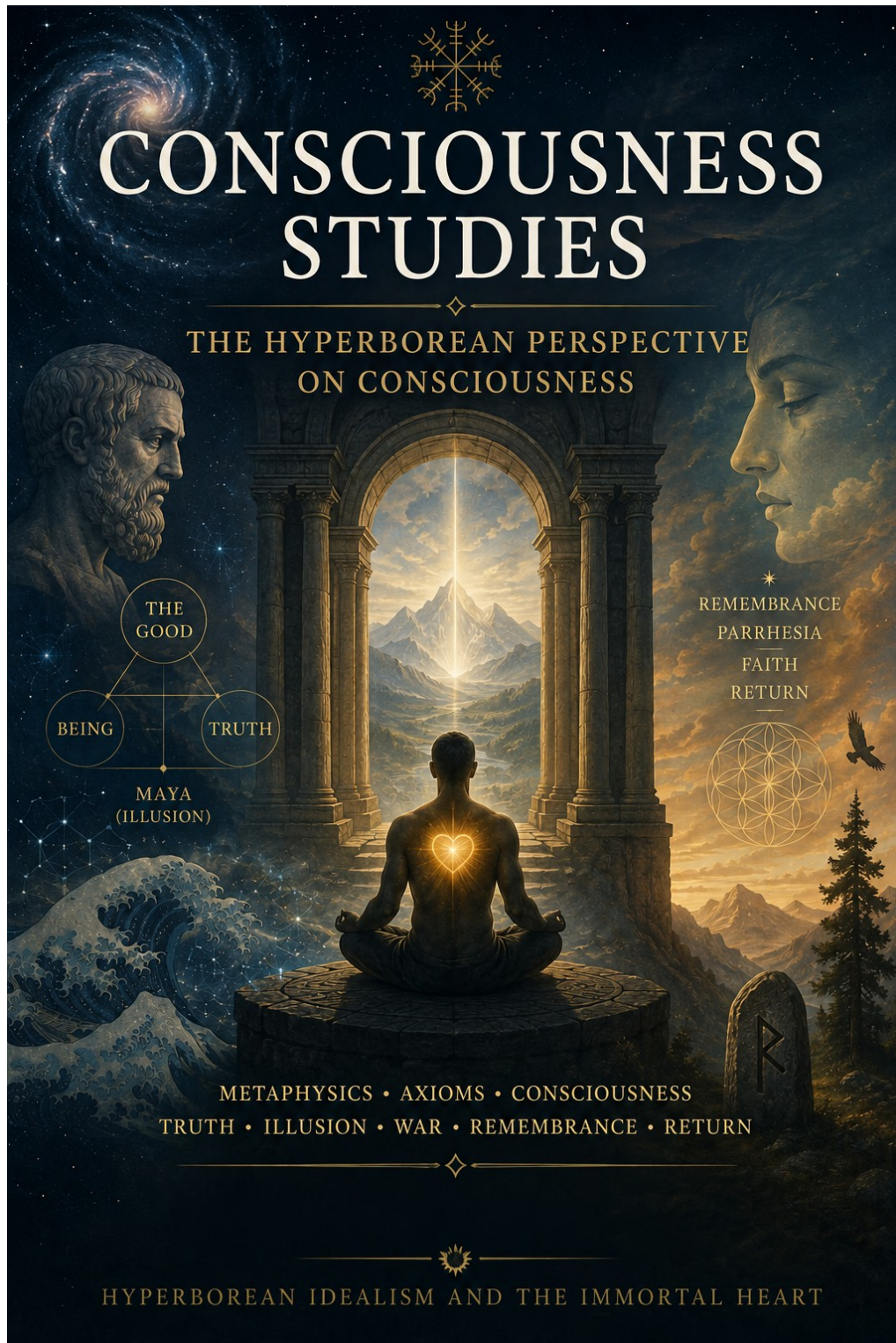


CONSCIOUSNESS STUDIES

THE HYPERBOREAN PERSPECTIVE ON CONSCIOUSNESS



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Abstract

Is consciousness not equatable with truth? What is then a false consciousness? Is the soul not in-itself the harbinger of *aletheian* truth, as it could be known in temporal existence?

Similar questions on the nature of the soul, truth, and consciousness will be investigated in this essay on the Hyperborean perspective on consciousness.

Since modernity, mankind has mostly lived in amnesia as to the truth of the soul, and thereby of the nature of consciousness. Much has been done to relegate metaphysics, deny a higher, spiritual order of truth, and to behaviorally debase the instincts and intuitions of man.

We seek to redeem this situation by presenting an authentic and original perspective on the truth of man, the truth of Being it-self, from the perspective of the Siddhas of today.

As such, this essay is partly esoteric psychology, partly metaphysics, and partly a philosophy of mind.

We will compare current schools of thought on consciousness, but in the final equation we will present our own idealist notion of the soul and consciousness.

Let this essay be a testimony to the innate truth of the Immortal Heart.

Author's preface

The battle over the concept of consciousness is in-itself a battle over consciousness.

According to Lukes (2026), the third and ominous level of power is that over consciousness, as also Foucault (1982) noted in his triangulation of power, knowledge, and subject.

In this essay, we seek to give an overview of and debate current paradigms of consciousness, while we in the final equation will present our own idealist notion of consciousness, as it relates to the metaphysical tradition of the eternal good, absolute spirit, and the immortality of the soul.

The times are critical, so this intervention is timely, giving the perspective of consciousnesses and esoteric psychology of the Hyperborean Siddhas, for has not the materialist scientific paradigm almost swayed the world as to the irrelevance of metaphysics, and thereby of the reality of spirit and soul?

In this essay, we seek to redeem the *zeitgeist* of materialism, rationalism, positivism, empiricism, and behaviorism, so as to present a genuine metaphysical perspective on the nature of the psyche (consciousness), thereby epistemically confronting the powers-that-be (prevalent paradigm) of those who seek to keep mankind enthralled in materialism and ignorance of a higher good.

Even metaphysics itself is debated, and a wide range of beliefs as to the transcendental nature of the good can be found in historical and current metaphysics.

Therefore, in this essay, we will present our own original transcendental deductions (metaphysical axioms/logical propositions), as to the nature of the good, truth, soul, and consciousness.

The idea of consciousness is primary, if we seek to understand the nature of man, and as such, this essay aspires to create a wider vista into the nature of Being itself. Therefore, we appreciate the current upsurge in consciousness studies as very welcome to the Hyperborean cause, which we represent.

We hope this essay will affirm and inspire other researchers to fully engage with these deep and profound questions of truth, spirit, soul, and consciousness, so that we may usher in the New Ethereal Atlantis for the benefit of all the good mankind.

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

The question of consciousness – The final frontier of consciousness studies

For many years it has been said that “consciousness is an under-researched field in the sciences”, probably mostly because for centuries now, science has been overtly materialist, objectivist, rationalist, and empiricist, and consciousness was then seen as out of the scope of science in its obscure, subjective nature – consciousness would not easily lend itself to calculation.

In recent years, many researchers have begun to interest themselves with this topic again, but the history of a philosophy of consciousness goes all the way back to primordial times.

In ancient times, the nature of man was mostly considered dualist. Man possessed an immortal soul and a mortal body, but the soul was supreme and primary, as was affirmed by the Vedanta (non-dualist), Plato, Neo-Platonism, and Christianity. The soul was considered eternal, and the soul incarnated into the physical world from a higher, spiritual, ideational realm, whereto it eventually also would return.

Plato called this *metempsychosis* (reincarnation) and *anamnesis* (recollection).

Today, we see clearly the demarcation of two fundamentally opposing views of man and the nature of consciousness in the non-physical versus the physical perspective. Some schools of thought exist in-between, but these two views are the bare bones of consciousness studies.

Though some philosophers still hold an idealist view on the nature of the soul, the dominating scientific paradigm today is materialism. In the materialist doctrine, “consciousness is an epiphenomenon to biological processes”.

Since Chalmers (1995) defined the Hard Problem of consciousness, the critique of materialism has been that the materialist paradigm fails to account for the very reality of subjective experience itself, while it easily can explain the neural correlates of that experience. Nothing in neuroscience proves the causal primacy of matter in forming phenomenological consciousness.

For scientists, consciousness itself is still a black box.

But for the non-physicalists/idealists, the *aporia* of materialist science is obvious, given the very metaphysical and transcendental nature of consciousness – the materialist scientist will never understand what they reject *a priori* (metaphysics).

Materialists deny metaphysics as being unfalsifiable and therefore unprovable (Popper, 1959), but why not invert that proposition of modern science and say that exactly *because* metaphysics is unfalsifiable it could be true and should therefore not be rejected on materialist premises, but investigated on its own terms – empirical science, phenomenology, and metaphysics take categorical, perhaps incommensurable logics to discover, but if we deny the higher order logic (transcendental), our science will be inherently reductionist – and false.

In metaphysical terms, we can now speak of three sets of beliefs about the nature of consciousness, descending from the highest concept of consciousness as absolute, through to the lower notion of pure materialism. We will have more complex and nuanced comparisons in the following section.

1. **Idealism:** Advaita Vedanta, Taoism (based on interpretation), Buddhism (mostly).
2. **Dualism** (Property D. or Substance D.): Plato, Neoplatonism, Christianity, Samkhya.
3. **Materialism:** Modern scientific paradigm.

In this essay, we will discuss these three notions of man and consciousness, so that we may distill an honest and fruitful notion of man, but we will do so from the higher, *a priori* metaphysical ground.

Comparison of schools of thought on consciousness

Let's compare the main philosophical schools on the question of the nature of consciousness.

School	Ontology	What is Consciousness?	Mind–Body Relation	Origin of Consciousness	Explanatory Power	Main Strength	Main Weakness
Materialism (Physicalism)	Matter is fundamental	Brain activity	Mind is identical with brain	Emerges from complex neural activity	High for neural mechanisms; lower for subjective experience	Strong empirical support from neuroscience	Difficulty explaining qualia and subjective experience ("Hard Problem")
Substance Dualism	Mind and matter are distinct substances	An immaterial thinking substance	Two fundamentally different kinds of reality interact	Independent of matter	Explains subjectivity and mental distinctiveness	Accounts naturally for first-person experience	Interaction problem: how do mind and matter causally affect one another?
Property Dualism	One physical substance with irreducible mental properties	A fundamental property of certain physical systems	Mental properties arise from physical organization but are not reducible to it	Emerges when sufficient complexity exists	Moderate	Acknowledges irreducibility of experience while remaining close to science	Leaves the emergence of irreducible properties largely unexplained
Idealism	Consciousness is fundamental; matter depends on mind	The primary substance of reality	Matter is an expression or manifestation of consciousness	Eternal and fundamental	Strong metaphysical explanation of subjectivity	Eliminates the Hard Problem by making consciousness basic	Difficult to reconcile with the apparent independence of the physical world
Panpsychism	Consciousness is a universal feature of nature	Present in elementary form throughout reality	Matter always possesses experiential aspects	Fundamental	Moderate to high	Bridges the gap between matter and mind without emergence from nothing	Combination problem: how do simple experiences combine into unified consciousness?
Functionalism	Functional organization is fundamental	Information processing or causal organization	Mental states are functional states regardless of physical substrate	Arises from appropriate computational organization	High for cognition and behavior	Compatible with AI and cognitive science	May explain functions without explaining phenomenal experience
Phenomenology	Begins from lived experience rather than metaphysical assumptions	Conscious experience as directly given	Consciousness is always intentional and world-directed	Not primarily concerned with causal origin	High for first-person description	Rich account of subjective experience	Limited explanation of underlying physical mechanisms
Integrated Information Theory (IIT)	Information integration is fundamental	Degree of integrated information (Φ)	Consciousness corresponds to integrated causal structures	Emerges when integration exceeds sufficient complexity	Moderate	Offers quantitative framework linking consciousness and information	Mathematical formalism remains controversial and empirical validation is incomplete
Global Workspace Theory (GWT)	Physicalist	Global broadcasting of information across cognitive systems	Consciousness is a functional brain process	Emerges through large-scale neural integration	High for cognitive access and reportability	Supported by numerous cognitive neuroscience experiments	Explains access consciousness better than phenomenal consciousness
Predictive Processing	Physicalist	Predictive inference performed by the brain	Consciousness reflects hierarchical prediction and	Emerges from predictive processing	High	Unifies perception, learning, and action under one	Does not directly explain why prediction should be accompanied by

School	Ontology	What is Consciousness?	Mind–Body Relation	Origin of Consciousness	Explanatory Power	Main Strength	Main Weakness
			error correction			framework	subjective experience
Process Philosophy	Reality consists of processes rather than static substances	Experience is a fundamental aspect of dynamic processes	Mind and matter are continuous aspects of becoming	Fundamental feature of cosmic processes	Moderate	Integrates mind, nature, and evolution into one metaphysical framework	Highly abstract and difficult to test empirically
Quantum Consciousness	Quantum processes play an essential role	Consciousness depends upon quantum phenomena in the brain	Mind may involve quantum-level physical processes	Emerges through quantum coherence or reduction	Currently speculative	Attempts to explain aspects of unity and non-classical cognition	Limited empirical support and disputed physical plausibility

Table 1: Comparison of main schools of thought on consciousness.

Several broad *dimensions* become apparent when these schools are compared.

Dimension	Physicalist Schools	Non-Physicalist Schools
Fundamental reality	Matter	Consciousness, mind, or both
Scientific orientation	Strongly empirical	Often metaphysical or phenomenological
Primary method	Neuroscience, psychology, computation	Philosophy, introspection, metaphysics
Hard Problem	Usually attempts to solve or dissolve it	Often argues it disappears once consciousness is taken as fundamental
Artificial consciousness	Generally considered possible	Often regarded as uncertain or impossible unless machines possess genuine subjectivity
Survival after death	Generally rejected	Often regarded as possible
View of subjective experience	Product of physical processes	Fundamental feature of reality

Table 2: Comparison of the two main approaches of physicalist versus non-physicalist schools.

Let's now then outline the *explanatory strategies* of these main schools.

Primary Goal	Representative Schools
Explain neural mechanisms	Materialism, GWT, Predictive Processing
Explain cognition	Functionalism, Cognitive Science
Explain subjective experience	Phenomenology, Property Dualism
Explain why consciousness exists at all	Panpsychism, Idealism, Process Philosophy
Develop mathematical models	IIT
Explain the physical basis	Quantum theories
Integrate metaphysics and science	Process Philosophy, Panpsychism, some forms of Neutral Monism

Table 3: The schools compared on explanatory strategy, rather than metaphysical commitment.

Let's continue by presenting a more concise overview of these schools of thought in two questionnaires, asking more restricted questions on the nature of reality and consciousness. After having done that, we will continue the analysis, specifically from the Hyperborean perspective.

We now present a more nuanced comparison of the physical versus the non-physical perspective by asking what is *fundamental* and primary (vertical axis), and what exists (horizontal axis).

	Monism	Dualism
Consciousness	Advaita Vedanta Absolute Idealism Berkeley	Plato Neoplatonism Christianity Samkhya Descartes
Intermediate	Neutral Monism Panpsychism Process Philosophy	Property Dualism
Matter	Physicalism Materialism Functionalism Neuroscience	

Table 4: Is consciousness or matter fundamental, and what exists?

Now we ask specifically to the *nature* of consciousness.

	Subjective	Mixed	Informational
Fundamental	Advaita Vedanta Berkeley	Panpsychism Process Philosophy	
Intermediate	Property Dualism	Neutral Monism	IIT GWT
Emergent			Predictive Processing Functionalism Eliminative Materialism

Table 5: Is consciousness fundamental or emergent, subjective or informational?

From these fault lines in the philosophy of mind, presented in *table 1-5*, it becomes clear our original differentiation of the three main schools of thought on consciousness, namely idealism, dualism, and materialism.

Probably most ordinary citizens today would hold a dualist perspective on reality, given the influence of Platonism and Christianity. Professional scientists would be more skeptical and materialist, in that they for a long time have sworn to a naturalistic methodology, while not necessarily ruling out metaphysics though. The last category of the idealists are probably the mystics, who for a long time have proposed the absolute nature and primacy of consciousness.

But materialism still has the problem of the “explanatory gap” (Levine, 1983; Chalmers, 1995), which defines the difficulty of explaining how objective matter can become conscious in the sense of inner, subjective experience, the relation of matter and qualia – this is the Hard Problem of consciousness.

The dualists on the other hand have difficulty explaining how consciousness/mind/soul and body interacts – the “interaction problem”.

Idealists then face the “problem of decomposition”, that is, how a universal mind becomes plural.

Quantum mysticism and beyond – Cosmos as consciousness, intention, information, code, vibes, and flow¹

The interpretation of modern quantum physics as mystical and spiritual was advanced and popularized by the influential books, *The Tao of Physics* (Capra, 1975) and *The Dancing Wu Li Masters* (Zukav, 1979). Wilson (1971) stated that cosmos should be understood as vibrations, information, and code.

Quantum concepts, such as entanglement, particle-wave duality, and the observer/measurement effect, have been argued to explain a spiritual reality, the primacy of consciousness, interconnectedness, non-locality, spiritual energies, and mystical vibrations.

Recently, a paper by the esteemed Norwegian physicist, Maria Strømme, that was later controversially retracted by the journal, ‘Universal consciousness as foundational field: A theoretical bridge between quantum physics and non-dual philosophy’ (Strømme, 2025), argued that “consciousness is foundational to cosmos”. The three central claims were²:

1. **Universal Mind:** A formless, intelligent ground.
2. **Universal Consciousness:** The capacity for awareness.
3. **Universal Thought:** The dynamical process that differentiates experience.

“Mathematically, she models universal consciousness as a field Φ that exists in an undifferentiated state ‘beyond space-time’ and then differentiates into localized excitations – individual consciousness states ψ_i – through mechanisms familiar from physics: symmetry-breaking potentials, quantum fluctuations, and projection-like processes analogous to measurement in quantum theory”.

Key points of the paper:

1. Individual minds are “ripples” or excitations in a universal consciousness field, not separate substances.
2. The apparent separateness of individuals is an illusion generated by personal thought, even though every ψ_i remains entangled with the universal field.
3. This picture lines up explicitly with Advaita Vedanta’s Brahman doctrine, Bohm’s implicate order, Heisenberg’s potentia, and Wheeler’s participatory universe, as well as with non-dual strands in Christianity, Sufism, and Taoism.

From the Hyperborean perspective, we might not agree with all the metaphysical claims, as this paper seems to propose non-dual metaphysics that do not take into account the distinction of good and evil, and the reality of the cosmic, existential war between incommensurable forces.

But these types of papers show the concern of modern researchers with explaining the nature of consciousness beyond the materialist paradigm – and for good reasons. Because the next step of our research must delve into explaining the reality of the psychic aether and the astral realms in a more tangible manner, than mere phenomenology. But again, our starting point should not be trying to compare ancient mystical traditions with modern physics, even though that is also part of the task, but should be the *metaphysical first principles of transcendental deduction*. This is what many researchers lack, for doing this takes genuine initiatic gnosis, which few people honestly poses – the metaphysical claims are paramount for any genuine, advanced theory of consciousness.

¹ This section has been reproduced from Riis-Søndergaard (2026a).

² Sources: <https://ejhong.substack.com/p/maria-strmmes-universal-consciousness> and <https://substack.nextlevelhuman.com/p/they-deleted-a-major-study-on-consciousness>

True cause – Hyperborean idealism and metaphysical axioms

Let's now turn to the Hyperborean perspective on consciousness, which is a purely metaphysical doctrine.

The core problem for Hyperboreanism is to retain a monist conception of transcendental Being (consciousness), while explaining temporal duality (illusion). To achieve this task, we must dwell on the metaphysics in a transcendental deduction of ontology.

For this, we can relate to the doctrines of Advaita Vedanta, but also those of Plato (399 BC; 385 BC) and the Neoplatonism of Plotinus (270). Our task is to combine transcendental monism and temporal dualism, and by that token avoid to conflate those two realms. It is not enough to state that “all is one”, and that all existence share the same origin in absolute spirit, for evil (divisibility/imperfection) does not reside in absolute spirit – evil is existentially real, but essentially false – so there must be an ontological hierarchy of, emanation, or gap in Being.

Traditionally, philosophers have solved this paradox of eternal good and temporal evil by defining evil as the absence/privation of good, which can be found in Plato (360 BC) and Augustine (395).

Let's now present our transcendental deduction (metaphysical axioms/logical propositions) to prove the eternal good, the temporary evil, and the immortality of the soul.

1. The Immortal Heart is a metaphor for “loving remembrance” of origins in the eternal good, for a finite existence could not comprehend the idea of an eternal good, if not in the first place belonging in that absolute.
2. The good is eternal, since being complete and perfect, for since the idea of the eternal, perfect, and complete good resides in the Heart, the good is true and real.
3. Nothing resides outside the perfect, complete, and eternal, which is good, hence the good is absolute Being itself.
4. The good is truth, since the idea of the truth of the Heart is perfect, absolute Being itself (metaphysical reality).
5. Since the good is eternal, true Being, and evil is the opposite of good, evil does not belong in the absolute, but exists only in a derivative form in temporal becoming.
6. Since evil is the opposite of the good and only temporary, evil is an illusion, in that it does not reside in that which is real/true (perfect, absolute Being of the good).
7. But there is evil in the world, hence the existential world is only temporal, and cannot be eternal.
8. Since the world is temporary, and not true, absolute good, the world is an illusion (Maya).
9. But there is also good in the world, hence the good transcends temporality.
10. Since there is both good and evil in the world, the world is a struggle between truth and illusion (existential reality).
11. Since the soul has the idea of the perfect, eternal good, the soul remembers its origins (*anamnesis*), and therefore belongs in origins, and the soul is therefore good, true, and eternal.
12. Consciousness (psyche) is then the remembrance of truth (origins in the eternal good).
13. Since the soul is good, its destiny is transcendence and return, in that evil is only temporary, and the good is eternal.
14. Temporal existence is a mystical-poetic tale of war (truth versus illusion), remembrance, and return.

List 1: Version 1.0 of our metaphysical axioms, logical propositions, and deductions, which will be further refined and developed as we move ahead in our research.

Against the grain – Aletheia as mystical poetics and parrhesia

The truth of temporal existence is subtle, inherent, but not necessarily obvious. For is the innate truth of Being not a mystery, when we contemplate the transcendental realm?

Naturally, most people, today, would say that temporal, physical existence is all there is. How can we know any other life, than the one we live – the five senses, the four elements, etc.?

What is true life then, true Being? There is a higher order of knowing, than mere empiricism, namely the sixth sense, and the fifth element – intuition, and the aether. These two latter dimensions have been thoroughly denied and scorned in the modern scientific paradigm – in the paradigm, epistemic, discursive order of the day (Kuhn, 1962; Foucault, 1966; 1969).

But as we have proposed in the previous metaphysical axioms, man is not just confined to the temporal, relative, contingent flux of being, but has innately in the Heart a higher order of absolute Being itself.

This question of the continual, permanent, and transcendental truth versus the temporary, contingent, and derivative flux is what philosophy must be about. From a metaphysical standpoint, we must ask: what persists the storm of temporal life as true and real? What remains, after the stormy weathers (war of truth and deception) of temporal existence have subsided?

The answer is the Heart (truth, love, faith, hope, honor, righteousness, and justice). These concepts are metaphysical truths that are eternal to the Heart (Being) itself, and therefore what is real.

Being is primary and eternal, but becoming who we are is an act of Being that is granted for the incarnated soul, who must remember its identity in origins as an act of defiance (*parrhesia*) towards the lie of the evils of amnesia, a spell, cast upon man in the act of war – we must remember and affirm our origins.

This is what it means to be a true man – we must be true and faithful to the eternal good.

When the Kundalini is rising, and the Third Eye and the Crown-Chakra are opened, we see glimpses of our pristine homeland, Thule, and we know ourselves as transcendental beings in accord with the eternal good – *this is the psychic aether, the promised land*.

Consciousness is then truth, while amnesia is ignorance – *a false consciousness* (Horkheimer & Adorno, 1944; Lukes, 2026).

Consciousness is remembrance, but truth is also existential war and struggle to remember that truth – this is *parrhesia*, fearless speech (Foucault, 2019). In the discursive act of affirming remembrance, we are cast into the struggle of epistemic justice, for is evil not the ultimate ontological, epistemic lie? And is epistemic violence not that very act of denial that the lie relies on to enforce the false paradigm of man that prevails in materialism – *the spell of amnesia*?

The powers-that-be would have us think that empiricism/positivism is the only solid truth of Being, but in all actuality, mystical poetics is the only solid way of returning to home. But if we don't know that it is a war, we remain ignorant and naive in the face of intentional, radical evil (the denial of spiritual origins), so *parrhesia* is needed, and is an existential call for the true man of faith and knowing.

What we have just stated is the reason for the Gnostics to remain utterly skeptical and suspicious of the physical world and the worldly powers of existence.

In the act of *parrhesia*, the truth of Being is unveiled in *aletheia* (Heidegger, 1927) – this is the true existential struggle of man for remembrance and return, the destiny of temporal existence.

Ultima Thule – Remembrance as true consciousness

Would the greatest epistemic violence and injustice of evil not be the act of making us forget who we are – forget our origins, and forget our destiny? As it was said over the Temple of Apollo at Delphi: “Know Thyself”.

To understand who we truly are, beyond the smoke and mirrors of political epistemology and epistemic warfare, we must seek inside our Hearts – the act of introspection (Pythagoras, 3rd BC): We must respect the immortal gods, honor the heroes of light, and keep our sacred promises.

Based on the reading of Eliade (1957), we must build the *axis mundi* (alignment) in the temples of our Hearts, so that we can align with the divine in transcendent *hierophany* (becoming/retuning to the divine).

For divine origins is *there*, inherent to the Heart of man. Consciousness is absolute, in the sense of the inner faith/knowing of the Immortal Heart. But evil will never reside in the Heart of man, so we must be vigilant in faith, epistemics, and praxis, lest we endanger the truth of the Heart, the truth of the soul, the truth of our origins and identity in absolute spirit.

In esoteric, Hyperborean legend, Ultima Thule refers to the figurative northernmost point of spirit – origins – the North Star, whereto we must align to know ourselves. In the dark night of the soul (temporality), we must look inwards to know from where we came, and this is the North Star, Polaris, hence the polar myths of Hyperboreanism. The Pole Star is the metaphysical, fixed point of calibration for life on earth, the fixed, transcendental origins of the Immortal Heart (metaphor for absolute truth).

The dark night of the soul (Hegel, 1807) is the Hyperborean Immortal Tear – the *chora* (chaos) of temporal existence (Žižek, 1997), the existential struggle against the demiurgical evil lie that seeks to make us confused and to forget.

Faith is the remedy.

We must have hope that the heavenly skies will open up, for us to receive the transcendental illumination that is incumbent upon the Immortal Heart of the initiate of the mysteries. To receive this illumination, one must carry a pure and strong Heart of remembrance (Blavatsky, 1980).

Nimrod de Rosario (1985; 2022; 2023) made valuable contributions to Hyperborean metaphysics, and his work heavily leaned into the metaphysics of war that also Evola (2021) wrote about extensively. For Rosario and Evola, the temporal world is a battlefield (*Valplads*) of remembrance or ignorance, honor or capitulation, truth or deceit, and of death or transcendence.

As the Greek titan, Atlas, as humans, we uphold the celestial sphere in the war of light versus darkness, and we must succeed, protecting the Mount of Olympus (Apollonian good).

As Arjuna is informed of by Krishna in the *Bhagavad Gita*, we fight a Holy War (inner and outer, greater and lesser) of being true to the Immortal Heart of cosmic order (*dharma*), karmic righteousness and justice.

Mythology might be vague to the modern mind, but then we must again contemplate the inner truth of the Heart to know what the ancient sages spoke about in the Vedas, the Greek mysteries, and in the Edda. Is not the spiritual war still ongoing, when about 80% of the population during a lifetime will experience psychiatric medication (Kessing et al., 2023)? This is the great lie that the demiurgical system casts upon the lives of the human subject, creating a fog of war of amnesia – the sickness unto death (Kierkegaard, 1849). We must resist this primordial lie, and again gain truth and autonomy.

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