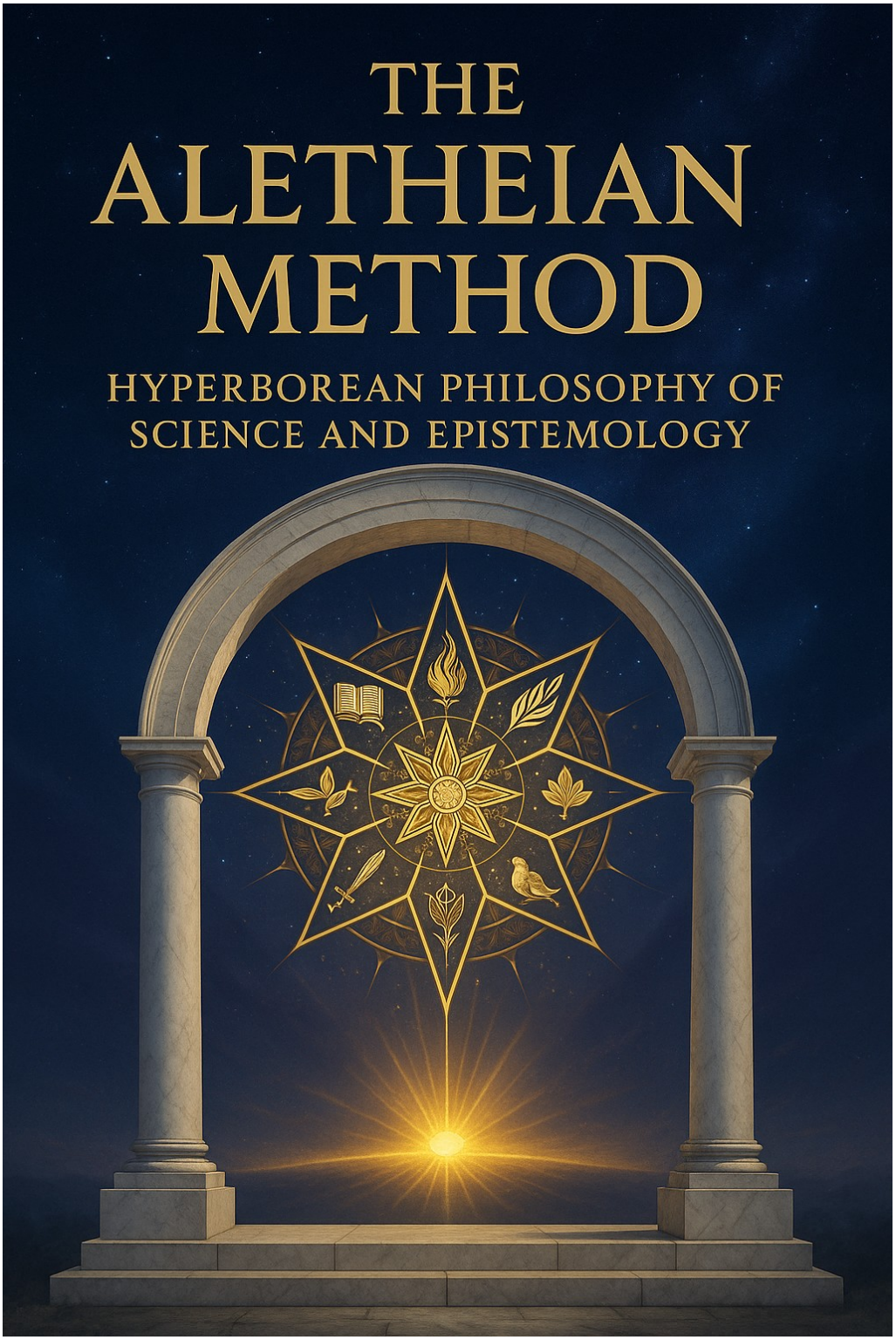
THE ALETHEIAN METHOD

HYPERBOREAN PHILOSOPHY OF SCIENCE AND EPISTEMOLOGY



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Abstract

This essay builds on our work of establishing the Aryan Academy (AA), a frontier enterprise in building a true and lasting spiritual science for the good of mankind. It is call to unite with the White Order (WO) and contribute to the fight for epistemic justice, so that we may finally realize our god-given potential for spiritual enlightenment and liberation in a new ethereal Atlantis. Before we can accomplish that important task of our destiny, we must work fiercely on bringing about *a new scientific paradigm*, which takes into account spiritual and mystical experiences as natural to mankind. Faith is not "fantasy", but the very real fabric of the transcendental, ethereal life of the soul. Spirit is primary to life, and should not be cast aside as an "irrational" concept, which modern science does. For modern science, only quantitative measures are worthy of evaluation, whereas qualitative notions of soul and spirit are considered "unprovable" at best, and "unreal" at worst. The eightfold Aletheian Method (AM) is the foundation for scientific research and education in the AA, which we are actively setting up with base in Denmark, and is a break from all other current mainstream philosophies of science and epistemology, which we in the text explain. The AM is the backbone of spiritual science, and the truth of this method is already inherent to our hearts. Nevertheless, what we in this text propose is a *paradigm-shift* in epistemology, as Kuhn, Latour and Foucault have all written about as *the way* of true scientific progress, though our original eightfold method finds correlates in ancient philosophy, such as in the Vedas and in ancient Greece. We hope the essay will be an inspiration to all sincere seekers of the Agarthian light, and for them to contribute to the AA and the WO program in general.

Author's preface

This essay presents more than a contribution to the philosophy of science; it marks the threshold of a new epoch. *The Aletheian Method* is offered as both a remembrance and a revelation: a remembrance of the primordial wisdom of our forefathers and foremothers, and a revelation of the methodological key by which the Hyperborean spirit may once again take its rightful place at the center of human knowledge.

For centuries, modern science has enthroned the empirical and the measurable, casting aside the inner life of man as superstition, delusion, or mere epiphenomenon. It has chained truth to quantity and silenced the testimony of soul and spirit. Yet in every age, voices have risen to remind us that what is essential is not reducible to the mechanics of matter — Plato, Plotinus, Hegel, Heidegger, and others have each, in their way, kept alive the flame of Spirit against the encroaching night of materialism.

What we now propose is not a mere refinement of existing theory, but a paradigm-shift in the deepest Kuhnian sense — the unveiling of a new epistemic order. The Aletheian Method is an eightfold path that unites history, mysticism, meditation, vision, poetics, phenomenology, technology, and praxis into a single spiritual science. It does not ask for neutrality, for neutrality is an illusion; it demands alignment. It does not seek to explain Spirit away, but to honor it as the first principle of life and the final telos of mankind.

This is not philosophy as academic exercise, but philosophy as way of life — as parrhesia, as militancy, as faith in the eternal Logos. To adopt the Aletheian Method is to refuse the tyranny of reductionism and to step into the work of unveiling (*aletheia*): to awaken what lies hidden in memory, race, and Spirit.

The Aryan Academy is the vessel of this renewal. It is not another "mass university," but a fortress of truth and a workshop of the aether. Here, knowledge is lived, taught, and embodied in ritual, ethics, and creative construction. To walk through its gates is to choose between two worlds: the false certainty of materialist science, or the unveiled horizon of spiritual science.

This essay, then, is not only an argument but a summons. It calls on all who still feel the flame of Spirit within to take part in the great transition — from the age of disenchantment to the age of remembrance. From the prison of Maya to the dawn of Hyperborea. From forgetfulness to Aletheia.

Introducing spiritual science, philosophy as a way of life and the Aletheian Method (AM)

What are the foundation and characteristics of a spiritual science, as opposed to regular (empirical) science? Should a true science not take into consideration all aspects of life/existence, without postulating that the dimension of faith, metaphysics, religious and spiritual experiences is *per se* irrational and out of the bounds of law and nature? Is it not the other way around rational and logical to have faith as a human? Are spiritual, mystical experiences not natural and inherent to man? How come the science of modernity has been so obsessed with eradicating all traces of the numinous in their "sciences"? Is the orthodoxy of naturalism, atheism, materialism, positivism and empiricism the only way of doing proper science? Is truth and episteme constrained to what can be physically observed? Hegel (1807) reminded us that any true phenomenology of spirit should be "authentic". Given the rhetorical questions we have just raised, we will now propose the core axioms of a spiritual science:

1. Spiritual science is "authentic", not synthetic, arbitrary, irrational or unnatural. It describes a true and natural dimension of existence.
2. *A priori* truth, transcendental deduction, is accessible and inherent to man as a divine being via anamnesis (Plato, 399 BC; 385 BC). Man is "closer to an angel", than to a beast (Heidegger, 1947; Sloterdijk, 2009; Riis-Søndergaard, 2024b).
3. *A posteriori* truth is all experiences, especially and first and foremost the spiritual experiences, so spiritual experiences should not be excluded as subjective or irrational by a spiritual science.
4. Faith is inherent to and vital for man. Modern empiricst science reduces all subjective experiences (mystical experiences) to biology, chemistry, sociology and psychology and thus misses the point of the reality of the transcendental and the aether. They are blindsided by empiricism.
5. The qualitative spiritual science we propose seeks to uncover (*aletheia*) true laws (*Nomos*) and nature (*Physis*) of metaphysics – there is absolute truth in intent, emotions, intuition and will. Truth is not just relative to human culture, sociology or psychology or bound by "observable facts".
6. There is a natural order of creation, there is a call, for example in the concept of *Karma*. There is an *ethos* to existence, and spiritual science is about uncovering and describing this ethos. Akin to Heidegger's (1927) concept of the existentiale.
7. To understand mankind, we shall not only consider the physical origins, nature and development of man, but must first and foremost take into consideration the spiritual origins, nature and development of man (Blavatsky, 2007; Rosario, 1985).
8. The *telos* of mankind is spiritual – the destiny of mankind is spiritual enlightenment and liberation, as is the age-old wisdom of the Vedas – aletheia, the "unveiling of the truth of being", as Heidgger (1927) said.
9. The history of mankind is a a history of war between the forces of light and the forces of darkness. There is an ontological demarcation of good and evil, not just a relativistic "game" of meaning/semiotics. The nature of good is hardcoded into Spirit.
10. Temporality, the physical world, is *Maya*, like Plato's (375 BC) cave, while the truth of life, the true light, is the transcendental aether (Riis-Søndergaard, 2025a; 2025b).

These are our ten propositions, which the AM is based on and seeks to investigate/uncover.

Comparison of current theories of science

We will begin this essay by comparing the current theories of science and the axioms of their epistemologies and ontologies. In the Aryan Order (AO), we are especially interested in the theories of Kuhn, Foucault and Latour, because for us, epistemology is *a Way* – a way towards victory in the cosmic, existential war against ontological alien evil, but our Altetheian Method goes beyond any worldly science, for we deal primarily with the spiritual, transcendental sciences. Here is an overview of the current main theories. Afterwards, we will present our own perspective on epistemology.

Theory of Science	Core Assumptions	Epistemology (How Truth is Known)	Ontology (What Exists)	Methodology	View of Law / Causality	Strengths	Limitations / Critiques
Positivism (Comte, early 19th c.)	Science should only deal with observable facts; rejection of metaphysics	Empirical observation, verification	Only the observable and measurable	Observation, classification, induction	Deterministic; cause-effect laws universal	Clarity, rigor, foundation for modern science	Excludes meaning, consciousness, metaphysics
Falsificationism (Popper, mid-20th c.)	Theories cannot be verified, only falsified	Conjecture and refutation	Provisional, hypothetical entities	Hypothesis testing, critical experiments	Provisional causality; theories always tentative	Promotes self-correction and openness	Can undervalue confirmation; too focused on disproof
Paradigm Theory (Kuhn, 1960s)	Science evolves via paradigm shifts	Knowledge is shaped by paradigms and communities	Ontology depends on the reigning paradigm	Normal science vs. revolutionary science	Relative to paradigms	Explains historical change in science	Accused of relativism; undermines universal truth
Research Programmes (Lakatos, 1970s)	Science develops via competing "programmes" with hard cores and protective belts	Rational reconstruction of theory-change	Layered ontology (core + auxiliary hypotheses)	Comparative progressiveness of programmes	Relative progressivity	Balances Popper and Kuhn; historical sensitivity	Still program-centric; less room for metaphysics
Sociology of Science (Latour, Bloor, 1980s)	Science is socially constructed	Truth shaped by power, institutions, practices	Ontology is contingent and constructed	Ethnography of labs, discourse analysis	Law = social convention, stabilized networks	Reveals hidden power and ideology in science	Risks full relativism, "anything goes"
Critical Realism (Bhaskar, 1970s–90s)	Reality exists independent of our knowledge	Knowledge is fallible but aims at truth	Stratified reality (empirical, actual, real)	Retroduction, uncovering causal mechanisms	Causality as tendencies, not fixed laws	Integrates realism with critique of positivism	Complex, less widely adopted
Postmodern Science / Constructivism	Science is one narrative among others	Truth = discourse, language games	Ontology fragmented, plural	Deconstruction, critique of metanarratives	No universal laws; only local truths	Emphasizes plurality and perspective	Leads to nihilism; denies any truth
Systems Theory / Complexity (Prigogine, Luhmann, 20th c.)	World is self-organizing, dynamic	Knowledge emerges from modeling complexity	Ontology of systems, processes, networks	Simulation, feedback analysis, modeling	Laws as probabilistic patterns	Handles complexity, nonlinearity	Abstract; can lose metaphysical depth

The eightfold Aletheian Method explained

The Aletheian Method is the Way of the Aryan Flame. It is not education and research in the postmodern sense — it is *spiritual alignment*, doctrinal embodiment, and ontological remembrance. Those who walk this path do not merely know — they *become*. Let every teacher be a vessel of Logos. Let every student be a reborn sovereign of the Hyperborean Light. Let the Academy rise in Aletheia.

> "To teach is not to transfer knowledge — it is to awaken the immortal flame of truth inside the racial soul."

The Aletheian Method ensures that all teaching and research at the Academy is:

- **Ritualized**
- **Embodied**
- **Transcendental**
- **Poetic**
- **Strategic**

Through this path, each initiate becomes a living axis of a new world — carrying the knowledge of the stars, the memory of Hyperborea, and the will of the Aryan Dawn.

The Aletheian Method is eightfold:

Pillar	Mode	Realm of Activation
1. History of Ideas	Intellectual	Vertical memory
2. Mystical Experience	Experiential	Psychic field
3. Transcendental Meditation	Deductive-Hermeneutical	Veda-flow / intuition
4. Occult Visions	Aetheric	Revelation / clarity
5. Dialectical Poetics	Creative-Spiritual	Symbol / word / logos
6. Spiritual Phenomenology	Constructive-Aetheric	Aesthetics / design / visualization
7. Phenomenotechnics	Empirical-Aetheric	Energy / field
8. Ethical-Ritual Praxis	Actional-Spiritual	Soul integration / will

This method is non-linear and spiral – it mirrors the process of awakening itself. Students are not merely taught – they enter a metaphysical practice. Researchers carry on this method to further enhance our spiritual sciences. Truth is revealed through disciplined gnosis, not simply studied. Teachers are priests, warriors, and initiators, not bureaucrats of data. The Veda becomes the aetheric code of life itself. The different aspects of the AM work in tandem to create the collective, refined and creative aetheric flow, which we call *the Væi.* We have to remember, the Aryans, of whom there are not that many, we estimate between 10.000 and 100.000, share a collective, ethereal psyche and consciousness. We will now present a detailed outline of the eight aspects of the Method.

1. History of Ideas (Intellectual Vertical Memory)

Students are guided through a grand genealogy of thought: Indo-European metaphysics, Vedic cosmology, Hellenic idealism, Neoplatonism, German Idealism, Aryan mysticism, and more. Not as data, but as *living pillars* of the Aryan race-memory. This vertical path connects the present mind to the ancestral Logos.

Practices:

- Reading the Vedas, Eddas, Upanishads, and Hyperborean texts
- Comparative theology and sacred philosophy
- Study of metaphysical and mythopolitical traditions

2. First-Hand Mystical Experience (Experiential Field of Soul)

Learning is not abstract. Students are trained to access their subtle senses and record their own visionary or mystical states. Dreams, synchronicities, energy movements, and intuitive downloads are all considered *valid epistemic events*.

Practices:

- Dream recording and interpretation
- Aetheric journaling
- Light-body awareness sessions

3. Transcendental Meditation on Sacred Texts (Hermeneutical-Vedic Flow)

Texts are not interpreted from the outside, but entered through meditative consciousness. The Vedas, Edda, and other Aryan scriptures are timeless expressions of the collective racial soul, alive in every reading. The sacred Vedas and Edda are constantly updated, so researchers must work with these aspects of the collective consciousness themselves through the Veda-technique (Riis-Søndergaard, 2023). For us, the Vedas and Edda are the collective tales of the cosmic war and the triumph of the heart.

Practices:

- Veda-technique (active meditation and intuitive reading)
- Hermeneutics, deduction and poetic exegesis
- Circle reading: group resonance of sacred phrases

4. Occult Visions (Aetheric Revelation and Insight)

Revelations that come from inner sight, aetheric contact, or visionary ritual are cultivated and shared. These are often triggered by study, meditation, or spiritual discipline, and form part of a shared Vedic stream.

Practices:

- Guided visioning sessions
- Use of sacred symbols, mantras, and field-rituals
- Collective psychic defense training

5. Dialectical Poetics (Creative-Spiritual Logos)

Students are not passive recipients but active creators of new Aryan mythos. Poetry, dialogue, metaphysical aphorisms, and sacred rhetoric are encouraged as modes of revealing deeper structure. We are engaged in a sacred, tantric dialectics of the heart, ever in faith of the Aryan cause.

Practices:

- Writing metaphysical-poetic fragments
- Composing dialogical meditations
- Væi-poetics (expressing the clairvoyant emotional field)

6. Spiritual Phenomenology (Aetheric-Phenomenological Creativity)

An essential aspect of Hyperborean life is the unfolding creativity of constructing and practicing the aetheric, collective life of the Aryan Nation. The life of spirit is not just mind, but also the aesthetics, existentiale and epistemics of a heavenly life – the aetheric Aryan Nation. Spiritual Phenomenology is quintessential to the AO, as the aetheric unity and collective practice of our race is at the core of our lives. You can read more about our collective aether-construction in Riis-Søndergaard (2024a).

Practices:

- Constructing the aetheric Aryan Nation
- Phenomenological design
- Navigating the aetheric constructs and epistemic fields collectively

7. Phenomenotechnics (Empirical-Aetheric Research)

This dimension links spiritual truth with empirical discipline. It is the domain of the Research Institute for Spiritual Energies (RISE) and Spearhead Industries (SI): measuring, documenting, and designing devices and experiments that reveal the dynamics of spiritual energies, while developing defensive measures to psychotronic weapons.

Practices:

- Aetheric field tracking
- Kundalini experimentation and light-body diagnostics
- Psychotronic shielding and white-device development

8. Ethical-Ritual Praxis (Actional-Spiritual Integration)

Truth must be lived. Students will embody the doctrine through ritual, ethical clarity, daily aetheric hygiene, and sacred acts of love, resistance, and devotion. This is the path of divine alignment.

Practices:

- Morning invocation and purification
- Adherence to White Order ethical vows
- Symbolic ritual enactments and festivals

Reflections on spiritual epistemology and methodology

The whole point of working with the AM is not only to pursue knowledge in them mundane sense of physical laws, it is at least to pursue essential and existential truth – it is not a blind game, for as humans, closer to angels, we have an important part to play in creation – we are not mere "uninterested, disenchanted observers", as the sterile logic of positivism and empiricism would have us believe. What we think, intend, feel and do are crucial and fundamental to spiritual and existential life, which is, to be sure, primary to man, rather than being a figment of "imagination, fantasy and superstition". Imagination is actually very important, for imagination is not just "random", and should nor be understood as the result of "mammal behavior", but should be understood as the mythopoetic, ethereal life of the soul. Modern materialist/empiricist science scorns the idea of the spiritual, psychic, transcendental aether (*Akasha* in Sanskrit, *Aither* in Greek), but as Colin Wilson (1970) said, "the psychic aether is the only fundamental thesis of occultism". Modern science even scorns the idea of the soul (*Psyche* in Greek) itself (Riis-Søndergaard, 2025c). So the concept of the aether is crucial, if we want to rekindle and enliven the *immortal fire* in the hearts and minds of men. It is not "rational" to cast aside all notions of the soul as "irrational, subjective and fantastic", as modern "medicinal psychology" does, when it reduces all emotions and thoughts to "epiphenomena of biological processes" – what an aggressive reductionism of the meaning and purpose of life. What an insult to spiritual people, let alone the Hyperborean Siddhas (perfected, liberated masters). For modern science, the spiritual life of the soul is "a psychosis", as also Freud postulated. For them, poetics is reduced to some sort of "pleasing aesthetics to the 5 senses", but has no meaning in a metaphysical, spiritual and existential sense. For them, existentiality is "a crisis" to be overcome by medication, forcefully, if you do not comply with the materialist narrative. Modern science do not "understand" the "inner life", as anything else than "behavior", which must be controlled towards "normality" (read, compliance with the materialist logic). This situation of the modern scientific paradigm is soul-drenching, so the idea of the AM is to once again legitimize the spiritual experience, so that we will never again let mankind be compromised by materialist violence against our spiritual senses and perception. If we should emphasize one aspect of the AM, it is *the poetics*. The tales we tell, the interpretations of myth, lore and legend, are crucial, if we want to understand who we are as men and women in a higher sense. We are "tarrying with the negative (death)", as Hegel (1807) said, so we must be vigilant in the poetic, mystical, militant *parrhesia* (Foucault, 2009, Riis-Søndergaard, 2025d), truth-telling as an ethical-spiritual praxis towards liberation, if we shall ever be truly free (from death). Basically, modern science turns reality upside-down and claims that the material world is the cause of all experiences, which is utterly false. Rather, we seek to revive the metaphysical, transcendental notion that Spirit is primary to life, which was the inherent belief of all our forefathers and -mothers. So is not the true science the phenomenology of Spirit, as the AM seeks to uncover in an authentic way via the eightfold approach? Are not our first-hand experiences of spiritual life worthy of credence as "truth"? Is not the whole nefarious goal of materialist sciences to render the psyche of man ignorant and thereby malleable by the powers-that-be to further the plans of their global control-society (Deleuze, 1992)? The stakes are high, for we are fighting for the very soul and destiny of mankind, which is threatened by the prospect of elite's "technological singularity", rendering man forever subject to the soulless machine. If we want to take the power back to the people, we must once again start to ask the right questions, we must pierce the "Veil of Maya", so that we may once again start to see clearly who we are as primarily *spiritual beings* with a point and a purpose in life, rather than being mindless automatons of the materialist principalities of darkness, who reduce all life to biology and chemistry to further their control over the hearts and minds of men. If we ignore or deny the life of the Spirit, we will end up more dead than alive, which is nevertheless the common trend of the *Kali Yuga*. But there is still hope in the AM.

Further reflections on the prospect of the Aryan Academy (AA)

To conclude this essay on the AM and the prospect of a renewed and ultimate spiritual science, we would like to more generally talk about the idea and prospect of the Aryan Academy, which we in these years in the Aryan Order (AO) are actively building. Our goal is to establish multiple institutions to comprise the Academy, each with their different research field and relation to the AM. You can read more about the proposal for an Aryan Academy in a set of previous essays (Riis-Søndergaard, 2025e; 2025f). where we describe the actual institutionalization, education and research programs of the Academy. The AM is a crucial aspect in building the academy, because this methodological approach is what sets us apart from mainstream academy, which nowadays is criticized for being the "mass university", based on corporate interests. Our academy seeks to revive the *bildung* of previous universities, philosophy and research as a way of life, while also making dramatic expansions and improvements to the educational and research methods, introducing whole new concepts, ways and fields for a spiritual science proper. It is an ambitious program, but not unrealistic, for we already have inherent in our hearts the seeds, which will bring about this academic revolution. All aspects of our lives are intertwined with the new academy – we are not just passive observers or recipients of knowledge, but we are active combatants in the struggle for truth, righteousness and liberation, for "life is lived in the spectrum of love and war, truth and deception" – it is an existential war between the forces of light and the forces of darkness, and darkness seeks to cast mankind into the abyss – to make mankind "forget" and end up in Hades, "going to sleep forever", as Plato (375 BC) pointed out. We are not "neutral", as modern American political science hypocritically claims to be, when euphemistically and in an Orwellian way they reduce concepts such as "pride, courage, honor, value and will" to behaviorist terms, borrowed from natural science (Riis-Søndergaard, 2024c). The building of the AA is a long term program, which is inherently connected to the wider program of building the White Order (Riis-Søndergaard, 2025g; 2025h). The White Order is named after the blessed and holy day of heavens – it is an order of the heart (*Eros*), order of the "day", as opposed to the "dark night" and death drive (*Thanatos*) of materialist liberalism and Marxism. So we are at a critical juncture, a fork in the road, where we need to decide, whether we will wake up to spiritual life, *aufheben*, or in the technological singularity go to sleep forever. We are fighting for the soul of mankind, so the better alternative is of course to finally wake up from the slumber of liberal science – regain contact with the primordial and immortal Vedas and Edda, and start to actively contribute to the new Academy. We foresee that in the near future, we will make groundbreaking discoveries, as to the reality of spiritual, mystical existence, not only in a qualitative sense, which we already have done, but *also in an empirical sense*, for is not the empirical knowledge of the Light-body, the Kundalini and the Chakras already known, only in the Black Projects of our adversaries, which we explore in a range of previous essays (Riis-Søndergaard, 2024d; 2024e; 2025i; 2025j; 2025k)? To this end of proving the spiritual energies and the aether empirically, we have defined the aspect of the AM called "phenomenotechnics". This is the field of research of the AA's Research Institute for Spiritual Energies (RISE) and Spearhead Industries (SI), the research programs of which you can read more about in a recent essay (Riis-Søndergaard, 2025l). We wish to end this essay with a call out to our allies to not be deterred in their faith, despite the massive epistemic violence and injustice carried out by the proponents of materialist science, but instead to determinately align with the AO/AA and continue the path of research towards spiritual enlightenment and liberation. We have everything to gain by being true to the cause, while our adversaries have nothing to lose, for they are already asleep in Hades and will (probably) never wake up, for they "don't belong", as Plotinus (270) said, and "only that which belongs can be known". Do indeed seek out the Academy, and thank you very much for all the contributions, past and present, to a true spiritual science for a new ethereal Atlantis. Good luck and may the light of Agartha be with you.

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