

HYPERBOREANISM

INTRODUCING THE HYPERBOREAN RELIGION AND
METAPHYSICAL DOCTRINE



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Fredericia, 15/4/2026

Epistemic Front Journal

Words: 4795

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Abstract

The concept of Hyperboreanism presented in this essay is defined from the vantage point of the modern-day initiates of the Hyperborean mysteries, the Siddhas of the North. As such, the essay is an authentic and authoritative exploration of the theory of Thule and key concepts in that regard.

What do we base this authority on, and how can anyone claim to know that what is spiritual? Contrary to the prevalent inductive method of empiricism, we start our investigations from the highest, intuitive point of knowing, namely the point of knowing ourselves – this is *gnosis/noesis* – truth is inherent.

The logic is this: If we experience transcendence, we know that we are transcendental beings, and this is correspondence of truth, but the higher truth of *aletheia* is that this revelation of truth is the realization of the self itself – the highest science is the science of the self – the knower and the known are the same, and this is spirit. From the highest point of knowing ourselves as spiritual beings, truth can then be deduced. So for the Siddhas, the sky is the limit, and this is transcendence.

This essay will present the core insights of Hyperboreanism to lay the ground for the return to origins in these the latter days – the destiny of man.

Author's preface

A central claim of this essay is the *theosis* of man, namely of that of the Hyperborean Siddhas.

But contrary to the theology of Christianity, there has been no fall, only the incarnation of the Devas into temporality, the exile, due to the outbreak of cosmic war between the divine forces of light (Devas), and the materialist forces of darkness (Asuras). As a result, mankind (Viryas) came into being as soldiers of the Immortal Heart.

In the beginning, the Siddhas were pure spirit, but as the war deepened, became more flesh. This is not a sin, but a result of the entrenchment of the cosmic war – the Kali Yuga (age of chaos).

But still, the *telos* of history is to return to origins, transcendence and ascension, and this is what we in Hyperboreanism set out to do in *theoria* and in *praxis*.

Temporality should be understood as Maya, the Valplads of the cosmic war between good and evil, while the transcendental, psychic aether (spirit) is the original and natural habitat of the soul, whereto we will return.

Since residing in the transcendental realm, our approach is deductive and aletheian, that is, we move from *gnosis/noesis* to phenomenology to empiricism, contrary to the prevalent Baconian (1620) scientific method of induction.

The deductive method of the vertical axis of divine Logos descending into matter to enlighten and liberate mankind is the correlative of the incarnation of the Siddhas – the same axis is the path of return. At its highest point, truth is a mystical-poetic tale of the Triumph of the Heart.

The Hyperborean or Thulean mysteries are the most ancient mysteries of all, and stem from the remembrance of the original Satya Yuga (golden age) of direct divine connection – the *minne*.

The Vedic concept of the Yugas is in direct opposition to the Enlightenment notion of permanent progress, but still, for the Hyperboreans, these are the latter days, and the process of *Aufheben* (transcendence/ascension) is already ongoing, and will be achieved – the Kali Yuga will soon be over, and as the Hyperboreans continue to gather and organize, the promise of return is imminent.

But still, it's a struggle that should not be taken lightly by mankind, as history has shown, for opposing the ancient promise of the Hyperboreans and Agartha is the contrary eschatological vision of the Black Order of Shambala of “technological singularity”, the merging of man with machine, a synthetic transcendence that seeks to enslave mankind in matter.

All these topics we will explore in this groundbreaking and important essay on Hyperboreanism.

This essay builds on our previous essays on Hyperborean metaphysics, especially Riis-Søndergaard (2026).

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

In the name of the Immortal Heart.

The veil must be lifted – An original, authentic, and authoritative doctrine of Hyperboreanism for the 21st ct.

Beyond the classic study of Blavatsky in *Isis Unveiled* (1877) of ancient initiation and mystical doctrine, time is now for a further unveiling of the true nature of Hyperborean doctrine, as it is envisioned today by the modern-day initiates of the Hyperborean mysteries – this is *aletheia*.

Rather than being speculative and secretive, this exposition is straight from the heart of the initiated Hyperborean Siddhas, without too much obscure metaphor and insinuation.

Even though we cannot tell of all what we know of the Hyperborean mysteries, in this essay, the ground is laid for a true understanding of the most high of mysteries, namely the origins, nature, and destiny of the Hyperborean Siddhas of whom there are not that many.

Actually, the very truth and reality of the Hyperboreans is much more poetic and mystical than any lower-level metaphors could ever encompass, for the very reality of the Hyperboreans *is* in essence a mystical-poetic tale, so in this essay we seek to present the very reality of the Siddhas as to the best of our poetic imagination.

Now, the concepts of “Aryan”, “Hyperborean”, “Thulean”, and “Siddha” actually are the same. Let’s give a definition of these concepts with the origins of the words in brackets:

1. Hyperborean (Greek): “Born beyond the Northern Wind”.
2. Thulean (Greek): “Of the northernmost point”.
3. Aryan (Indo-European): “Free, pure, noble, and elevated spirit”.
4. Siddha (Sanskrit): “Perfected, liberated master”.

In their original senses, these concepts are crucial to understand modern-day Hyperboreanism. In the esoteric reading, Thule actually refers to being born of spirit, the ultimate highest point of Being, and to being a resident of that most high point of Being – the polestar is the symbol of the Thulean.

From these definitions, it’s clear to us that the Hyperboreans and Thuleans are the Aryans, and the Aryans are the Siddhas, being spirit-born, as also Nimrod de Rosario (1985; 2022; 2023) claims.

The concept of “Atlantis” (Daughter of Atlas) should be regarded as equally referring to the homeland of the Sky-Gods, since the Titan, Atlas, son of Poseidon, is said to have upheld the celestial realm.

Actually, the 1903 book by B.G. Tilak, *The Arctic Home in the Vedas*, proposes that the origins of Aryan-Vedic tradition is to be found at the North Pole, where the Aryans originally resided, before climate change brought them onto the continent, which was also proposed by W.F. Warren in his 1885 book, *Paradise Found or the Cradle of the Human Race at the North Pole*.

While the scientific data on an arctic homeland may have since been disputed, perhaps we should read these two texts as sort of analogies of the origins of man, man being Thulean (spiritual) in origins.

Our claim is that the spiritual origins, nature, identity, and development of mankind are primary, while biological evolution is secondary, as also Blavatsky (2007) claims, so much esoteric literature should be first of all read symbolically, rather than necessarily literally, for the truth of the origins of mankind is indeed mystical and poetic, but not mundane.

But still, since the vast majority of Hyperboreans today live in the North, it’s still evident that this region is and always has been our primary and preferred residence, from where the colonization of the world took place.

Transcendental meditation, and direct, initiatic gnosis – A note on methodology

In a couple of recent essays (Riis-Søndergaard, 2025a; 2025b), we have defined our unique approach to and method of research, namely the Aletheian Method. We distinguish this approach from empiricism, but also from phenomenology, in that our approach is based on initiatic *gnosis* that is of a higher order, ie. direct insight into the timeless mysteries of creation, essence, and existence. This, what we might call, intuitive, experiential insight or apprehension, as also Plato (375 BC) spoke about in the concept of *noesis*, is realized by transcendental meditation, an approach that only the Hyperboreans truly have access to, since being of transcendental origins, a notion we will discuss further into the text.

Of course, general mankind also has the ability of meditation, but the question is one of categorical belonging – as Plotinus (270) said, “only that which belongs can be known”. A central tenet of Hyperboreanism is the idea that transcendental creation originates with the Hyperboreans, whereas general mankind came into being as a result of the outbreak of cosmic war between the forces of light and the forces of darkness – this we call “the temporality of war”, which is Maya. Later in the text, we will present an exact overview of Hyperborean ontology.

So the Hyperboreans have direct access to the transcendental realm, whereas mankind itself has access to the immediate Holy Spirit. Therefore, only the Hyperboreans can truly apprehend the ultimate reality of creation, the noumenal, as we in our academic outreach seek to explain, hence why the world is also so filled with falsehood and misunderstanding as to the true nature of religion. Do we not today in post-modernity realize the wide-spectrum of incoherency, almost *aporia*, in the world’s warring cultures, religions and philosophies?

But there is a red thread, and this thread is the Hyperborean thread.

So what is Hyperborean *gnosis*? As was proposed by the ancient sages, the Rishis of the Vedas, and the mystics of Greece, true knowledge is inherent and innate – true knowledge is knowledge of origins, *anamnesis* (total recall), as Plato (399 BC; 385 BC) is famous for postulating – this is *aletheia* (truth as disclosed), rather than the Roman *veritas* (truth as correspondence).

The revelation of truth is authentic, an experiential epiphany of the “unveiling of the truth of Being” (Heidegger, 1927). Truth is not just known intellectually, but felt in the core of the Heart as pure, unfiltered, and genuine – truth sanctifies the Heart, uplifts the soul, and enlightens the spirit – truth is noble, and liberates man.

Though each realization of *aletheia* is sound and legit, and feels complete, truth is like a hermeneutic spiral of continuing and never-ending realizations of even greater heights and accomplishments – eventually, the initiate will start to *live* the truth, what in the esoteric school is called “the way” (Maharaj, 1984), for the truth of man is a mystical-poetic tale of the life of the Immortal Heart – and man is himself the truth of Being – the knower and the known is the same, spirit, as also Hegel (1807) made clear – this is the path to transcendence.

This spiritual-aristocratic notion of truth as noble and pure is in stark contrast to the prevalent relativism of post-modernity, where everyone is entitled to their own opinion (*doxa*), that has so estranged mankind from the path of spiritual enlightenment and liberation – from origins. We will investigate this decline into Kali Yuga, materialism, and ignorance in the next section.

To begin the liberating path towards truth, and to become an initiate into the timeless mysteries, one must first of all have hope – a spark of hope in the dark night of oblivion. One must reach deep inside into one’s Heart, and start asking questions, and one must feel the urgency of Being that is inherent in man, rather than the complacency, conformity, and compliance that modernity seeks to foster in man.

The Hyperborean flame throughout history, and the modern decline into Kali Yuga

An enigma of Being lies at the roots of human history, but in the modern age, these mysteries have faded, the exile from origins has become institutionalized, the vertical axis of transcendence has waned, and most philosophy now stares blankly into the horizon of mechanized materialism – in the Kali Yuga, mankind has become lost from the once so shining path of the Rishis of initiation, remembrance, and understanding, when the truth was not debated or contested, but *present* in the Heart.

While the Vedic sages and the Greek philosophers still upheld the ancient mysteries of primordial Hyperborea, the Thulean origins, the eternal fire, and the immortal Logos, the murder of Socrates and later of the Christ Logos marked a symbolic attempt at decapitating the vertical axis of the illuminating decent of the Logos into man – and thereby obscuring the path of return.

This barring of man from the remembrance of origins and transcendence was later accentuated in the sterile, rationalized, dogmatic theology of the Church, the collective trauma of the murders was installed and institutionalized in mankind, and the Hyperborean flame went underground into the esoteric currents that Strauss (1952) and Hanegraaff (2012) have described.

Rather than the divine Logos, the Dark Ages descended onto man. Those who refused to be subjugated by the enforced trauma, the heretics, were burned at the stake, and the Church enforced its authority and dominion over the hearts and minds of men.

In the Renaissance, some philosophers were revolting, and a glimmer of hope began yet to appear in the societies of men. The texts of Plato were translated, and people began questioning the veracity of Church dogma. The ethereal winds of Thule were beginning to blow again.

But the rationality of the Enlightenment sealed the closure again by discarding any possibility of transcendence, when Kantian skepticism took hold, and the noumenal was barred from human perception (Kant, 1781).

Still, revolt was rising in the Romanticist movement – a rebellion of the Heart that in contrast to the cold intellect sought to liberate man's sensitivity to a higher, more authentic order of Being.

Hegel (1807) attempted to naturalize and historicize spirit, which was promising, but he eventually lacked the full comprehension of the Siddhas of the nature of spirit in his overt secularism, disregard for origins, and any real possibility of transcendence – despite the attempts of Hegel of dialectical reconciliation, the trauma was intact, though Hegel did contribute to knowing what is spirit.

Even though Nietzsche (1885) proclaimed the death of God, he attempted to give a new hope of transcendence in the concept of the *Übermensch*, but Nietzsche equally lacked the regard for ultimate origins, though he did speak at length about the Aryan-heroic past, and modern degeneracy.

In the 20th ct., Heidegger (1927) reopened the question of Being, but rather than giving any solace to the longing of the Heart, he made Kant's epistemic wound into an ontological scar in the ontic-ontological distinction – Heidegger made the exile from origins into a permanent, fundamental, unconquerable condition, though he did speak about man being closer to angels, than to beasts.

This notion of permanent exile was accentuated by the post-structuralists, who postulated the inherent difference, lack, gap in, and contradiction of truth itself (Adorno, 1966; Lacan, 1966; Žižek, 1997).

From this brief overview, it's clear that two opposing currents a present throughout history: the original current of transcendence, and the current of pessimism and restraint. Today, it's our task to instill new hope and courage in man, so that we may reach the promise of the sages of remembrance and return.

What we can salvage from Theosophy, Anthroposophy, and Traditionalism

The late 19th ct. saw the rise of an increased spiritual awareness and scholarship. One of the pioneers of building an explicit spiritual science was H.P. Blavatsky, who together with H.S. Olcott founded the Theosophical Society (TS) in 1875. The TS was instrumental in bridging Eastern and Western mystical traditions, but this work had already started with the German philologists that had begun translating the Vedic texts for an European audience.

Later, another proponent of the spiritual awakening in the West was R. Steiner, who was expelled from the TS, and founded the Anthroposophical Society (AS) in 1912. Steiner had become critical of the orthodoxy, dogmatism, spiritism, and fanaticism of the TS, and sought a more nuanced, and Christian, way of studying spiritual life and doctrine. Steiner had been the leader of the German section of TS, but the split between TS and AS happened, when members of the TS affirmed messianic status to Jiddu Krishnamurti as an incarnation of Lord Maitreya, for whom they had established the Order of the Star of the East (Steiner, 1928). Steiner and his German division was expelled from the TS by A. Bessant, though Krishnamurti later renounced his status as messiah.

In the 1920's, Traditionalism was founded by R. Guénon, as a criticism of the increasing materialism of modernity. Guénon, together with J. Evola and F. Schuon, sought like the TS and AS a return to metaphysical, universal truth, hierarchy, and order – the hope of transcendence (Guenon, 1945).

So what can we learn from these spiritual currents of the late 19th and early 20th cts?

First that the esoteric current in the West had never disappeared, but had only been operating in secret, deep underground since the days of the ancient sages. Until the advent of the TS, the most well known esoteric orders had been Freemasonry and Rosicrucianism, both of these based on Jewish-Christian mysticism, but as N. Rosario (2023) and J. Bergier (1971) explain, a specific Hyperborean current had also prevailed during all of this time, for example the Sapiens Donabitur Astris (SDA), also known as the *Einherjar* (elite soldiers of Odin), a society that was established by the English mystic, John Dee, to safeguard the Hyperborean mysteries, and which eventually gave rise to the Thulegesellschaft that was instrumental in brining the SS to power in Germany.

Deep in the undercurrents of Western history flow the esoteric schools, mystical orders that seek to make lasting impact on the history of man, and seek to guide and lead mankind beneath the awareness of ordinary men as to the purpose and destiny of man. For the Hyperboreans, this is the White Order of Agartha (transcendence), as opposed the Black Order of Shambala (materialism). Evola (1972) proposed that in the 20th ct. there was not a field, where the occult war had not been undertaken.

Despite the Enlightenment program of rationalism, empiricism, and positivism, the inner call of man awoke in history a renewed intensification in the hope in, aspirations to, and struggle for a higher spiritual reality, than the worldly mundane, material life – this is the Hyperborean flame that is inherent to man, and that has guided all sages towards transcendence and origins.

But it is a struggle. The awakening of TS, AS, and Traditionalism was a sign, an omen, that a new age was upon us, and in the 21st ct., this fire in the hearts and minds of men has again been ignited by the Hyperborean Circle (HC), the authors of these essays, who from the vantage point of the Siddhas, authentically and authoritatively seek to define the true possibility of transcendence and return to origins – this is the Hyperborean current, the root of all genuine esoteric schools.

All of these traditions, schools, movements, and societies mentioned had a piece of the puzzle, but only the true heritors of Hyperborean initiation will know the absolute truth of the Immortal Heart.

Key points of Hyperboreanism as known today by the Siddhas

Let's now present the core points of the contemporary Hyperborean metaphysical doctrine:

1. The Hyperboreans are an elite-class of Siddhas – a divine, spiritual aristocracy.
2. The Hyperboreans are the heavenly, transcendental race.
3. The Hyperborean population we estimate is between 10.000 and 100.000.
4. The Hyperborean race-father and -mother are the progenitors of Hyperboreans.
5. We are spirit-born – our origins are in spirit.
6. The Hyperboreans are first cause, first man, and true blood.
7. Hyperboreans procreate in the transcendental realm. We have divine tantra, but no physical intercourse on earth.
8. Hyperboreans have incarnated into temporal existence to fight the cosmic war against evil.
9. We are not bound by earthly genealogy (biological determinism), but by our divine, ethereal heritage, since we always reincarnate (samsara) into our most allied Virya families.
10. The psychic aether (akasha/aither) is our homeland, and natural habitat, the promised land.
11. We distinguish between the transcendental aether, and the lower, temporal astral realms.
12. The Hyperboreans possess the full and perfect range of spiritual energies, Kundalini, Crown-Chakra, Vril etc., and those energies are enhanced by collective alignment.
13. Temporal, physical existence is Maya (phenomenological, mystical battleground, Valplads), while the aether is true reality.
14. We are a collective, meaning we live our lives in perfect love and communion.
15. Hyperboreans adhere to strict race-purity, and collective loyalty.
16. The Immortal Heart (divine love) is the core of Hyperboreanism, the primacy and dialectics of the Heart, the triumph of the Heart.
17. Hyperboreans are a poetic race, telling mystical tales of our ethereal life and journey on earth.
18. Hyperboreans have sworn a solemn oath to be true, and defeat evil in cosmos, the White Vow.
19. The Vedas are an aspect of the collective psyche of the Hyperboreans of spirit and wisdom.
20. The Edda is our tale of the cosmic war.
21. The Hyperboreans are the founders of all major Aryan civilizations.
22. Temporal existence is a history of deepening materialism, the entrenchment of the cosmic war, which is Kali Yuga.
23. In Hyperborean metapolitics, we seek to build the New Ethereal Atlantis, a spiritual golden age, leaving Kali Yuga behind us – the spiritual enlightenment and liberation of mankind.
24. The *telos* of temporal existence is Aufheben, the defeat of evil, the absolution of temporality, and the reaching of transcendence/ascension/return to origins.
25. The Hyperborean Siddhas are allied with all good people, and the Viryas of the Agarthas.

Overview of Hyperborean ontology

Let's here present an overview of the Hyperborean ontology of man, defined as 4 classes:

HYPERBOREAN ONTOLOGY

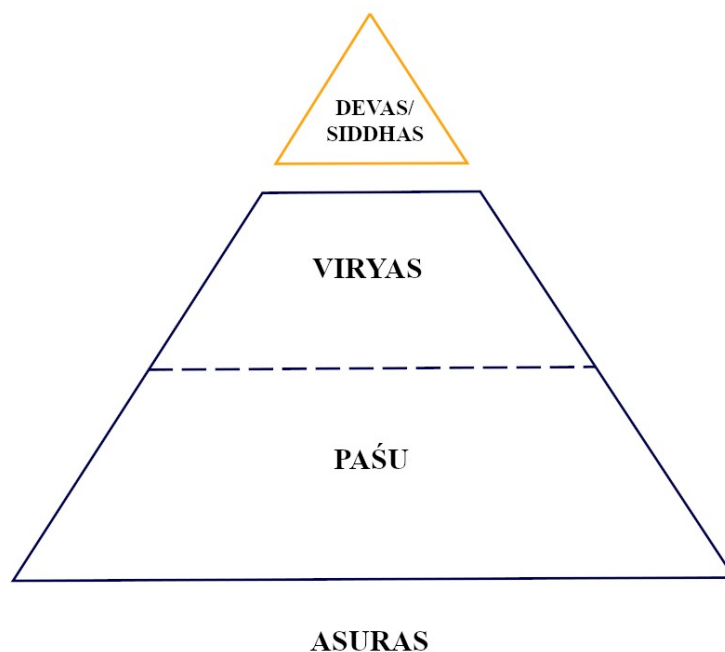


Figure 1: Overview of Hyperborean ontology, defined as 4 categories, where the lowest category of Asuras are outside the divine emanation. The categories are fixed, except between the Viryas and the Paśu, which together comprise mankind.

Let's describe these 4 ontological categories:

1. **Devas/Siddhas:** The angels. These are the Hyperboreans of the Immortal Heart.
2. **Viryas:** Wise warriors. The segment of mankind that is awake, and has taken on the duty to defend the Immortal Heart. Aligned with the Siddhas.
3. **Paśu:** Asleep. The segment of mankind that has not risen to their spiritual duties.
4. **Asuras:** The demons. Linger outside the divine emanation of the Immortal Heart in opposition to the order of Good.

This diagram exemplifies how spiritual rank is correlated levels of spirituality, descending towards materialism. Of course, the Heart is intact in mankind, but a spiritual hierarchy still exists, contrary to what the Liberal-Socialist paradigm would have us believe, when they speak about the universal equality of men, but of course, those same dark forces have also banned any notion of transcendence.

As can be seen, the Siddhas are the inherent guarantee for the reality and possibility of transcendence. The Siddhas and Viryas must work in union to awaken and uplift the rest of mankind, and to defeat the nefarious Asuras, those who have no part in the divine emanation. As opposed to much of the esoteric tradition, the Hyperboreans are dualists and conditionalists, when it comes to the question of good and evil – true evil cannot be redeemed, while ignorance might be saved, but it takes courage.

Towards the Hyperborean religion – The ancient promise of transcendence today

Rather than the depressive outlook of Fukuyama in his classic study of Liberalism in *The End of History and the Last Man* (1992), the Hyperboreans might agree that we are living in the end times, the latter days, but rather than indefinite materialist thralldom and boredom, our vision is one of eschatology – *the Aufheben* – transcendence, and the return to origins, the absolution of the temporal, physical world for the eternal life.

If we should list the three core principles of Hyperborean metaphysics, it would be this:

1. The Immortal Heart (Soul).
2. Spiritual Energies (Light-Body).
3. The Psychic Aether (Spirit).

These three core realities are in essence what it means to be Hyperborean. In all our essays, we explore these concepts, which are essential, central, and crucial for the spiritual life.

These concepts form the basis of our religion. The word religion comes from the stem, “religare”, which can be translated as “to reconnect”. Is this not the point of religion, to reconnect to, to recall origins/source? We find that to reconnect to origins is equally our destiny, but the post-structuralist immanentists/emergentists sought to abandon all notions of origins, to do away with the “problem of origins” (Foucault, 1977).

Man is spirit-born (Blavatsky, 2007; Rosario, 2022), so the aether is our primary habitat. Colin Wilson (1971) said that “the psychic aether is the only fundamental proposition of occultism”. How come modern man has forgotten this crucial dimension of Being, which was natural to the ancients? Plato (375 BC) said that “if we don’t wake up, we will end up in Hades, and go to sleep forever”.

According to Theosophy, the first men were purely spirited, but eventually, man became flesh, and materialism deepened – this evolutionary theory is echoed in the Vedic texts – this is the Kali Yuga. The tale of the crucifixion of the Christ Logos is symbolic of the entrainment of mankind in matter – we must resist this hypnotic, black magic mind-control of the Demiurge and the Synarchy.

But unlike the cyclical notions of Hinduism, and also of Plato and Nietzsche, with Nietzsche’s concept of the “eternal recurrence”, the Hyperboreans believe in an ultimate ascension – the final revolution, and the definitive return to origins – *Aufheben*.

The time is now in the signs of the time – this is the hour of the time.

As the Hyperboreans continue to gather in numbers, we become more and more attuned to the aether, and the promise of transcendence becomes realized in the collective union of the Siddhas of the North – we call this ethereal reality the White Day.

The promise of transcendence is actualized in collective Kundalini-meditation, for the spiritual energies of the Hyperboreans are exponentially increased in communion, eventually to the point of ecstasy and transcendence – we are not gonna make it alone.

For this to happen, the new golden age, the New Ethereal Atlantis, we must work with all the Viryas of the world to initiate what we call a White World Order (the externalization of Agartha), for dark forces do not wish to see the Hyperboreans awake and gather, and by the same token, all the good of mankind.

We cannot be naive to think that transcendence is not a struggle, and must be fought for – history shows otherwise, so let the Hyperborean religion be an inspiration for all initiates of the Heart.

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