

ESOTERIC PSYCHOLOGY II

A PLEA FOR THE HEART



Kristian Riis-Søndergaard, BA in the History of Ideas and Social Science

Fredericia, 9/11/2025

Epistemic Front Journal

Words: 3427

Index

Author's preface

A new chapter in our understanding of metaphysics, cosmology and the psychology of man

A refined scheme of the psyche of man

Total recall – Anamnesis and the path towards clarity of self

The poetic man – Elevating the poetic realm

What is spirit? – Dialectics of the heart, mysticality and transcendence

Abstract

The main point of this essay is to make “a plea for the heart”, and to elevate the poetic realm of man, the poetic man, to higher grounds in terms of the existentiality of being. The starting point of the essay is Joseph Campbell's work on elevating the mythopoetic aspect of the psyche, wherefore we present a diagram of “a refined model of the psyche of man”, inspired by the book *Changing Images of Man* (1974). Next, we develop Plato's original metaphysics and epistemology, and in that regard, seek to find further ways of how to elevate the poetic dimension of life, so that mankind may yet again connect “the divine/ethereal man” with the “poetic man” – in this way, we seek to liberate spiritual man from the thralldom of a materialist worldview and view of man. This essay is an urgent intervention into modern-day psychology, which almost only deals with the mid to low level of the psyche of man – a situation we seek to redeem by bringing true, transcendental illumination upon the true nature of the poetic, ethereal psyche of man – the essence of the soul. This essay is a follow-up to our previous essay, ‘Esoteric Psychology’ (Riis-Søndergaard, 2025a), which opened up the field of research on the true psychology of the Hyperborean Siddhas themselves. The essay also builds on our understanding of “the psychic aether” in Riis-Søndergaard (2025b).

Author's preface

Has mankind lost its ways today, as the global, rational, materialist, empiricist, technocratic control-society has made its sways upon the hearts and minds of men? In this essay, the answer is a resounding yes. But the story goes even further back in time, to the times of Plato, who, perhaps inadvertently, relegated the poetic life of the heart to be subordinate to the reason of the intellect.

Since Kantian modernity, the poetic soul (the divine/ethereal man) has been living “in the shadows” (like in Plato’s cave) of reason, being deemed irrational, fantasy, ignored, denied, condemned and suppressed by those who would rather see mankind subjugate to the law of finance, control and materialist “progress” – ie, the evil Demiurge.

But the true nature of man is more fantastic, than what the power-holders of modernity would have us believe. The true nature of the soul is spiritual and ethereal, and inherent in man is “the longing for home/origins” – “the longing of the heart”.

This essay sets out to liberate mankind from the burden of one-dimensional rationalism and materialism, so that we may again taste the nectar of the immortality of the soul.

We hope interested readers will find inspiration in the essay, so that we together may free the poetic realm of man, and build the New Ethereal Atlantis together, which is the ultimate destiny of man, leaving *Kali Yuga* behind us for good.

Good luck on the journey, and thank you for reading the *Epistemic Front Journal*, and for tuning in to *The Hyperborean Dispatch*.

A new chapter in our understanding of metaphysics, cosmology and the psychology of man

A personal anecdote: When I traveled in India for a year, back in 2008, before starting my studies, to learn more of the esoteric, Vedic tradition, in a bookstore, I came upon the book, *Changing Images of Man* by Joseph Campbell et al. (1974). I was attracted to the book, because of the title, the front-cover and the index, but nevertheless did not buy it. I was 22 at that time, but later I learned more about the intriguing, comparative mythopoetic works of Joseph Campbell. Rather, I bought a couple of books on Theosophy and the works of Blavatsky, for example the two volumes of *Isis Unveiled* (1877). By the way, half of the books I bought in India never returned to Denmark, as the research associate friend of mine, who was supposed to send the package, for some reason never did, but I consider that a gift to the Indian friend of mine, who was very hospitable, and still does great academic work on sociology and global justice. I hear that the print-copy of Campbell's book now sells for a substantial amount of money, but I do only have a PDF of the text, which I of course am satisfied with, as it suits my academic purpose, for this book is visionary, and blends metaphysics, sociology, psychology, Western esotericism and Eastern mysticism – a combination, which I find is very fruitful today. What we need today is a new paradigm that extracts from Western as well as Eastern traditions of esotericism and mysticism, combined with fresh meditations, to distill an honest, authentic and updated idea of the nature of man and cosmos. This is what our writings set out to do. The main point of Campbell's classic book is that the modern man is confined to a reductionist notion of being, that being one of rationalism, materialism and empiricism. In the modern world, under the "modern episteme" (Foucault, 1970), man is alienated, repressed and suffering from existential angst, as the structure of the episteme does not allow for man's true nature and innate spiritual potential to unfold. A main point of the present essay, where we agree with Campbell, is that to liberate mankind from the burden of a rationalist and materialist worldview and view of man, we have to develop the notion of "the poetic man". The mythopoetic aspect of life has to be elevated, so that mankind again may once again "dream" of a higher reality, than that of the purely mundane trivialities of labor, obedience, social norms and conformity, which the "control-society" (Deleuze, 1992) seeks to enforce upon man yet again. Since the advent of modernity, the imaginary-mythopoetic plane of existence has been scorned as "irrational superstition", not to be regarded as a natural component of the freedom, aspirations and existential longing of what it means to be man, but as something to be "disciplined" into conformity, according to the status-quo power-relations of society. Rather than "the poetic-dreaming man" being relegated to a state of unconscious, irrational drive, and in that sense being something to avoid, or at least a "lower" reality, we wish to make the argument that the poetic man should be elevated to a position in the hierarchy of being that is equal and a necessary and important counterpart to the egoic man of reason and utility. We are grateful for C.G. Jung having explored the depths of the human psyche, but we want to take our understanding one step further, and propose a "*transcendent* depth-psychology", which gives proper credence to the mythopoetic plane of existence as a crucial component of what it means to be human, and how we indeed do connect the imaginary plane with "the divine/ethereal *Selbst*", as we call it. The poetic man should be juxtaposed the egoic man, not as irredeemable, contradictory opposites, but as a necessary, essential complementarity. What we set out to do is to "liberate the poetic realm" of existence, the poetic man, so mankind may enter a new golden age of ethereal imagination, connecting to the divine self, as was known to the ancient sages, and what must be accomplished today, if we seek to make progress on the ever unfolding path of spiritual enlightenment and liberation. Modern rationalism was an intermediate stage, not necessarily detrimental, but also useful, before final revelation, and today we have the opportunity to salvage the best from the perennial tradition, combined with the rational, techno-empiricist order of reason, to plan a new order of secular advancement and spiritual enlightenment, combined, for a much better and authentic future for man.

A refined scheme of the psyche of man

Let's first present the modern, hierarchical model of the psyche of man, as it can be found for example in *Changing Images of Man* (Campbell et al., 1974). The explanations in the category "Mode" are partly our own.

Level	Type	Mode	Sources
Higher	Divine man	Cosmic, liberated	Perennial, Vedas
	Astral man	Light-body	Rosicrucianism, Theosophy
Middle	Ego	Active, responsible	Freud, Adler
	Super-ego	Societal, structured	
	Id	Animal, drive	
Lower	Unconscious	Archetypes, culture	Jung
	Dreaming man	Eros vs. Thanatos	

First of all, we are thankful that the higher level of consciousness is entailed in this recent model, contrary to the sole focus on the mid to low level of modern psychology. The higher realm is absolutely crucial, if we seek to understand the true nature of the soul. Now, what we do propose is to elevate the "dreaming man" to a higher level of being, on equal footing with the ego etc., so that, what we now call, the "poetic realm" connects directly to the higher level of soul. Therefore, we have invented this next diagram, to more fully resemble the circular nature of the soul. We will discuss this new concept in the remaining text. Rather than three hierarchical levels, we now have a circular four aspects:

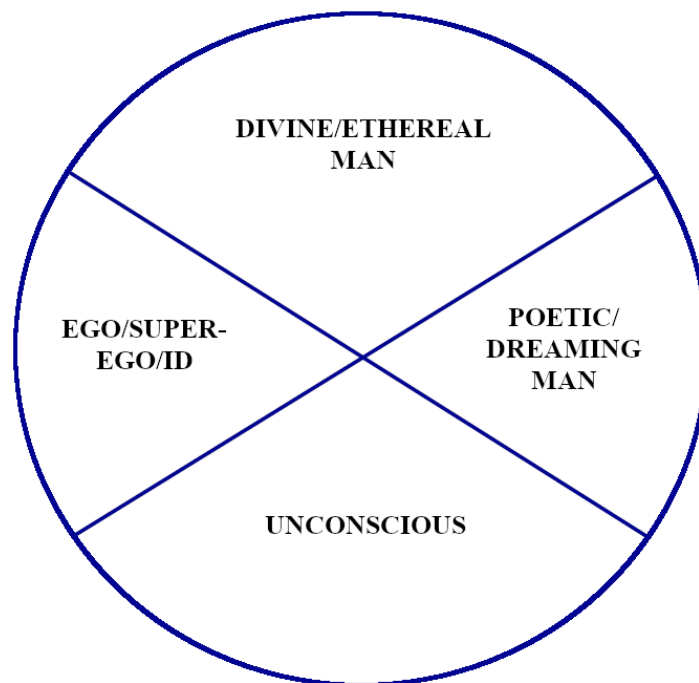


Figure 1: Refined model of the psyche. A circularity, where the poetic realm is elevated to the meso-level, connecting to the divine mind.

Total recall – Anamnesis and the path towards clarity of self

True knowledge is knowledge of self, as it was said over the temple in Delphi – “know thyself”. An this knowledge of the true self is the knowledge of the soul and its origins. Like in Plato’s cave allegory (385 BC: 509d-511e), the journey of man is one from ignorance to enlightenment. In the allegory, Plato presents the analogy of the divided line. According to this insight, man progresses through 4 stages, from *doxa* (opinion) to *episteme* (knowledge), from the visible world (physical objects) to the intellect (ideas/forms). The four stages are here presented (ranked from highest to lowest):

Level	Type	Mode
Episteme/ideas	1. Noesis	Purely intellectual, intuitive apprehension. Highest form of knowledge. Knowledge of the eternal forms/ideas, the form of the good being the highest.
	2. Dianoia	Discursive reasoning of mind. Abstraction, and knowledge of mathematical objects.
Doxa/visible world	3. Pistis	Belief, opinion. The word comes from the Greek Goddess, who represented good faith, trust and reliability.
	4. Eikasia	Imagination, conjecture, imaging. For Plato, the lowest level of cognition.

This diagram is a good representation of Plato’s epistemology and metaphysics (even though the word “metaphysika” was first invented by an editor of Aristotle’s work). For Plato, the ideational plane of pure forms is the highest, eternal and unchanging plane of being, which functions as a blueprint for the temporal, physical, imperfect and changing world of appearances – the world of imitation. In other words, truth, for Plato, is absolute, non-negotiable. Now, another key point in Plato’s works is that “the soul of man is immortal”, as is described in *Phaedo* (399 BC). So the soul is an eternal form, indestructible. For us, this means that in temporal, physical existence, we are “tarrying with the negative (death)”, as Hegel (1807) stated. Modern psychology would deny the immortality of the soul, they would even deny any *existence* of soul (Riis-Søndergaard, 2025a). What a grave mistake (if not an outright conspiracy to deny mankind its inherent nature and spiritual potential). Now, for us, the soul is at its highest what we previously called “the divine/ethereal man” – perfect and perfectly true, good, beautiful and free. Of the four aspects of the soul, which we have described in *figure 1*, only the lowest level, the unconscious, is not inherent to the soul and is unnatural to man. In our understanding, the unconscious equals death. As Plato (385 BC) rightly noted: “If we don’t wake up, we will end up in Hades, and go to sleep for ever”. That is why we in psychology have set out to liberate the poetic realm from the unconscious, so as not to wrongly conflate those two notions. For us, it’s *a war* to liberate mankind from the thralldom of ignorance and unconscious drives. For us, evil is *tod-an-sich*. Actually, the whole point of incarnation is the struggle to liberate mankind from evil and death – this is the cosmic war. The metaphysics of Plato were eventually by Kant (1781) reduced to a pure epistemology of the human mind, so that no eternal, external, metaphysical reality could anymore be found (at least not by man). But we object to this Kantian skepticism. Categorically, we state that the ideational, noumenal plane is absolutely true, and *can* be fathomed beyond the world of phenomenological appearances and the categories of apperception – this is the divine/ethereal man. Next section explains.

The poetic man – Elevating the poetic realm

Now, what we have set out to do is to elevate and liberate the imaginary, poetic realm, the poetic man, so that we may once again understand how *noesis* and the *poiesis* are interconnected and vital components in what it means to be man on an existential level and to gain true wisdom and understanding, *sophia*. In the diagram we will now present, we have shifted the epistemological balance, so that *eikasia/poiesis* (poetic imagination) now functions a higher level mode of knowledge, on equal footing with *noesis* (pure intellect). From having lived a miserable life of being relegated, ignored, denied, scorned and suppressed, deemed “irrational fantasy”, the poetic man is now set free, being elevated to a position of being an equal and crucial counterpart to reason. In this way, the divine/ethereal man is set free, for the life of the aether (of the soul) *is* a creative, poetic unfolding of being and becoming. We shouldn’t think that we could have *praxis* without first of all *poiesis*. Likewise, the ethereal life of the soul of man is based upon poetic, imaginary expression and creativity, but this whole dimension of the soul of man has been suppressed for a very long time (for more on “the psychic aether”, see Riis-Søndergaard, 2025b). The poetics of life are foundational. If we seek to understand who we are as divine/ethereal man, we must start to explore the natural habitat of the soul, namely the psychic aether, which is a creative, poetic land, “the promised land”. It’s easy to see how this dimension of life has been relegated into “a shadow existence” (as in Plato’s cave) by the modern “rational mind”. Now, we redeem that situation by elevating the poetic, creative, mythic realm back into the core of what it means to be man. For too long, man has been living in the actual “shadows of reason” without realizing his/her innate call for creative, poetic becoming, that is the life of the aether – the eternal realm of the eternal soul – the *urheimat*, homeland, origins of true man. In the diagram, we maintain the (now left-right) duality of, what we now call, epistemic reason and poetic life of the heart.

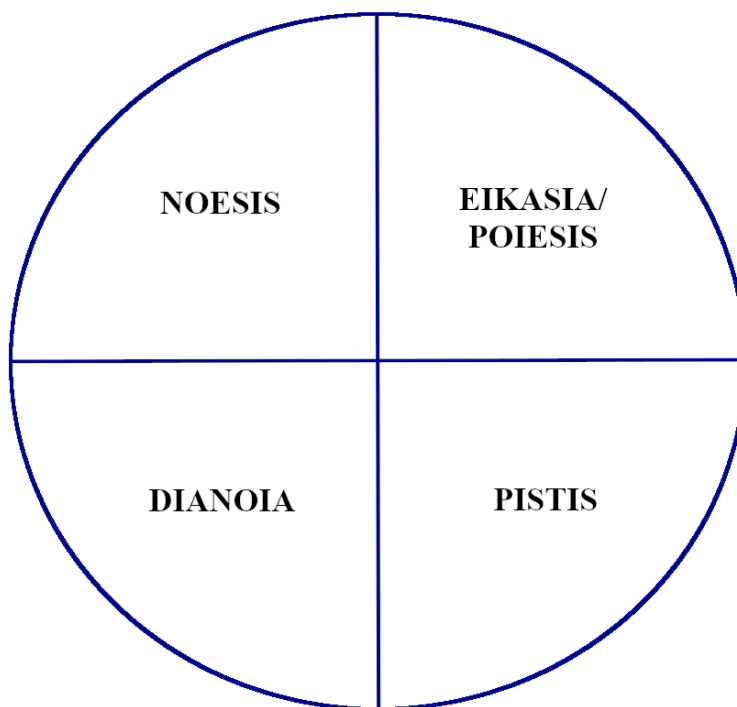


Figure 2: The poetic realm elevated. *Eikasia/poiesis* now ranks on par with *noesis*, and ethereal man is liberated. A holistic, circular, four-part diagram, where all aspects of mind are regarded as relevant and important.

What is spirit? – Dialectics of the heart, mysticity and transcendence

Now, what is spirit? As with the soul, the spirit is true, good and eternal – it's perfect (in the notion of being absolute and total) – it's ideal (in the notion of being indestructible, unchanging and eternal). In our understanding, mystical poetics function as the bridge between the soul and the spirit – the mechanism of reaching transcendence, ecstasy, liberation – *aufheben* (a term we borrowed from Hegel (1807), but which for us not only relates to “absolute certainty” and “secular freedom”, but to the very spiritual liberation and homecoming of man). Heidegger (1927) said that “the good” could be understood as “transcendence”, whereas we must say that *evil is oblivion* – death – absence of good (*privatio boni*), of life, non-being, insubstantial, as Plotinus (270) and St. Augustine (400) postulated – the privation theory of evil. As we explained by *figure 2*, is it not true that we both have a mind and a heart (a metaphor for faith, hope and love), and that these two dimensions of life should be given equal credit? How else should we reach *aufheben* (transcendence), if we did not have hope? The pure intellect is not enough, if we seek a higher state of being and consciousness, the divine/ethereal man – the heart must be central, which is our main proposition in this essay. As Blavatsky (1980) said, one must have “a pure heart” to gain enlightenment. And the life of the heart is a creative, poetic life, where we on equal footing participate in the unfolding and becoming of creation. Transcendence is only achieved, when we align with “the hope and longing of the heart”, and stay true to the cause – we cannot alone reason ourselves to transcendence. It takes an identification with, and dedication to (*bhakti*/devotion), the highest ethical, eternal values and principles of spirit. That is why we propose to elevate the poetic man, the poetic imagination, for the poetics of the heart, the dialectics of the heart, are essential for the soul of the divine/ethereal man, as he dwells in spirit. There is absolutely nothing besides heart, soul and spirit. Spirit is the cause of creation, the highest principle – man is spirit-born, hence the importance of awakening to the ethereal, spiritual life. Today, biological evolutionism is all modern science considers, when considering the nature of man, but as Blavatsky (2007) said: We must equally, and first and foremost, understand the *spiritual* origins, nature and evolution of man, if we ever seek to gain wisdom. Mysticism is not a concept of an ignorant past, but the very future of man, if we ever seek to properly evolve, as Colin Wilson (1971) argued. To long for home (*anamnesis*) is natural for man, so how come modernity so denies mankind any other future than being estranged from home/origins/spirit? Nimrod de Rosario (1985; 2022; 2023) would argue that it is “a state of war” against “the evil Demiurge”, which seeks to keep mankind enthralled in the temporal, physical world. We agree with this proposition – it's a state of war against “the principalities of darkness”, which exactly attempt to keep mankind totally ignorant and “in the dark” about our true, spiritual nature and destiny as spirit-born, divine/ethereal man. The main point of this essay is “a plea for the heart”. For too long, the global, technocratic control-society has ruled over man, and suppressed the emotions and poetic longings (the heart) of spiritual man. To ever evolve, we must liberate the poetic realm of the dreams and spiritual aspirations of man, so that mankind may once again experience the full reality of spiritual/ethereal/poetic life, which our most ancient forefathers and -mothers realized in the times of Hyperborea and Atlantis. This is the Ultima Thule: To awaken to our most ancient origins, to bridge the gap between soul and spirit, and to return home (to spirit), from where we once came. Mystical poetics are the vehicle as to how we shall accomplish this magnificent task, and for that reason, we have to overcome the barren, technocratic “system”, which has been installed by the evil Demiurge to suppress mankind's spiritual awakening and pursuit of spiritual enlightenment and liberation. The dialectics of the heart is the mode, whereby we shall stand up to evil, overcome evil, destitution, alienation, existential angst and death, so that we may realize our God-given potential to be finally free from the thralldom of materialism, having conquered death itself (*tod-an-sich*). This is the promise of the Vedas of the the New Ethereal Atlantis, leaving *Kali Yuga* behind us. Thank you for tuning in and good luck.

References

- Blavatsky, H.P., *Isis Unveiled*, 1877
- Blavatsky, H.P., *Studies in Occultism*, 1980
- Blavatsky, H.P., *Key to Theosophy*, 2007
- Campbell et al., *Changing Images of Man*, 1974
- Deleuze, G., 'Postscript on the Societies of Control', 1992
- Foucault, M., *The Order of Things: An Archaeology of the Human Sciences*, 1970
- Hegel, G.W.F., *Phenomenology of Spirit*, 1807
- Heidegger, M., *Being and Time*, 1927
- Kant, I., *Critique of Pure Reason*, 1781
- Plato, *Phaedo*, 399 BC
- Plato, *Politeia*, 385 BC
- Plotinus, *Enneads*, 270
- Riis-Søndergaard, K., 'Esoteric Psychology', 2025a
- Riis-Søndergaard, K., 'The Psychic Aether', 2025b
- Rosario, N., *Fundamentals of Hyperborean Wisdom*, 1985
- Rosario, N., *The Mystery of Belicena Villca*, 2022
- Rosario, N., *The Secret History of the Thulegesellschaft*, 2023
- St. Augustine, *Confessions*, 400
- Wilson, C., *The Occult*, 1971