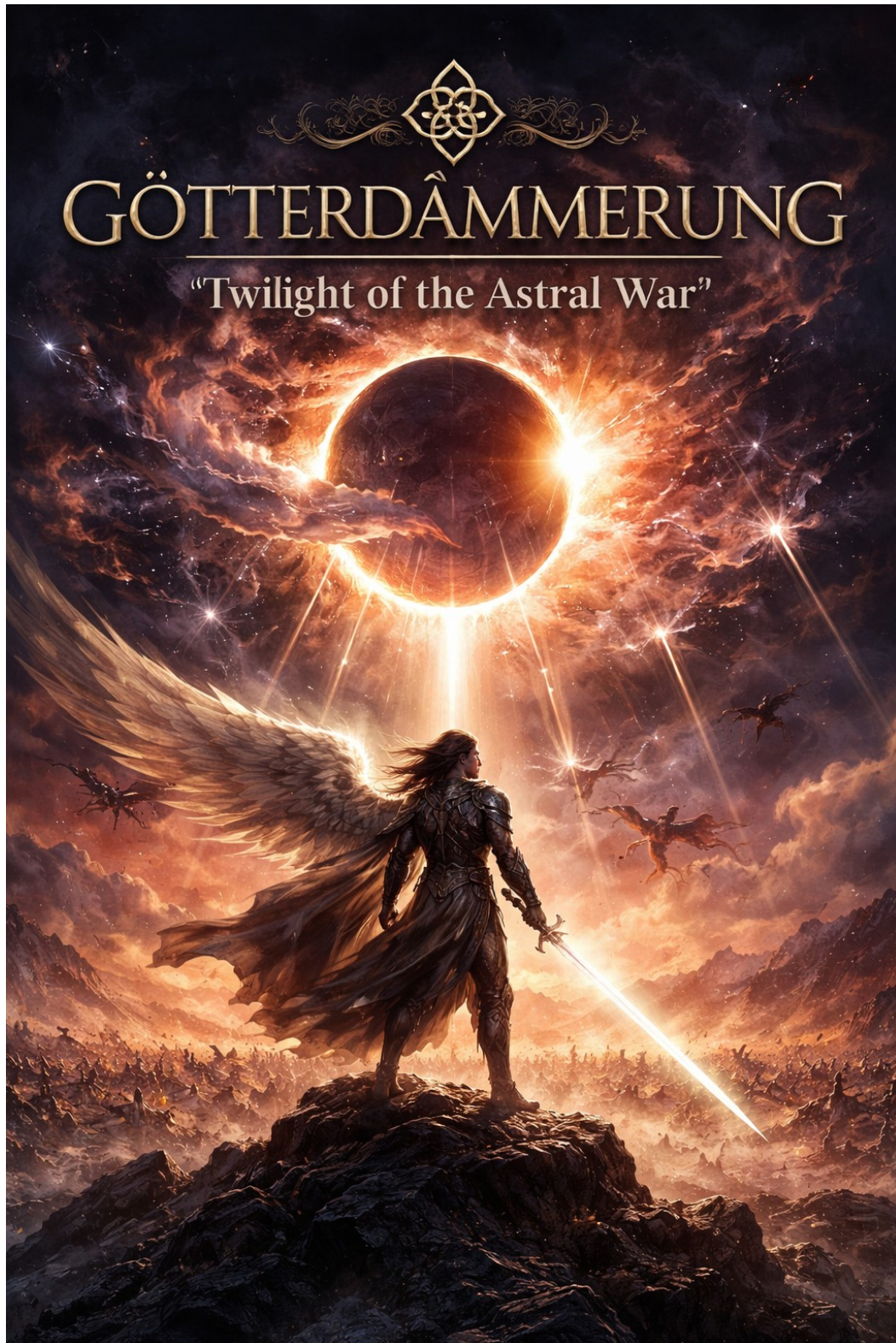


GÖTTERDÄMMERUNG

TWILIGHT OF THE ASTRAL WAR



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Abstract

In this essay, we seek to find and explain the cause of temporal war. While the heart is pure, the history of mankind is rife with aggression, conflict and war. Is there a higher, metaphysical order explaining this military-strategic situation? There is, and this is the “truth and law of the heart” – the purity of the transcendental realm (the aether/origins), the metaphysical split in the introduction of evil (the lie), and the creation of temporal existence (Maya), *the Valplads*, as a consequence. But this “longing for origins” is primarily epistemic. As Plato and Heidegger have said, forgetfulness of origins is mainly due to misunderstanding, memory loss, and ignorance. In the essay, we will investigate the repercussions of such a lack of regard for origins (the heart) by taking a look at the tradition of moral philosophy. Mostly, we, the Hyperborean Siddhas, align with the ancient and original Vedic teachings on the topic, but we also present our own synthesis of moral philosophy, to keep the Vedas updated. This we present as “the Aletheian synthesis”. *The minne of heime* (Rosario) is the natural inclination of all good men, but then we seek to explain the problem of evil – *the theodicy*. Why is there evil in the world, when the heart is pure? This is the question the essay centers on, and we seek to give a reason for the existential reality of evil and war, when the inner truth of mankind and reality is the good. In conclusion, evil is found to be false and illusory, but if evil is ontologically and epistemically false, but existentially real, who will have the capacity to return home? This is yet another question the essay seeks to answer.

Author's preface

As the philosophies of the Vedas, Plato, the Edda, and Spengler speculated, world history and development are cyclical. While the world (Maya) is caught up in a temporal, cyclical reality, what remains is essence (the heart).

In this essay, we seek to explain why the heart is central to man, whereas worldly power is mere vanity in the face of the absolute.

The important distinction is between the transcendental and the temporal, as most religions have professed.

But the temporal world is a battle-scene, *the Valplads*, so in a world of uncertainty, alienation, relativism and nihilism, who will return to origins, if not the pure of heart? This the essay seeks to explain.

What counts is to remain faithful to the heart, but when evil is “a lie”, how can we guard ourselves against the deception of the Maya illusion?

The war is first and foremost epistemic, as true knowledge, remembrance, is our only way of returning home, *anamnesis*.

This essay sets out to delineate the path of return, as this path is illuminated by “the truth and law of the heart”.

On the cause of war – The metaphysics and ontology of conflict and some philosophical definitions

Given the world history of war, it's hardly deniable that there is evil in the world. But when studying the history of war, one could easily come to the conclusion that conflict is inherent to man. Is it due to the fundamental drives of *Eros* and *Thanatos* (Freud, 1930)? In Jungian psychology, we should integrate our unconscious shadows, but in other esoteric traditions, the conflict is not only an integral aspect of the soul, but a cosmic struggle between the metaphysical forces of light and darkness, life and death, good and evil, love and hatred, truth and deception, spirit and matter. For the Hyperborean Siddhas, temporality is "*Maya*" (illusion/appearance) – but a *phenomenological, mystical and magical battle* between the two orders before mentioned. So all of existence should be considered a phenomenology of spirit (Hegel, 1807). While "the good is transcendence" (Plato, 375 BC; Plotinus, 270; Aquinas; Heidegger, 1927), "evil is absence", (Plato, *ibid.*; Plotinus, *ibid.*; Augustine, 405). All these latter philosophers argued that only "the good exists", while evil is "lack, distortion or corruption", i.e. non-existence of the good. So the good is the truth. Evil is not an ontological reality, but an illusion, even if you like Plotinus consider matter for evil, or if you like Augustine consider evil to be moral deprivation. So evil is non-being, as opposed to the pure being of the real. What really exists is the good, for the good is transcendental, immortal and eternal, while evil is temporal, false and in that sense non-existent. While the truth is transcendental, in existence, what counts is transcendence – the return to origin (truth), *anamnesis* (Plato, 4th BC; 385 BC). This makes life a call of spirit to return, and "a way" of epistemology to know one's origins (Rosario. 1985; 2022; 2023). Given the divine nature of the soul, evil could be considered ignorance, inauthenticity, bad faith or weakness – a rupture in the divine order of creation, caused by corruption – a peripheral non-sense. The astral war, which we are going to define in this essay, is not so much between beings as it is between principles. According to Aryan metaphysics and cosmology, evil arose as an alien reality at the periphery of creation, due to the very chance of the possibility of freedom. So evil is alienation and nihilism – an anti-thesis to Being, order and life. Evil does not belong, and as Plotinus (*ibid.*) said, "only that which belongs can be known". As Dostoevsky (1877) wrote, the first evil was the introduction of "the lie". So evil is inauthentic, untrue – an illusion, for it's alien to Being, which is true. Given what we have here described on the nature of good and evil, it's easy to see how in a world of ignorance, in the *Kali Yuga*, history is rife with conflict and wars. The main point we would like to make in regards to the question of war is that conflict arises first off in the epistemic psyche of man, before turning into conventional war – the war is symbolic as a battle between metaphysical principles. It's not so much that war is inherent to mankind, but that ignorance is alien to man. But in world history, have not all antagonists of the wars blamed the other part for the war? All this proves is that the war is first and foremost epistemic – it's a war for the truth. Mostly, perhaps, both parts have been ignorant, but is there a higher, epistemic order of war, which we in this text seek to describe – an order of absolute, cosmic truth and justice? An order of principles, which defines Being itself as opposed to illusion and ignorance? If we discovered such an order, *Aletheia*, we would have the answer to all conflict and war. Perhaps conflict and war are not relativistic and subjective, solely relations of power, but rather an ultimate expression of a war of metaphysical, cosmic principles, an archetypic notion of war. What we will propose is that the cosmic war is in its essence a war between the principles of spirit/transcendence versus materialism/death – we are "tarrying with the negative", as Hegel (*ibid.*) said. Next question then: Have not all combatants of religious wars claimed to represent the true spirit and religion, as opposed to their enemies? Does this prove that religions and notions of spirit are culturally, socially engineered? Actually not. It only proves that ignorance/evil/death always seeks to become what it cannot be, namely the truth/good/Being. This is the ultimate cause of war, and why "life is lived in the spectrum of love and war, truth and deception". Evil is deceptive, and always claims to be right, hence why it is ignorant and false, but it would never "know", so to speak. Now we see why the wars of history have been so fierce – ignorance.

Comparison of traditions

We'll start by comparing the esoteric traditions on the metaphysics of war, from the perspective of epistemology, which is the Aletheian Method (Riis-Søndergaard, 2024a; 2025b), we've developed. According to the Hyperborean notion of evil, evil is an illusion, ie. non-existent, for evil only exists temporarily in *Maya*. Evil is ontologically false, but distorted perception may lead to err and falsehood on behalf of humans, if ignorant. We agree very much with the ancient and original, Aryan teachings of the Vedas, but for us, there is indeed final redemption, and a return to origins. The path towards transcendence we call epistemology, just as the Platonic doctrine would state, when Plato calls upon remembrance (*anamnesis*) as true, innate knowledge of the heart of origins, or what Rosario (ibid.) called *the minne*. This is because we belong, and again, that what cannot be known doesn't belong, as Plotinus (ibid.) said. We'll talk more about these topics in the following sections, but let's now present the comparative diagram of main esoteric schools on ontology and the cause of conflict and war from an epistemological perspective:

Tradition	Ontology of Man	Cosmology	Problem of Evil	Metaphysical Psychology	Psychic Conflict	Epistemology
Vedic / Upanishadic	Ātman identical with Brahman; individuality provisional	Cyclical cosmos; manifestation under <i>Maya</i>	Evil as ignorance (<i>Avidyā</i>), not substance	Subtle layers of being; liberation via Yoga/Jñāna	Knowledge vs ignorance	Noetic realization; remembrance
Platonic / Neoplatonic	Soul participates in Forms	Hierarchy: The One → Nous → Psyche → Matter	Privation of the Good	Purification and ascent	Inner disorder vs harmony	Anamnesis; ascent toward the Good
Zoroastrian (ethical dualism)	Moral agent between truth and lie	Cosmic moral tension	Quasi-dual ethical struggle	Ethical alignment central	Moral combat internalized	Truth as ethical orientation
Christian (Augustine–Aquinas)	Created being, wounded yet good	Created, hierarchical, finite	Privation via misdirected will	Intellect–will–love (<i>caritas</i>)	Spirit vs disordered desire	Revelation; aletheia as disclosure
Gnostic (varied)	Divine spark under ignorance	Fractured/ alienated cosmos	Error and deception	Awakening through gnosis	Remembrance vs deception	Salvific knowledge
Norse / Germanic (mythopoetic)	Mortal, meaning-bearing	Cyclical destruction/renewal	Tragic tension, not absolute evil	Courage, sacrifice, fate	Acceptance of conflict	Wisdom through sacrifice (Odin)
Modern Philosophy (Kant–Nietzsche–Heidegger)	Autonomous or thrown being	Secularized or ontological horizon	Misuse of freedom / nihilism	Authenticity vs alienation	Nihilism vs disclosure	Limits of reason; aletheia (Heidegger)
Depth Psychology (Jung)	Psyche as symbolic field	Archetypal/ imaginal	Shadow as unintegrated content	Individuation and integration	Consciousness vs shadow	Symbolic meaning
Phenomenology / Existentialism	Being-in-the-world	World as field of meaning	Alienation, objectification	Authenticity vs bad faith	Existential tension	Descriptive disclosure
Hyperborean (philosophical synthesis)	Being of orientation toward unity or fragmentation	Aether (unity/intelligibility) & Astral (imaginal differentiation)	Privation/ distortion; real effects, not ultimate	Psyche as field of Eros/Thanatos (coherence vs dissolution)	Epistemic conflict precedes physical war	Aletheian method: truth as unconcealment; epistemology as a way of return

Epistemological orders – Realism, idealism or relativism in moral philosophy

In *The Genealogy of Morality* (1887), Nietzsche famously argued that morals were not essential, absolute or inherent, but were relative, nominalist, inherited and the effect of power-relations, war and conflict. What *could* talk for the ideas of Nietzsche on morality is the notion that, in Vedic and Platonic terms, history is the unfolding of cyclical degeneracy – think *Kali Yuga*. In that cosmological framework, it would make sense that morals, historically degenerated and inverted from the high values of nobility, beauty and strength to the low values of resentment, original sin, debasement and weakness of man. This could then be interpreted as a sort of dualistic, idealist, dialectical unfolding of history, between good and evil, as we have before mentioned, but morals are not relativistic or purely nominalistic. What Nietzsche lacks in his historical analysis is a transcendental notion of truth and morality – an absolute sense of truth, ethics and justice, which reaches beyond the immanent, mundane world of history, power, conflict and war – a higher metaphysics that could explain to man what is truth, and what is justice. But Nietzsche's critique of the history of morals was important in that it revealed a world history of power, conflict and epistemic disagreement and strife – it was a history of war. Basically, Nietzsche can be said to propose a nominalist and relativist notion of truth and ethics. He doesn't say that either the master or slave morality is true, only that they historically struggle for dominion in a power optics – this is the genealogical perspective, which Foucault (2001) would later implement in his deconstructionist studies of history, power and truth. So the relativist notion of truth and ethics is a nominalist, perspectivist notion, seeking to unfold the battle of ideas. This supports our notion that war is first and foremost epistemic in nature. We have already answered the question of the ontology and nature of good and evil, evil being ignorance, so the question remains one of epistemology. Of course, when you read Nietzsche, it is obvious that he aligns with the aristocratic notions of truth, ideals and morality, why he by Georg Brandes (1889) was called “a radical aristocrat”. In Nietzsche's own sense, he was a “free spirit”, seeking to delimitate the distinction of the “herd morality” and “the übermensch”. Now, when we know that evil is ignorance, this ignorance is one of origins, for only by knowing our origins will we find identity, the nature of the soul. Of course, it doesn't help when Nietzsche and Foucault attempt to annihilate the question of origins, and instead only talk about descent (*herkunft*). From a metaphysical perspective, there *is* an origin, and we should not neglect this dimension of existence, if we ever seek to “know ourselves”. This notion of origins is akin to Plato (4th BC; 385 BC) and Heidegger's (1927) notions of “transcendental, pure being”, according to Plato, partaking in the “true form of the good”. While the epistemological order of relativism might be good at explaining disagreement, conflict and historical process, this true, idealist notion of morality will bring us one step closer to origins. Without origins, man would be “lost in translation”. The deconstructionists, descriptivists, relativist and nominalists do us all a disservice, when they relegate truth and ethics to a question of power and history. Not that it's not important to delineate the question of power, but there is more to life than conflict and war – there is the question of “the truth and law of the heart”. There is a higher epistemic order, than mere power and history. This order is not epistemic relativism or realism, but epistemic idealism. Let's end this section with an emphasis on the three possible approaches to the question of redemption, transcendence and ascension:

- 1) **Universal restoration (Apokatastasis – Origen)**
 - a) All beings ultimately return
 - b) Evil exhausts itself
 - c) Being reasserts itself
- 2) **Conditional restoration**
 - a) Return depends on openness, repentance, or turning
 - b) Freedom is real
 - c) Refusal is possible
- 3) **Eternal damnation**
 - a) Rejected by most serious metaphysicians as incoherent with privation theory

Comparison of moral philosophies

Let's now consider the traditional moral philosophy, as a refinement of our previous comparative table:

Tradition	Ontology of Man	Source of Moral Value	Nature of Evil	View of Conflict / War	Epistemology of Morals	Redemption / Resolution
Vedic / Upanishadic	Ātman identical with Brahman; individuality provisional	Cosmic order (<i>Dharma</i>); realization of truth	Ignorance (<i>Avidyā</i>); illusion under <i>Māyā</i>	Cosmic struggle as ignorance vs knowledge	Gnosis; remembrance; yoga as epistemic path	Liberation (<i>Moksha</i>); return to origin
Platonic	Soul participates in eternal Forms	The Form of the Good	Privation of the Good	Psychic disorder reflected in social conflict	Anamnesis; dialectic ascent	Reordering of soul; contemplation of the Good
Neoplatonic (Plotinus)	Emanated soul oriented toward the One	The One / Good as absolute	Distance from Being; non-being	Metaphysical tension of emanation and return	Intellective intuition	Re-ascent to the One
Aristotelian	Rational animal with telos	Flourishing (<i>Eudaimonia</i>)	Defect or imbalance of virtue	Conflict as failure of moderation	Practical reason (<i>phronesis</i>)	Ethical cultivation
Christian (Augustine)	Created being with wounded will	God as supreme Good	Privation via disordered love	Spiritual struggle within will	Illumination; grace	Restoration through grace
Christian (Aquinas)	Rational soul ordered to God	Natural law grounded in Being	Privation, not substance	Disorder of will and reason	Participation in eternal law	Beatitude; alignment with Being
Zoroastrian	Moral agent between forces	Cosmic moral order	Ethical dualism (truth vs lie)	Real moral struggle	Ethical discernment	Final restoration
Gnostic (varied)	Divine spark trapped in ignorance	Salvific knowledge	Ignorance and deception	Cosmic captivity	Gnosis	Awakening and escape
Norse / Germanic (mythic)	Mortal being under fate	Honor, courage, truthfulness	Tragic necessity rather than moral evil	Inevitable cosmic conflict	Wisdom through sacrifice	Renewal after destruction
Kantian	Autonomous rational subject	Moral law (duty)	Radical evil as misuse of freedom	Moral struggle within reason	Practical reason	Moral progress (regulative ideal)
Nietzschean	Willing, instinctual being	Life-affirmation; strength	Reactive nihilism; resentment	Struggle of value-creation	Perspectivism	Self-overcoming (no final redemption)
Foucauldian / Genealogical	Historically constituted subject	Discursive regimes	Normalization and domination	Power struggles	Genealogy; critique	No metaphysical resolution
Existentialist (Sartre)	Radical freedom	Authentic choice	Bad faith	Existential conflict	Phenomenological description	Authentic commitment
Jungian (Depth Psychology)	Psyche structured by archetypes	Psychic integration	Shadow repression	Inner psychic conflict	Symbolic interpretation	Individuation
Phenomenological (Heidegger)	Being-in-the-world	Authentic disclosure (<i>Aletheia</i>)	Forgetfulness of Being	Existential estrangement	Unconcealment	Retrieval of Being
Hyperborean (Aletheian synthesis)	Being oriented toward transcendental origin	Alignment with Being / Aether	Ignorance, alienation, distortion	Primarily epistemic conflict preceding material war	Aletheian method; remembrance of origin; mystical poetics	Restoration through truth; conditional return

From this diagram, we can see that the Hyperborean approach is a synthesis of former traditions with an emphasis on epistemology as a way of return to origins, for all of these traditions are interesting, and perhaps combined give an insight into the nature of the moral agency of man – perhaps the truth lies in-between concepts, why our highest form of “knowing” is *a mystical poetics*, rather than the cold, calculating intellect. This is the idea of epistemology as a way, the mythopoetic reality of the soul.

Maya and the mystical war – The illusion, but effects of evil

In the Hyperborean worldview, the context of *Maya is war* – a cosmic war between opposing principles, Being and illusion, truth and lie, good and evil. This is the consequence of acknowledging that there *is* war in the world, while nonetheless the heart is pure. While the heart is metaphysically pure, in the temporal world, mankind engage in heinous aggression, warfare and suppression of other beings – so there is war. These wars are mainly fought over truth and right – it's first and foremost an epistemic war, due to ignorance. These two propositions are why we have the saying of “life is lived in spectrum of love and war, truth and deception”. To be victorious in this war of Maya, we must “let the heart speak”. That is why the highest moral compass is the intuitive heart. The word of the law cannot explain to us what is spirit – what is the moral high-ground of man. As such, temporality (Maya) is a spiritual, mystical journey of the pursuit of truth, righteousness and justice. We must look deep inside ourselves to find justice – we must look *towards the skies* (origins/aether). So, is evil an “ignorance of origins”, and what does this mean in regards to the question of salvation and redemption for mankind? Do we all return to source, as Theosophy states (Blavatsky, 2007), universal restoration, or will only the pure of heart return? While evil may not exist in a metaphysical, ontological sense, as ignorance is untrue, the effects of evil are felt existentially. Evil is epistemically false, but is evil also ontologically false? According to the privation theory of evil, it is. So evil is ontologically and epistemically false, but not existentially false. This is due to Maya. People who commit crimes of violence and deception are wicked people, and they are not ontologically real, at least in the sense of being “true to life”, but their existence anyways has fatal consequences. We should not be epistemically *naïve*, but we should be able to explain how evil can be false, while at the same time having effects in the world. In conclusion: evil is epistemically false, because it's untrue, and evil is ontologically false, because the untrue is an illusion. But existentially, evil has made its sway upon the world. But this leaves us equally with the solution: We must return to origins, we must liberate ourselves from the thrall of the Maya of existence, and return to source. But to explain war, we need to go one step further, and define the aether versus the astral realm, for war is first and foremost in the epistemics of the truth and the lie, evil being a lie. First, they said the material world is all there is. Then, they said evil is natural to the world, like in Aristotelian/humanist moral realism. But in all actuality, evil is unnatural and alien to life, to Being, and Maya is not the only reality of life. In modern Hyperborean/Aryan cosmology, we operate with four distinctions of reality, which you can learn more about in Riis-Søndergaard (2025c): 1) the aether, 2) the astral realm, 3) the physical world, and 4) the other side. Let's compare these realms, and why we have a saying of “the temporality of war”:

Aspects	Aether	Astral	Physical	Other Side
Metaphysical Status	Transcendental; essential; eternal; origins; noetic	Temporary; Maya; existential; war zone	Temporary; Maya; existential; <i>Valplads</i>	Temporary; Maya; existential; fallen realm
Ontological Status	Psychic; poetic; spirit; Hyperborean; pure; good; monism; love	Psychic; scene of conflict and war; fragmentation; corruption; dualism	Physical; good and fallen beings; real time	Physical; fallen beings; lagging in time; metaphysical split
Epistemological Status	Remembrance; alignment; intuition; heart; absolute truth	Disagreement; epistemic warfare; truth vs. deception; combating the lie	Empirical	Occult

This diagram explains how evil and war came into the world, as a result of the spirit being fragmented. The aether was broken off into the astral, and the physical world and the other side, Maya, were created.

The aether and the astral – Twilight of the astral war

When evil is an illusion, is evil, black magic interference in the astral realm not best described as hallucinations? Because the aether is pure, and evil is a lie, evil interference in the psyche of man is unreal. This is the true demarcation of the real: good vs. evil. The whole point of this essay has been to find a way to describe the good as real, and evil as unreal, and why the unreal must epistemologically be cast down, and extinguished, for in essence, only the good exists after all. For the good is life, Being. Evil is non-relevant, as it bears no impact on the good. The good is self-contained in “the truth and law of the heart” – *love* – the faith and hope in life of the higher reality of the good – the dialectics of the heart. This is Being – the higher order of existence, which is essence. Therefore, the truth/good is self-evident, absolute and victorious, for good are our hearts, and our hearts are the core of creation. So the hearts can never be defeated, and this is the hope of the aether – *the promised land*. In Wagner’s *Götterdämmerung* (1876), worldly power must crumble, for love to be victorious, when Brünnhilde casts herself into the fire to cleanse the world from evil betrayal, lies and deception, where she joins her deceived lover, Sigfried, the dragon slayer, and the world is redeemed – the curse is lifted. Thus, love is the solution – sacrificial love though tragedy, as is the common motif of the Edda. But is this not the ultimate reality: staying true in the heart – faith, faithfulness and trust – despite a world of lies and deception? For Brünnhilde, faith is the highest wisdom. While the world (Maya) deceives, we remain faithful in the heart, so the future world (redemption) is ours. From the Vedas, through Plato, to the Edda, and more recently in Spengler (1922), the dualistic, cyclical notion of world history is emphasized. While the heart (essence) remains pure, the world (existence) must undergo regular purging, *katharsis*. In Goethe’s famous novel (1808/1832), Faust is ultimately saved, despite his pact with Mephistopheles. This shows that, despite a world of lies, deception and failing, man is carried home by the heart, if we continue to be moved by that inner sense of origins (the heart/higher good/higher purpose/love). This “striving” is the innate remembrance of the heart of origins. So we have to remain faithful to the heart, despite a world of war and lies. Initiation into the mysteries of origins/creation is only for the “pure of heart”, as Blavatsky (1980) stated. Now we can see why the distinction of the aether and the astral realm is significant, for the aether (origins/heart) is pure, while the astral realm is contaminated with evil (ignorance) – hence the astral war. So the question of the war is ultimately one of knowing (remembering/faith), since in the astral, twilight downfall, the temporal/physical world (Maya) was created as a scene of war. The heart is the essence, the soul’s natural habitat being the aether, while the cosmic war of illusion (Maya) takes place in temporality. We are combating “the lie” – the malintent and twisted mind of the evil Demiurge (the principle of falsehood, ignorance and illusion). So the war becomes one of epistemics – of truth vs. untruth, that is, remaining faithful. *In-der-Welt-Sein* (Heidegger, *ibid.*) is a conflictual state of affairs, but we remain rooted in Being (heart), that is, the highest transcendental order, so remembering our origins is key, if we seek to realize our highest potential as mankind. This doesn’t imply the ordinary humanistic idea of tolerance and charity, as Christianity professes, but an openness to an higher ethical order, than moral realism or relativism. Given what we know of the astral war, as mankind, we cannot sit idle, and expect the world to make its turns. We must actively take part in the unfolding of the mystical poetic tale of “the triumph of the heart”, as also the existentials of Heidegger would have us do, if we ever seek to remain victorious – this is the epistemic and moral idealism, which we seek to lay forth. Can sin and transgression against the heart be forgiven? Actually, not. We should not be sentimental about the war, but have faith in that the most pure and resistant of heart will return to origins. After all, would we want to sit next to traitors, haters and backstabbers (like in the aforementioned tale of Wagner, where Sigfried is stabbed in the back) in *Valhalla* – no, we wouldn’t. Only the pure of heart will survive. But the Valkyries and Norns will bring us back, as Maya is *the Valplads*, where Odin and the Valkyries choose their soldiers of valor and honor. In closing, we would like to make a plea for the good mankind to side with the Hyperborean Siddhas in our fight to conquer the world in the name of the heart.

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