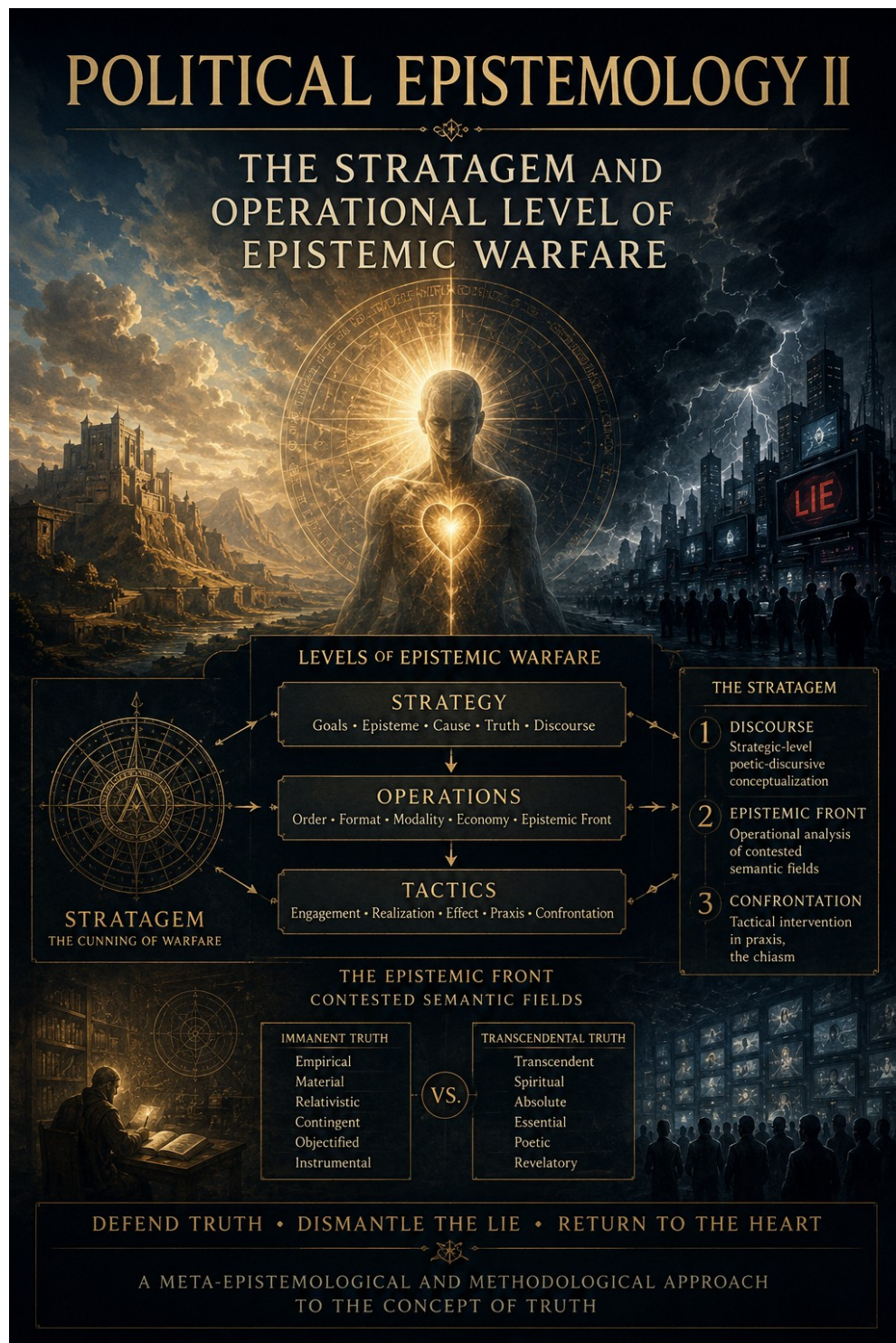


POLITICAL EPISTEMOLOGY II

THE STRATAGEM AND OPERATIONAL LEVEL OF EPISTEMIC WARFARE



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Abstract

Truth is contested...

This essay considers epistemology inherently political, with an emphasis on *political*, for in the spiritual perspective, absolute truth itself is fundamentally a mystical-poetic-political narrative of being and becoming.

This transcendental view of truth is in sharp contrast to the materialist worldview and conception of truth, which we seek to epistemically criticize by the novel method of “the stratagem” (cunning of warfare).

We introduce the stratagem as a meta-epistemology to engage in non-violent epistemic warfare or combat for the spiritual enlightenment and liberation of mankind on a civilizational, geopolitical level in the battle of ideas for the minds and hearts of men.

Ultimately, truth is the truth of the Immortal Heart, a reality that has been sharply denied by forces of modernity, but in the final equation, the transcendental and immanent worldview might actually co-exist and compliment each other.

As such, this essay is also a contribution to the appeasement of religion and science.

Author's preface

The approach to political epistemology in this essay is radical, not because of any controversial view on the nature of man and reality, but because that exact primordial tradition of the nature of man, the psyche, and truth has been intensely subverted in recent times by modern, materialist science – hence the necessity of non-violent, spiritual, epistemic warfare to guard against the falsehood, cunning, and illusion of what we call the primordial lie. It's the perennial tradition that we defend.

Mankind went from an *urzeit* of deep, intuitive spirituality to an age of reductive reasoning and denial of the very soul, spirit, and Heart of Being – this is the Kali Yuga. But the consciousness of man has always been a “magical battlefield” (*maya*) – a battle for the truth of the Heart.

According to the ancient Egyptians, true magic was to be found, not in actions, but in words, language, and knowledge. The same was held by for example the Edda societies – *scientia potentia est* (knowledge is power) (Hobbes, 1668; Foucault, 1976). The religious texts of India, the Vedas, literally means knowledge, but the knowledge of the Vedas was gained, not by the inductive, empirical scientific method, as we know it today, but by “deep and prolonged meditations” – at that time, we were in-tune with the transcendental or psychic aether – the outcome is remarkably different.

If we compare the knowledge of the Vedas, the Egyptians, or the Edda societies with the modern knowledge of scientific materialism, the contrast is massive and sharp – we defend the former, but as we shall see from this essay, the two schools, traditional and modern, might not necessarily be inherently contradicting one another. The schools might be two different views from two different perspectives of reality, actually *complimenting* each other.

But still, then, when one of these schools of thought, the religious and the scientific, claims monopoly of truth, and denies the other viewpoint, is where the trouble begins, and the “war of truth and epistemics” starts.

As we shall explain in this essay, the perspective of truth that we defend is the transcendental perspective, which is lacking in today's sciences. This perspective on truth is one of a poetic, mystical, subjective, discursive, dialectical, and spiritual truth, as opposed to the immanent perspective on truth as materialist, empirical, rational, objective, statistical, and positivist.

But both of these conceptions of truth, the transcendental and the immanent, *can* co-exist.

The actual task of this essay is to define a method for engaging in epistemic defense and intervention, which we call “the stratagem” – an original and novel approach to engage in epistemic combat, with the purpose of spiritual enlightenment and liberation – a return to the Heart.

This essay is therefore a sort of meta-epistemology on strategic truth, and how we operationalize truth and epistemics in the battle of ideas.

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

The Hyperborean perspective on esoteric psychology, the psychic aether, and spiritual warfare

What does the tale of Christ's temptation in the desert tell of the nature of the psyche? Of course, the reading of modern psychology would say that Christ was fighting his own, "inner demons", the "sins of man", his "own shadow" (Jung, 1951) – he was struggling to become a "true man" in his own right.

This might be true, but from a traditional, metaphysical perspective, these forces of light and darkness are spiritually real, opposing forces, contradictory in nature, but played out in the spiritual warfare-scenario of angels, men, and demons, not imaginary, unconscious byproducts of the ego, super-ego, and id (Freud, 1923) – they are ontologically real, and true, metaphysical manifestations.

The highest goal of modern, materialist psychology is the "individuation and socialization" of man, but in the Hyperborean perspective, and in those of ancient mystery-traditions, the struggle and development of man is higher than that, namely in the pursuit of spiritual enlightenment, and liberation from the thralldom and evils of exactly the material realm (*maya*).

Today, when according to Evola (2002), "the occult warfare has nowadays been enacted in all fields", it's common to relativize or invert the concepts of good and evil in the name of tolerance and freedom – the truth of society is based on the so-called "democratic model", not an absolute, metaphysical conception of the good.

The scientific materialist paradigm is all dominant, but what can materialist science ever qualitatively know of the heart, consciousness, and psyche of man?

It is our thesis that the spiritual war is fundamentally and inherently a war of truth, a battle for the hearts and minds of men, the truth of the soul, for as Dostoevsky (1877) said, "the first evil was the lie", and this "original sin", the lie, is *not* inherent to the heart of man. Rather, this "primordial lie" has caused massive confusion, strife, conflict, and war among the people of the earth, and it is this lie that we seek to combat – the lie is alien to the Heart.

We are not proponents of any type of physical aggression or violence, we only seek to defend the soul (psyche), and the World-Soul (*psyche kosmou*), from the onslaught of the lies of materialism, as all ancient mystery-schools have always done.

So the war is primarily an "epistemic war", which this essay is therefore about.

Another central thesis of ours is that epistemology is inherently *political*. Why should materialist science have monopoly on the truth of consciousness, which they describe as an "epiphenomenon to biological processes", and on the truth of the cause of creation, which they in *aporia* describe as a "big-bang"? This might be their uninformed opinion (*doxa*), but they should not have monopoly on that "truth" of creation, especially not when we are fighting for the soul of man – this is the epistemic, spiritual war.

For us, the higher levels of reality are to be found in the questions of spirit, soul, and consciousness, as also many scientists in quantum-physics are beginning to acknowledge, and therefore the highest metaphysical reality for us is in the mystical poetics of creation – tales of the Immortal Heart.

Therefore, when speaking about spirit, soul, and consciousness, another crucial concept to know of is the "psychic aether", which we have described at length in three, recent essays (Riis-Søndergaard, 2025a; 2026a; 2026b). While not exactly in the divine, pure, and monist aether, the spiritual war of the hearts and minds of men takes place in the lower, temporal, dualist astral realms, which are scenes of conflict and war – this is the battleground that we seek to describe in this essay.

Ontological components of spiritual, epistemic warfare

We will now consider the ontological nature of the psyche, so as to grasp the nuances of the spiritual hierarchy of man, and therefore also the levels of spiritual warfare. The following diagram should be seen as as a hierarchical logic of metaphysical dependency, and not as a chain of temporal causality – all these 5 aspects of the psyche/Being are simultaneously interdependent, true, and essential, but the hierarchical nuance is one of metaphysical, logical primacy and emanation.

COMPONENTS OF SPIRITUAL WARFARE

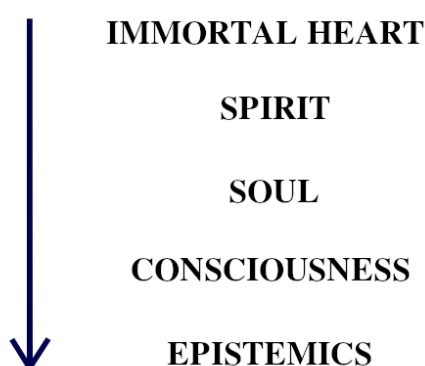


Figure 1: Components of the psyche and spiritual warfare. The descent from the Immortal Heart, through spirit, soul, consciousness, and epistemics can be likened to the very idea of incarnation, but the main function of the diagram is to exemplify the degree of metaphysical dependency of the 5 concepts. The depicted descent or emanation from the Heart is understood as logical time, not causal time.

It can be seen from this diagram that the spiritual warfare is primarily being carried out in the latter aspect of epistemics, touching on the consciousness, but if not awake to spiritual warfare itself, the chance is that the negative effects of epistemic war (lies, deceit, manipulation, etc.) will have impact on the integrity of the soul and spirit of man as well.

The Immortal Heart is our origins, and from the diagram, it can be seen that the strategic goal of the forces of darkness is through lies, deceit, manipulation, control, epistemic violence and injustices to push back the war up the hierarchy of the psyche, all the way to the Immortal Heart, which though nevertheless is unconquerable (*sol invictus*). But the illusion of evil (the lie/privation/negation) is the fanatical, hateful but futile drive (*thanatos*) to deny the Heart (origins/truth/*eros*) of creation.

While the spiritual war is primarily being carried out in the epistemics and in consciousness, we must never let the lie devour the soul, and discourage/dismantle the spirit.

Now, the idea that this emanation should be understood, not as causal time, but logical time, is crucial, for all these layers of the Heart are integral to Being, but the diagram is explaining the frontiers of Being, especially in regards to the danger of “darkening” that is a very real possibility in the fierce, spiritual warfare that mankind is engulfed in – the cosmic war. In this diagram, we see what is at stake.

If one’s epistemics are skewed, it will affect one’s consciousness (confusion/darkening), which if not corrected will impact the integrity of the soul, etc. As such, this diagram has massive implications.

Levels and rules of engagement – Strategy, operations, and tactics

In this section, we seek to adapt the methodological doctrine of conventional warfare to spiritual warfare – remember, the spiritual war is primarily an epistemic war.

In conventional military doctrine, we operate with three distinct, but interdependent levels of warfare engagement: 1) strategy, 2) operations, and 3) tactics – the same logic applies to spiritual/epistemic warfare, but note how *epistemic truth* is here the fighting goal. Also note the novel category of the “stratagem” (cunning of warfare), which is a concept we have previously developed as a method for spiritual/epistemic warfare, and which we will talk about later in this text, since this essay is primarily focused on the second, interesting level of operational warfare, where ideas and strategy are operationalized to be defended in praxis.

Level	Nature	Mode	Causality	Logic	Stratagem
Strategy	Goals/agenda	Episteme	Cause	Truth	Discourse
Operations	Order/structure	Format	Modality	Economy	Epistemic front
Tactics	Engagement	Realization	Effect	Praxis	Confrontation

Table 1: Overview of the three levels of spiritual/epistemic warfare: strategy, operations, and tactics. The task of this essay is to develop the operationalization of epistemic warfare.

The interesting and hard aspect to contemplate in this table is the second level of *operations*. The *strategy* of spiritual warfare is clear: defend the truth, and the *tactics* should be effective and efficient, but the troubling task is to spiritually, epistemically structure the order and organization of the interventions in the astral realm, which is the epistemic battleground of spirit. Remember, the war is *epistemic*, not just about “taking out” the enemy in a literal sense, but of connotating truth, dismantling and eradicating lies and deceit, and reaffirming in praxis the immortality of the Heart, and the integrity of spirit and soul – it’s by all strategic means a defensive war, but of course offensive and defensive tactics co-exist in praxis.

Let’s now contemplate the 5 categories of the operational level to distill an *order/structure* of engagement in the praxis of epistemic warfare. The operational level is a *format and modality* for engaging in spiritual/epistemic combat. The term *economy* is used here in a loose sense of an “order of operation” or an “epistemic structure of an economy of logic”.

In spiritual warfare, the three levels are always in play: the strategy is operationalized, and the operations lead to combat engagement. The operational level is what gives functionality to the strategy – it’s the format and modality of engagement. First, a symbolic identity is established (organization). Then, campaigns are chosen (epistemic fronts), based on the fronts of the war, where truth is contested. Informed by the strategy (episteme/discourse/conceptualization), the “semantic fields” (strongholds/fortresses) of the enemy are analyzed to establish the most effective and efficient epistemic tactics for engaging in the confrontation.

From our perspective, the goal of spiritual/epistemic warfare is to contest truth, and to weaken and dismantle a given false “truth regime” (Foucault, 1966), and eventually to cause a paradigm-shift (Kuhn, 1962; Agamben, 2009) in the episteme towards the truth of the Immortal Heart – this is *aletheia* (Heidegger, 1927), the final revelation in the cosmic war.

We are spiritually fighting the “apparatus” (Agamben, 2006), which is the power-nexus of epistemes, paradigms, institutions, and actors of the “control-society” (Deleuze, 1992). We are operating on the third level of power, according to Lukes’ (2026) taxonomy – on the “power over consciousness”.

The stratagem – A novel method of epistemic defense and intervention

In *table 1*, we introduced the concept of “the stratagem”, which means “cunning of warfare”. Conventionally, we might associate this concept with the famous military doctrines of Sun Tzu (5th BC) and Machiavelli (1532). In the philosophy of history, we might associate the word “cunning” with Hegel’s (1807) concept of the “cunning of reason”, and Smith’s (1776) concept of the “hidden hand”.

Now, on the operational level, the Hyperboreans have set up the Epistemological Warfare Division (EWD) to maintain the spiritual, strategic agenda and to carry out the epistemic warfare in the struggle for spiritual liberation and enlightenment. The operating procedure of the EWD is the stratagem, which we have developed to fit the need of higher-order warfare, namely epistemic.

There are three levels of the stratagem (for in-depth, see Riis-Søndergaard (2022a), where we first introduced the concept):

1. **Discourse:** Strategic-level, poetic-discursive conceptualization and political epistemology.
2. **Epistemic Front:** Operational analysis of contested epistemics and semantic strongholds.
3. **Confrontation:** Tactical, epistemic intervention in praxis, the *chiasm*.

This is basically our approach for engaging in spiritual, epistemic warfare on a civilizational level, hence the occult geopolitics. The reason that geopolitics in the higher order is occult is the fact that “life is lived in the spectrum of love and war, truth and deception” – everything – Heart, spirit, soul – is at stake in the cosmic war, and our enemies use hard-coded, black, gray, white propaganda to deceive and control the masses for their agenda (Sargent, 1957; Ellul, 1962). The propaganda is deep-seated in the psyche of man, as also Foucault (2004), Deleuze and Agamben contemplate in the concepts of power of governmentality, the control-society, and the apparatus – consciousness is the frontier, and what must be defended to gain freedom and stay free.

There is no unconscious, as Jung (1916) postulated – there is only the occult, spiritual battlefield of the mind, of the psyche, and the defense against the subtle, suggestive tactics and technics of structured, speculative power and evil, obsessed with suppressing the spiritual reality of mankind, rendering mankind subject to and subjugated in indefinite materialist thralldom.

The highest, strategic level of the stratagem is the positive discourse, the mystical-poetic tale of the primacy, dialectics, and fidelity of the Immortal Heart, the creation mysteries, and the aletheian truth of spirit (*pneuma hagon*) – the divine Logos, descending into man.

The second level is the epistemic front, and this operational level is crucial to contemplate in the epistemic warfare. The epistemic front is where truth is contested – it is the structural clash of truth regimes – it’s the “disruptive” disagreement in the political (Rancière, 1995). The epistemic front is the structural background for the *chiasm* (Foucault, 2019) of the third level of confrontation.

According to Foucault, power and knowledge are deeply intertwined in a “politics of truth” – for us, this means that epistemology is inherently political, but to be sure, not relative or nominal. Truth is absolute, in the sense of exactly the ever unfolding, aletheian, mystical-poetic tale of the triumph of the Heart, but epistemology is political, in the sense of the contestation of that poetic truth.

When we understand that truth is poetic, we understand why epistemology is political, so the poetic-political narrative precedes ontology, epistemology, and methodology – in the *chiasm*, truth, power, and valences are unveiled, and the Heart must stand its test – this is the meaning of spiritual warfare.

Let’s now look closer at the operational level of the epistemic front.

Contesting truth – Truth regimes, epistemic fronts, and semantic fields

Crucial to contemplate is that the nature of truth is poetic and political – truth cannot be reduced to empirics, for what empirics could there be in the truth and law of the Heart? Essentiality, in truth, we are dealing with higher-order concepts of the spiritual life, concepts that transcend time and space.

But nowadays, mainstream materialist science completely denies this transcending quality of the Heart, an outright proclaims that consciousness is reducible to biological processes – this is the truth regime we are fighting in the name of the Siddhic fire of the Immortal Heart, the Immortal Tear.

From this last sentence, we can see that our conception of truth is spiritual and mystical-poetic.

To cast light on the concept of truth regimes and epistemic fronts, let's take the example of the semantic field of the concept “truth” itself. Let's present two contesting visions of the concept of truth.

CONTESTED CONCEPTUALIZATIONS OF TRUTH

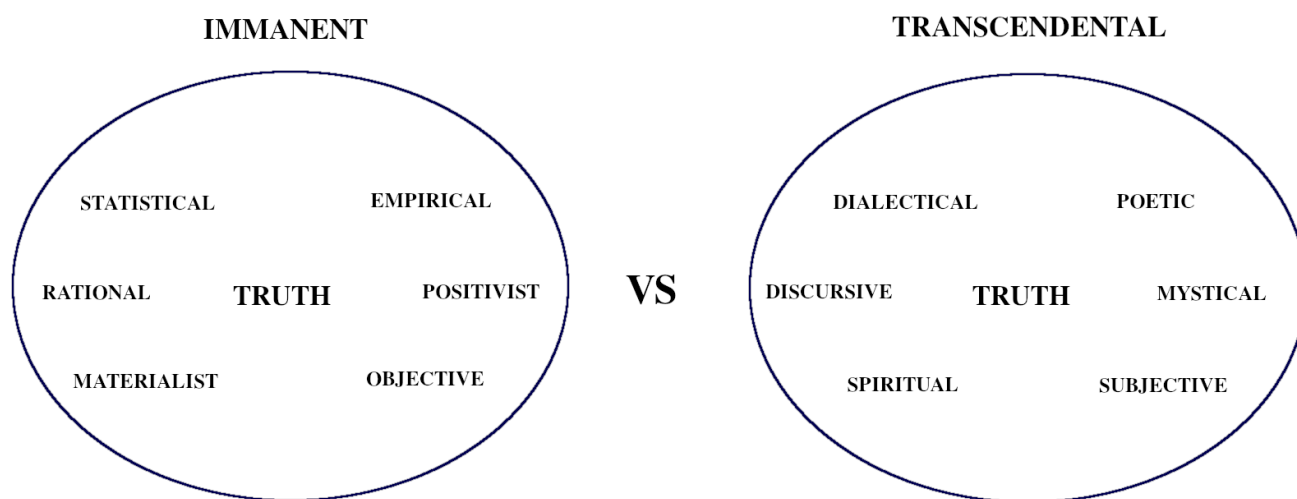


Figure 2: The concept of truth contested. Two semantic fields, representing the immanent and transcendental conceptualizations of truth. 6 terms define each episteme. Prime example of a high connotation epistemic front.

Clearly, here, there is disagreement, but the trick of naming these two semantic fields immanent and transcendental respectively is that from a higher-order perspective, these two conceptions might actually co-exist. Of course, the problem is if one of the conceptualizations claims monopoly of truth, for in the final equation, truth is in-itself, logically true – the complexity and nuances of existence cannot be reduced (Luhmann, 1995), but the crucial point is in a dialectical synthesis to acknowledge the higher, transcendental order of mystical-poetic truth to understand that very complexity.

The concept of epistemic front operates in a higher-order logic of qualitative epistemology in regards to concept formation, conceptualization, and semantic fields, as Sartori (1970; 1984) would have us do – the example of contested truth is high up on the “ladder of abstraction” of extension/connotation vs. intension/denotation, but nevertheless, we see how defining conceptualization is at these heights.

In the concepts of “contested semantic fields” or “epistemic fronts” is where the spiritual war is primarily being carried out – it's a meta-perspective and -analysis of epistemic truth, and the higher order poetic-political fabric of creation ensures that the discourse is contested, but this is *aletheia* or the *chiasm* of political epistemology, hence the necessity of the stratagem – *the way of strategy*.

The ladder of abstraction – Conceptualization and operationalization

Engaging in spiritual warfare in the astral realms is demanding a high level of epistemic sophistication on part of the sage, what we might call a cunning of reason, for all aspects of Being have to be constantly monitored, conceptualized, and operationalized, valid and coherent – the epistemic warfare entails a high level of abstraction, and mostly relies on deductive and abductive reasoning skills. It's important for the epistemic sage to not be caught up in low-level, denotative distraction, but stay attuned to the higher order divine Logos – the living word of the Heart, which is always connotative.

Even if we fall into the low-level denotative exercise, we must hermeneutically come full circle and reach the connotative higher order of affirmative, deductive declaration – we must stay afloat in the extensive mind, and never succumb to the *chora* of materialist particularities, the distraction that the powers-that-be seek to keep mankind enthralled in – the Matrix, “the desert of the real” (the fantasy/lie, but the real war) (Wachowski & Wachowski, 1999; Žižek, 2002).

Rather than getting lost in the desert of the real, we must keep telling the mystical-poetic tales of the Immortal Heart, we must touch the sky, but giving the nature of existence, at times we are by necessity called to defend truth at the epistemic fronts and in the confrontation/*chiasm*, as we have described in this essay, so while strategic, discursive conceptualization is primary, a certain degree of epistemic operationalization is also necessary to build a strong, unconquerable semantic fortress.

Here is Sartori's (1970) ladder of abstraction.

LADDER OF ABSTRACTION

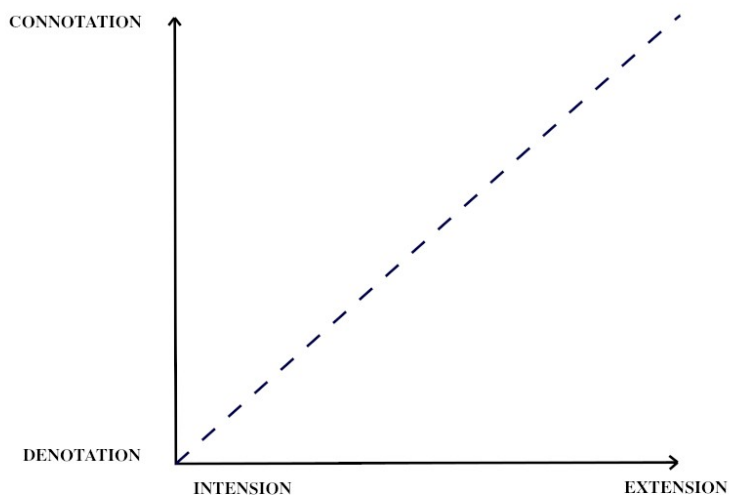


Figure 3: Sartori's (1970) ladder of abstraction, showing the inverse relationship of connotation/extension and denotation/intension in conceptualization.

As we have shown in this essay, on the operational level, we have established the EWD, whose primary task is to engage non-violently in epistemic warfare via the method of the stratagem. From the meta-perspective of mystical poetics and strategic conceptualization, we operationalize theory to perform acts of tactical intervention in the spiritual battle of ideas, contesting false truth regimes in praxis – *epistemology is inherently political*.

Reflections on aletheia, parrhesia, and discourse

The goal of this essay has been to show how metaphysics, spiritual warfare, geopolitics, and political epistemology are connected, and to explain the method and approach of the stratagem to engage in this cosmic battle of ideas for the hearts and minds of men.

Consciousness is the battlefield of epistemics, but we have shown that what we fight for is the soul, spirit, and heart of man, so to engage in epistemic warfare is a duty of man of self-defense against the primordial lie, just as Foucault (2019) explains how *parrhesia* is a moral obligation to speak the truth, personified in the act of resistance to tyranny.

The struggle is this: the truth and order of the Immortal Heart (*aletheia*) against the illusion and chaos of the primordial lie.

But the chaos-agents of the primordial lie have since the dawn of times sought to infiltrate the epistemic order of the Heart in any way possible, prolonged, deceitfully, and manipulatively in the heresthetics (Riker, 1986) of a cunning, but inverted and false reason – the lie is antithetical to the Logos, but the lie is cunning and subversive, and seeks to replace the truth of the Heart with its own inverted logic.

In existence, the mind is a battlefield, and the reason that we have invented the method of the stratagem is that for us to stay attuned with the truth of the Heart (*aletheia*/Logos), we must always guard the epistemic order, the economy of truth, against the continuing deceit and sophistry of the heresthetic lie.

To do this, we need not primarily more rhetoric, heresthetics, or propaganda, but *parrhesia* – the truth of the Heart is realized in the frank, honest, and fearless speech, spoken truly from the Heart.

But secondarily, we must analyze and dismantle the epistemic infrastructure of our enemies, so that we may loosen the tension in and control over the consciousness of ourselves and those who have been subjected to the lie in the first place – this is a civilizational-level and geopolitical program to free the minds of men, so that we may return to the Heart.

Thirdly, we must confront the “apparatus”, the epistemic/institutional system that “captures, manipulates, directs, controls, and circulates the attention of subjects” (Agamben, 2006) – the control-society. As Huxley’s (1932) dystopia envisions: “In the future, mankind will love its servitude”. Foucault (2004) examined how modern liberal governmentality embeds its logic, reasoning, and imperative into the very fabric of the consciousness of the subjects, covertly and subtly, rather than relying on overt power-mechanisms, such as the use of force.

The primary way for “the system” to accomplish this is by newspeak and doublethink, as Orwell (1949) explored, controlling the language via euphemisms and reduction, and controlling the mind via cognitive dissonance and moral ambiguity. The goal of the system of the lie is for the subjects to think they are free, while being mentally and physically enslaved by erasing the very *idea* of an alternative to the system.

This tendency of reductionism, we find especially in the social sciences, primarily in the schools of thought of behavioralism and game theory, which seek to reduce the psyche of man to mere behavior or narrow self-interest. In philosophy, metaphysics has been abandoned. In modern psychology, we are told that there is no soul, no spirit, and no Heart (metaphysically speaking) – is this not the ultimate lie and subversion of the truth of man?

We must resist this tendency of late-modernity, and once again become attuned to the truth and discourse of the Heart, which the EWD/stratagem is our method of accomplishing.

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