

A BRIGHT DAY

A METAPHYSICAL AND EXISTENTIAL PARADIGM FOR
THE TRUE MAN



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Abstract

What we present is a classical call for *the day and the way*.

The concept of *the white day* is inspired by the serene experience and aesthetics of a clear and bright day, but more generally refers to the movement of spirit and the *stimmung* of truth and serenity.

As such, the concept more generally expresses the existentials of man – the truth of man and the truth of being.

The white day is therefore a more general expression that relates to the life of man and the experience of man in light of the absolute and supreme.

As such, the white day is the call of the *true man*, the philosopher-sovereign-sage, who leads mankind forward towards the golden age that is the transcendental potential of man in the collective union of spiritual forces.

The transcendental potential of man is expressed in the tantric-romantic unity and duality of the genders and the mystical union of the collective Kundalini-meditation.

To this end, the state should be constituted and organized, as representing the true ideals of man and the life of the philosopher-poet-lover, sovereign-sage.

The dawn of man

The white day is a metaphysics and an existentials for the *true man*. It is *the way* of ancient tradition, the way of the philosopher-sage-sovereign.

It is also an aesthetics of the austere and serene life, dedicated and devoted to the supreme truth, the existentials of life and the noble values of the heart.

At dawn, when the sun rises above the horizon, a new day begins. Life unfolds anew for a bright day.

But the sun never sets, as man can never truly rest in a world of love and strife – there is too much at stake.

At the same time, we are at ease, since we enjoy life as is most natural.

The life of the philosopher-poet-lover, sovereign-sage unfolds in an existence of love and war. It is the poetic expression of an immortal soul – *a force of good*.

There is a call.

It is the call of life, the existential truth of man, as it is expressed in the eternal values of the true, the good, the right and the beautiful.

To this list of main values to consider, we could add a whole range of values, attributes and characteristics of life, man and existence that would inform us of the immense value that life is.

For example the values of prayers, good luck and thanksgiving – these are masterful acts of the true ethics and the ancient doctrine.

Another key-value is the idea and fundamental reality of freedom – we are free spirit of the immortal soul.

As free spirits, we live in eternity. This is the ancient doctrine and the truth of man.

Life therefore comes with an immense responsibility. This is true faith – the call and the duty, to lead and live life according to the values of the true man – *the white day*.

This is the ideal of the true man.

Now, what is interesting is the ideal of the city – the state. The question of the state or the civility of man is expressed in politics.

The ideal state should correspond to the ideal of man. This is the normative ideal and the preposition of the true man.

What we seek from a philosophy of politics is a reflection of the life of man – the sovereign-sage.

Man is constituted as an existential and immortal being. So what would constitute the state? The organization of the state should be founded on the *true constitution* that is the translation of the ideal of man into politics.

In the following script, we will investigate the relationship of the true man and the true constitution to explicate the metaphysics, the call and the existentials of life, as it is given in regards to the truth of man.

Tantra, transcendence and the state

We are Aryans. We are guardians of the Vedas – the ancient doctrine of the immortality of soul and the golden age.

What is interesting is that we are experts of the Kundalini, and the shared aspiration of the Aryan people is collective Kundalini-meditation.

The Kundalini is an energy that rises along the spine, when activated, and energizes the body, the chakras and the crown-chakra in the most blissful state of being.

But there is a collective aspect of the Kundalini. What we propose is a race-mysticism of the Kundalini.

Kundalini yoga is practiced in the tantric relationship between man and woman.

Tantra we term the fundamental and spiritual interaction of man and woman, male and female.

This unity and duality of the genders are the great mystical truth of life and the prime of our ontology.

It its love.

Love is the creative principle of the universe.

But there is also strife.

As such, despite conflict, life holds the potential for transcendence according to the mystical doctrine of the unity and duality of the sexes and the collective experience of that reality.

This reality should be reflected in the constitution and the goal of the state should be to further and realize this collective potential for transcendence in the mystical union.

The idea of politics then becomes the life, organization and well-being of the people according to the ideals of the true man and the mystical union – the transcendental potential of the collective politics.

To this end the state should organize and educate.

The transcendental reality of idealism is ecstasy and *aufheben*.

This is the promise of the Vedas and the reality of transcendental metapolitics.

It is a collective experience. It is first when we organize collectively that the Kundalini-energy can rise to its true potential, uplifting the collective energies of the world towards a golden age.

It is a divine collective force, and the ancient secret of government and society.

It is the *force of life*, *vita*, and the tantric Kundalini of man and woman is the highest spiritual and poetic expression of the truth of man.

For the truth of man and the tantric potential, we have used the analogy of the dance of the two lovers. The idealist-romantic-poetic expression of unity is the true potential of life and likewise the potential of the collective politics. We also find the expression of collective transcendence in the music of heavens – the songs and choirs of our divine vocal. Life is full of such mysteries. The true man is an inspired poet, who dwells in the literature, the music and the arts.

The white day

The white day is the ancient doctrine of the true man. It is the poetic tale of the inspired life of the philosopher-poet-lover and the sovereign-sage. It is the telling of the great origin and unity of the Aryan people in our shared aspiration for the collective life of our people and the mystical bond of the genders and the generations. A bond of blood and spirit.

It is a tale of the call of life – the existentials that are given in light of the eternal values of life.

It is a tale of spirit – free spirit that reigns supreme in eternity.

It is a tale of freedom – the freedom of spirit and the freedom of our people to pursue the transcendence that is the hope and fate of our people.

It is the tale of love and tantra – Kundalini, bliss and ecstasy. The poetic-romantic life of our people.

It is the tale of the mystical union – the holy grail and the eternal life.

It is the tale of an ancient past and a new age – a golden age, led by a spiritual aristocracy of Aryans from the Northern lands, experts of the Kundalini, the chakras and the transcendental reality of life.

There is an elite – guardians of the truth of man and the ancient doctrine: *the way*.

This elite is gathered anew to help inspire and educate man for a spiritual life according to the ancient doctrine and the latest metaphysics.

It is the poetic life of the philosopher, the contemplative and practical life of the mystic and the authoritative life of the sovereign-sage.

It is the task of the elite philosopher-class to guide, educate and lead mankind forward according to the principles of transcendental metapolitics.

In transcendental metapolitics, the foundation and task of the state is to organize the politics, culture, economy and education of the state according to the spiritual truth of the people, towards transcendence.

All these aspects of the white day tell of the great spiritual potential for man in the 21. ct., as we enter a new age, post-modernity – wiser from history and ready to reformulate the ancient doctrine of idealism according to the latest metaphysical principles of the truth of man.

For this task, we are developing *new idealism* (Riis-Søndergaard, 2022a).

In conceptualizing new idealism, we are inspired by the wisdom-schools of Pythagoras, the Platonic academy, the Neo-Platonists, the Indian yogis, the Buddhist philosophers and the Christian mystics.

Likewise, we are inspired by the latest phenomenology, existentialism and hermeneutics to reach at an understanding of the truth of man and the truth of being that is actual and timely.

Having prepared much of the philosophical ground, we are now ready to consider the politics, namely the metapolitics (see Riis-Søndergaard, 2002b), what we also describe as the way – a political epistemology of truth for the true man and the ideal state (see Riis-Søndergaard, 2022c).

The way

It is an ontology of love and strife, harmony and conflict. Life unfolds in this spectrum.

As explained in our article on new idealism, what we seek for the way is an epistemology of hope – a life in faith.

A hope to resolve conflict and a hope for the great transcendence that is the collective potential of man.

A hope for truth and truth is the realization of our transcendental potential.

The way then refers to our individual journey towards mastery and self-realization, as well as the collective movement towards transcendence and victory.

It is about *how* to accomplish our goals as a people and a nation and universally as mankind.

It takes an epistemology with a solid foundation in metaphysics to define the way towards mastery and transcendence.

“The white day” grants the metaphysics and the ontology, while “the way” is a way of speaking about movement and methods from a strategic point of view – an epistemology rendering the path before us.

To consider epistemology is therefore always related to questions of our personal and collective travels towards enlightenment and realization.

We are oriented towards the goal of collectively uplifting our spiritual energies in a golden age. This is the divine potential of man – *aufheben*.

There is a goal, there is a purpose. This makes epistemological investigations a question of *arriving at truth*.

We are on our way. Truth is the actualization of man’s inherent transcendental potential.

Truth is related to the life of man. Man is true – true to the cause. Contemplating truth is therefore an effort related to both the internal contemplative and mystical life of the sage, as well as the external world affairs of the sovereign. The true master is the sage-sovereign, who integrates both aspects of his practice to educate and lead mankind forward in light of the absolute and supreme.

The same guidelines hold true for both contemplation of the individual relation to truth as well as general considerations of nature, society and state. In metapolitics, the life of the individual and the life of the nation coincide in a regime of truth and transcendence.

It is natural bond. That is why we support ethnic regionalism and nationalism as organizing principle for a world led by a spiritual elite – the philosopher-poet-lover, sovereign-sage, the elect of our finest people.

This is metapolitics and political epistemology – to order the world according to the transcendental truth of man and to lead mankind forward according to those principles of eternal values.

This is the call of political philosophy, politics and political science, the call of the sovereign-sage.

Aufheben

The Vedas speaks of both a mythical golden age and golden age to come.

The golden age is called Krita Yuga in Sanskrit and is the first of the four epochs or world ages.

According to the Vedas, we are now living through Kali Yuga, the last of the four epochs and a time of war and strife.

In Aryan lore, we operate with a mythical *urzeit*, an initial golden age of peace and tranquility, before the introduction of civilization and war.

We see the subsequent epochs as a movement towards a new golden age and a cleansing of the world from war and evil.

It is the *katharsis* of mankind.

The age of war will soon be over, in our lifetime, as the Aryans are once again united to lead mankind forward according to the eternal values of truth and the principles of creation.

Aufheben is really associated with Kundalini-meditation. The goal of the Aryan people is collective Kundalini-meditation, which again is related to the mystical bliss, trance and ecstasy of the collective – transcendence or *aufheben*.

This is all natural. It is the inherent potential of mankind. We are possessors of the Kundalini and the chakra-system. We think especially of the crown-chakra, when we consider *aufheben*. The crown-chakra is activated, when the Kundalini is rising. We have elsewhere described the Kundalini, the chakras and the mystical states of meditation and yoga (see Riis-Søndergaard, 2022d).

The chakra-system and the Kundalini is related to our health. It is to say: that when proper attention is given to the Kundalini, and we manage to raise the Kundalini, we likewise manage to heal and nurture our body with divine energy. For the Aryans, the Kundalini is really fundamental to the health.

Therefore we need a paradigm-shift towards recognition, appreciation and accommodation of the Kundalini-energy, Kundalini-meditation and Kundalini-yoga.

This is essential for the spiritual and transcendental life and one of the primary goals of the White Order.

It is important to note that in order to raise the Kundalini-energy, we need a collective organization of our people – the nation.

That is why the Aryans have proposed the establishment of the Aryan National State to gather and unite the Aryan people for Kundalini-meditation in a golden age. The Aryan National State is to be located as a city-state in present day Northern Denmark.

To succeed in gathering and uniting the Aryan people is paramount for a golden age and the primary objective of the White Order.

With all these aspects gathered in the notion of the white day and new idealism, we are ready to further define, envision and detail the program for a new age, manifested primarily as the regathering of the Aryan people in the Aryan National State – a supranation of the spiritual aristocracy. *This is the promise of aufheben.*

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