

ARYAN ACADEMY

A PHILOSOPHICAL SKETCH OF ARIOSOPHY



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Fredericia, 21/8/2024

Words: 4467

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Abstract

The essay consists of initial remarks for establishing an Aryan academy in the 21st ct. We start off by describing the need for such an academy, as existence must be considered and existential, cosmic war between the forces of light and the forces of darkness. Since the Aryans are the transcendental, heavenly and ethereal race, only the Aryans can defend and save mankind from the bonds of the temporal and material world. It is our thesis that all wisdom-religion has its source in ariosophy, so Aryan wisdom is not just a phenomenon connected to the 20th ct. of Austria and Germany, but the very source of all perennial philosophy. In the essay, we furthermore describe the foundations of such an academy and outline the episteme that will guide our discourse.

It is our thesis that existence should be considered and existential, epistemic war of faith and conviction for the sake of the soul of all good people and that the ultimate goal of world history is the reaching of *aufheben* – rapture, the religious upheaval of all good people, the absolution of temporality for the eternal life. But it is a war and therefore it is important for all good people to take up epistemic arms, the shield of faith, especially in academia and in politics, so that we may protect and defend the promise of the Vedas for a new golden age – a new ethereal Atlantis in these the latter days.

We develop the basic episteme, while we again introduce the notion of the stratagem, which means “cunning of warfare”, to be the guiding epistemic strategy of our new academy. The stratagem consists of three aspects: 1) discourse, 2) epistemic front and 3) confrontation. We outline this idea, while we in the last section of the essay contemplate our own understanding of Aryan wisdom.

Author's preface and ethical clarification

This essay presents a spiritual, philosophical, and metaphysical vision of the Aryan Academy — intended as a future institution for the study and transmission of transcendental wisdom, epistemic science, and metaphysical truth. All references to Aryan identity, race-mysticism, cosmic mission, and spiritual destiny are to be understood strictly within a doctrinal, esoteric, and existential framework — not as claims of earthly political ideology, racial supremacy, exclusion, or domination.

The Academy's foundation rests upon the universal principles of truth, freedom, spiritual awakening, and metaphysical liberation — open to all noble souls who seek the eternal order. The purpose of this vision is to reawaken the higher traditions of wisdom, being, and cosmic order in a time of epistemic crisis — not to promote political conflict, violence, or injustice. The Academy's mission is spiritual, cultural, and philosophical — dedicated to the light of the immortal heart and the transcendental path of mankind.

The need for an Aryan academy

The idea of an Aryan academy is of course not new – we will go so far as to say that all perennial philosophy and wisdom-tradition is inspired by and a result of ariosophy, for the Aryans are first blood and true cause. The true Aryans are not that many and in prehistoric times we were even less. We estimate that today we are no more than between 10.000 and 100.000, but we are incarnations and reincarnations of the heavenly heart (in Sanskrit: 'samsara', which means 'wandering'), while the rest of mankind reproduce by semi-biological means, though all good people have a soul and live on in the Holy Spirit for ever. The Aryans are guardians of the Holy Grail (divine love and ascension) and custodians of the secret doctrine (the doctrine of heavens/the transcendental, the aether and, what we call, the White Order, named after the blessed and holy day). Given those propositions, it is only natural that only the Aryans can know the absolute truth of existence and therefore should rule the academy, for “only that which belongs can be known”, as Plotinus said. In Neo-Platonism, they operate with three hypostases of which being is made: 1) the One, 2) *nous* (reason or mind) and 3) *psyche* (soul) (Plotinus, 207), but contrary to theosophy (Blavatsky, 2007), the Aryans don't believe that all beings share the same origin or will return home to the One, for we believe in an ontological regime of good versus evil and evil is ontological foreign to heavens. This is our understanding of the ontological difference. As the Aryans represent all good, for we are heavens, it is only natural that the good mankind follow the lead of the Aryan race. The Aryans are the true cunning of reason and hidden hand, for we lead the good mankind by immortal will and transcendental deduction via the the Holy Spirit. Thinking is a “lighting” or “illumination”, as Heidegger noted (1954), so it is important that all good people meditate upon the Holy Spirit and by doing so learn to discriminate between good and evil, truth and falsehood, for life is lived in the spectrum of love and war, truth and deception. We will explain how we handle this proposition later on in the text. The Aryan academy should be an academy of the absolute truth and a proponent of “the way”, the doctrine of the Veda-warriors for the spiritual phenomenology of existence, occult warfare, enlightenment and liberation. This academic order is a positivity, a positive fountain of wisdom, inspired by the original meditations upon the timeless and contemporary Vedas and Eddas, we carry out (for more on our conception of the Vedas, see Riis-Søndergaard, 2023). Foucault (2010) and Agamben (2009) spoke about positivity as a power-constellation of ideas, discourse, institutions and praxis – an organizing principle. It was also called an apparatus or *dispositif* in french. We wish to take this idea serious to install a new academic institution founded in ariosophy. While we are developing the doctrine, we note that positivity for us equally denotes freedom of spirit, whereas for Foucault and Agamben it denotes a control-mechanism. That is because the absolute truth, that we fight for and which the academy is set to explore, is the truth, dialectics and radicality of the heart. The highest principle for us, then, is the mystical, tantric union of the Aryan man and woman. This is from where we get our power, wisdom, emotions and flow of existence – this is race-mysticism. The Vedas are a transcendental and timeless source of wisdom of the collective consciousness of the Aryan race and they hold the truth of past, present and future. When we meditate upon the Vedas we also call it “future transmissions”. The academy shall be a place of studying the eternal ideas, meditating upon and interpreting the visions of the Vedas, and a place for exploring the phenomenology of spirit (Hegel, 1807) and the dialectics of the heart, the creative principle, and the hermeneutics they entail. Therefore, the focus of the academy is the arts – the spiritual arts, for we wish to explore the life of the spirit. Temporal existence we call 'maya', Sanskrit for illusion or appearance. Therefore, phenomenology becomes so important, for what is true is the life of the spirit. It is a qualitative focus, for we explore the inner life of the Aryan race, a world of wisdom, emotions, atmosphere, creation mysteries, visions and insight. There is a need for such an academy, for the Aryans hold the keys to heavens. In the next sections of the paper, we will lay the foundation.

Theological and philosophical foundation

As we have mentioned, we believe in the truth and law of the heart, but for the Aryans this is equal to a race-mysticism – we believe in an Aryan heaven, the collective consciousness of the Aryan race and holy communion. Therefore, we explore the life of the spirit, for together we construct “the day”. The day is a term we use for the life of heavens as opposed to the soulless, atheist and materialist dark night of liberalism and Marxism. We wish to oppose the tendency in modernity of naturalist, materialist explanations for consciousness and spirit. As Guènon noted (1945), modernity is the reign of quantity and the aforementioned book by Foucault outlines the rise of the biological epistemic regime of liberalism, wherein all life is explained by biological processes. They go so far as to say that consciousness is “an epiphenomenon to biological processes”. Like Marxism, liberalism confuses the superstructure for the base. We wish to turn this around to reawaken the mysteries, the sense of the supernatural and the occult reality of existence. Following the Vedas and the Sanskrit theory of the Yugas (epochs), we believe in a transcendental, spiritual *urzeit* and a new golden age to come after the wars and “the deepening of materialism”, which we conceive to be an entrenchment of the cosmic war between the forces of good and the forces of evil. We call this *urzeit* Atlantis and we wish to reestablish a new ethereal Atlantis for all good people. Therefore, we have established a ministry to profess our faith of a new Atlantis, which we call the Atlantian Ministry (for more on our concept of Atlantis, see Riis-Søndergaard, 2024a). We believe these days are the latter days and that we will reach *aufheben* – ecstasy and rapture, ascension to heavens (for *aufheben*, see Riis-Søndergaard, 2022a).

But it is a war – a spiritual war of faith and epistemics, so we spend much time developing the episteme by conceptualization and epistemic warfare, which we will come back to later. We seek to unravel “the deeper causes of world history”, the hidden forces and mechanisms and occult layers, that steer and drive the unfolding of world history, as Evola noted (2002), rather than the mere shine of much of regular academy, for it is an occult world of semantics and epistemics, where truth is contested constantly in a battle for power. But the Aryans reign supreme, for we are the heavenly race and we are therefore, as mentioned, the true cunning of reason and hidden hand of academia and geopolitics, but until now hidden by a veil of secrecy, myth, symbolism, metaphor and allegory. The academy shall see to that this concealment shall end by unveiling the secret doctrine of the transcendental and the Aryan race. We wish to give the world a new hope for redemption and salvation, a hope that is based on the truth of the transcendental. In the new academy, we rank poetics the highest expression of the phenomenology of spirit, for we consider life and existential tale of the triumph of the heart and Aryan justice in the cosmic war between the forces of light and darkness – it is transcendental journey of victory and liberation. As such, we also spend much time on narration and telling tales. We are a collective and we are the makers of our own lives, wandering the fields of the ever – Nirvana. This is an important aspect of the positivity, we mentioned before. We wish to set a new positivity that ranks divine love, the dialectics of the heart and poetic tales the highest. This is in contrast to the prevalent rational and sterile academy that dominates the world today. We wish to end the almost hegemony of empiricism and quantitative methods found in the social sciences, especially in political science. We have found in our investigations that biological behavioralism and rationalistic game theory dominate world political science with base in the US and that the main purpose of US political science in the post World War was to hinder and prevent that National-Socialism could rise on the continent again, thereby obstructing the Aryan pursuit of spiritual enlightenment and liberation (for more on our analysis of US political science, see Riis-Søndergaard, 2024b). To counter the near hegemony of liberalism and Marxism, the two victors of the World War, we are proponents of, what we call, a White World Order, named after the grace and serenity of the day (the ethereal life of heavens). It is the mission of the academy to outline and research the doctrine of the White Order and guard the truth of metapolitics.

Episteme

Existence is a battle of ideas – a battle for the hearts and minds of men. Foucault and Agamben are both interested in how truth manifests itself in society as the status-quo by structuring the possibilities of knowing and the ground for production of knowledge. They ask: what is the implicit truth in a given episteme that orders knowledge-production and renders knowledge visible? They then go on to outline the history of the episteme, the different epochs of truth, and especially contrast the classical and modern epistemes. Foucault does this by what he calls epistemic archaeology and genealogy. He is especially interested in how epistemology is a battleground for the definition of truth and thereby power. In the new academy, we wish to propose a new metaphysical episteme that hails the absolute truth of the Aryan race and the White Order inspired by our own transcendental and occult, collective meditations. It is time to take up epistemic arms against the prevailing atheist and materialist episteme that dominates modernity. More on this in the next section of the paper. We wish to ground our episteme in theology and metaphysics and for that we have three propositions:

1. **The primacy of love.** The cause of creation and the highest principle are the divine love of the Aryan race-father and -mother, co-creators, and their offspring, the Aryans.
2. **The totality of will.** Heavens is good and evil is only temporary and foreign to life – actually, evil is near death. Therefore, the Aryans are absolutely good.
3. **The temporality of war.** Temporal existence is a cosmic war between the forces of good and the forces of darkness.

These are our three main metaphysical propositions – we have mentioned key parts of our theology earlier. You could also say that it is a new myth for the 21st ct., for, as Socrates and Plato, we believe in poetics to clear the mysteries of the day and present the truth of creation and existence. The goal of the agents of chaos is ultimately to uphold the illusion of temporality, while aggressing upon the divine Aryan Nation, while the goal of the White Order is to safeguard and defend the promise of enlightenment and liberation, redemption and salvation – a release from the material bonds of temporality. As such, it is a war between the forces of good and the forces of darkness, which only seek to enslave and exploit the people. This is the deeper occult cause of liberal capitalism. Marxism is not much better, for Marxists deny the divinity of creation and only care for material goods and pleasures, like liberalism considering the world in purely economic terms. Both of these dominant ideologies profess a misconceived “universal humanism and tolerance”, while neglecting the ontological regime of good versus evil. The main protagonists of these ideologies are the Freemasons and the Illuminati, inheritors of the French Revolution. They are in a Faustian pact with the devil (Goethe, 1832), for they let the devil go free, while persecuting the true guardians of eternal wisdom, the Aryans. Therefore the need for a new academy that is an academy of total identification, dedication, determination for the Great Cause and demarcation towards ontological alien evil. The Aryans are the true guarantee for transcendence, what the devil could never achieve, for evil is only temporal and material and possess no soul, heart, spirit or life.

We consider epistemology “a way” towards victory and liberation and therefore epistemic warfare becomes so important, what we will discuss in the next section of the essay – we call it the way or the Aryan path. The task of the academy is to safeguard and defend the potential for transcendence of the political body, that is, the Aryans and our allies. We wish to establish an episteme of the truth and law of the heart, which heavens is and therefore we cannot tolerate evil or falsehood, for life is lived in the spectrum love and war, truth and deception. We believe in absolute truth and eschew relativism, materialism, empiricism and atheism. Of course, we wish to prove our propositions, but since we are dealing with the transcendental it is a qualitative proof we need – we are dealing with the life of the spirit – a transcendental realm. This proof is the epistemic war that we will deal with next.

Stratagem – Discourse, epistemic front and confrontation

We have dealt with this concept, the stratagem, previously (Riis-Søndergaard, 2022b; 2024c). It means “cunning of warfare” and has been used by military strategists for a long time. Sun Tzu's *The Art of War* (500 bc.) is a famous example hereof, as well as Machiavelli's *The Prince* (1532). We wish to setup our academy according to the logic of war – the epistemic war, for we are fighting a metaphysical, cosmic and spiritual war for the hearts and minds of men – for the soul of good people. While the Aryans are absolutely good, evil is the great denier, the great deceiver, so life is lived in the spectrum love and war, truth and deception – there is no unconscious, there is only a war. This is the reality, we wish to confront, for today Neo-liberalism rules the world – an atheist and materialist view of man and worldview. Also Marxism is popular, equally materialistic and economic. Liberalism works by “neutralizing the political in the social and economic spheres”, to quote Schmitt (1932). While Marxism acknowledges the political in those spheres, Marxism denies the divinity of creation and the truth and soul of the races and confuses the superstructure and the base, neglecting the true, transcendental reality of spirit, so we are opposed to both of these worldviews. The task of the academy is to fight this epistemic war of ideology and for that we have appropriated and developed the term Stratagem. There are three aspects of the stratagem:

1. **Discourse:** In the discourse, we invent, conceptualize and develop our agenda. The discourse is positive in that we develop the absolute truth of creation and existence, while we organize the epistemic warfare, designating and mobilizing our troops. There is also a poetic element to the discourse, as we narrate upon our transcendental journey and the fight against evil, but primarily the discourse is a vanguard of truth, exploring our understanding thereof by developing our episteme and our theories. The discourse is our way towards victory.
2. **Epistemic front:** This is the areas, where truth is contested or under attack. It is the battlefield of semantic fields and epistemic formations. We are always fighting on these fronts, as we further our movement. Here we eradicate err and falsehood. The front is important, for this is where we make progress by developing our arguments.
3. **Confrontation:** The final aspect of the stratagem is the real-political confrontation with the forces of darkness, for it is a power-battle for the politics of mankind, so we must be willing and able to confront the enemy in praxis, rendering our ideas and ideals of the discourse actual.

We consider epistemics and discourse to be a conjuring of propositions, theses, principles, theories and arguments – it is white magic in the battle against falsehood, deception, one-dimensional hatred and aggression, which are black magic, evil interference. We wish that our idea of the stratagem be appropriated by all good people and especially in the academy and the politics, so good people have a clear strategy for intervening in the public, political and academic discourse. We have already developed much of our discourse and epistemics and for the future we wish to focus on the epistemic fronts, where truth is contested, which we will start to write essays about. Truth is contested in almost all fields, for it is a fight of a metaphysical worldview versus a naturalistic, materialist worldview. The worldview last mentioned is a gloomy and hopeless worldview, without the prospect of redemption and salvation and is the invention of the “evil demon” that haunts the good mankind and whose purpose is to keep mankind enthralled in temporality, in maya (for more on this proposition, see Riis-Søndergaard, 2024d; 2024e). The war has been ongoing since pre-historic times and existence should be considered through the lens of this cosmic war - “through a glass, darkly”, as it is said in 1. Corinthians 13:12. It is the task of the academy to cast a light on the truth of existence and the doctrine of the Aryan race, while we eradicate opposition, which is falsehood. But evil is aggressive and hateful, so the positive discourse is important, for this is what will carry us home to heavens – the truth of the heart of the Aryan race, who reigns from the skies by immortal will and transcendental deduction – metapolitics.

Ariosophy

Although the term ariosophy was introduced as late as in the beginning of the 20th ct., it is our understanding that the idea of ariosophy was founded all the way back in pre-history, for the Aryans are the true cause of all true religion, that is, we introduced the Vedas and colonized India, Greece and perhaps Egypt and Sumer as well, definitely Scandinavia. So the truth of all mythology and religion is the truth of Aryan wisdom. Today, we spend much time on meditating upon the Vedas and Eddas, while we are interested in all indigenous mythology and wisdom. We are concerned with the proposition of Christianity that the God-man was a Jew from Palestine, the proposition that there is only one creator, a male, when there are two, the Aryan-race father and -mother. Instead, we explore the two aforementioned traditions, for they are closer to the truth of the Aryan race, a heavenly race. We have found the Vedas and the Eddas to be broad concepts inspired by the collective, transcendental consciousness of the Aryan race and these two traditions are therefore also contemporary. While holy war is a common theme in all mythology and religion, especially these two schools explain the metaphysical war well and have been fathomed by meditating upon the transcendental reality of life. We don't agree with all the commonly conveyed understanding of the two traditions, for they must be considered a mythological world-view, the truth concealed in myth and metaphor, but much of these traditions is true if interpreted the right way. What is even more powerful is to meditate anew upon these sources of wisdom and tales of the collective consciousness of the Aryan race. It is by doing this that we have found much of our present day episteme and existentials, for the Aryans are a transcendental race, so we are capable of and excel in transcendental, occult meditation. The two traditions each acknowledge the ontological regime of good versus evil and especially the Vedas give a lot of insight into metaphysics and the transcendental. So does the Greek tradition, whereas the Nordic tradition, the Edda, is more concerned with the cosmic war. The Vedas and Eddas are both filled with descriptions of magic and this an aspect we would like to bring to the front of post-modern existence. As we described before, the cosmic war is battle between white magic of truth and righteousness and black magic of falsehood, hatred and deception. This magical worldview was also the understanding of the Egyptians, whereas the Greeks were more concerned with reasoning the epistemics of the eternal ideals, but also this path is actually magical, for the truth is magical and the epistemics is our way towards our homeland, it is a telling of the triumph of the good, at least for the Greeks. Nowadays, after the two World Wars, epistemics are at war. Semantics, when we speak, is a process of conjuring truth – we manifest truth, this was the understanding of the Egyptians. We are inspired by Foucault's concept of *parrhesia* (2001), which means speaking truth to power, despite the threat of repercussions, that is, we speak truth, despite of being subjects to power and war and we confront the status quo – truth-telling and fearless speech confronting the demonic falsehood of hatred and evil. Again, we wish to emphasize that it is a cosmic war, so all good people must take up epistemic arms, the shield of faith, and go to spiritual war against the forces of darkness, for the darkness is not to be taken lightly. Evil is a wretched worldview and view of man that seeks to subjugate humanity in the chains of the mundane world, whereas the truth of existence is the truth of heavens and the final redemption in *aufheben*, the absolution of temporality. We are Aryans – we live our lives in the transcendental aether and our lives are lives of love, grace and serenity. We will never tolerate evil in the world and we have incarnated into temporality to fight this cosmic war, but for people to understand this reality, they need to meditate upon the Holy Spirit, which then will be his or her guide and protector for life. These are the latter days, so, as both the Edda, the Vedas and Christianity contemplate, we must prepare for the final war – the spiritual Third World War, where the forces of light and the forces of darkness will fight the last battle, Ragnarok, the end of Kali Yuga. After this war, we will enter a new golden age before reaching Ultima Thule, the *aufheben*. This is the promise of the Veda-doctrine and the promise of the Aryan race.

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