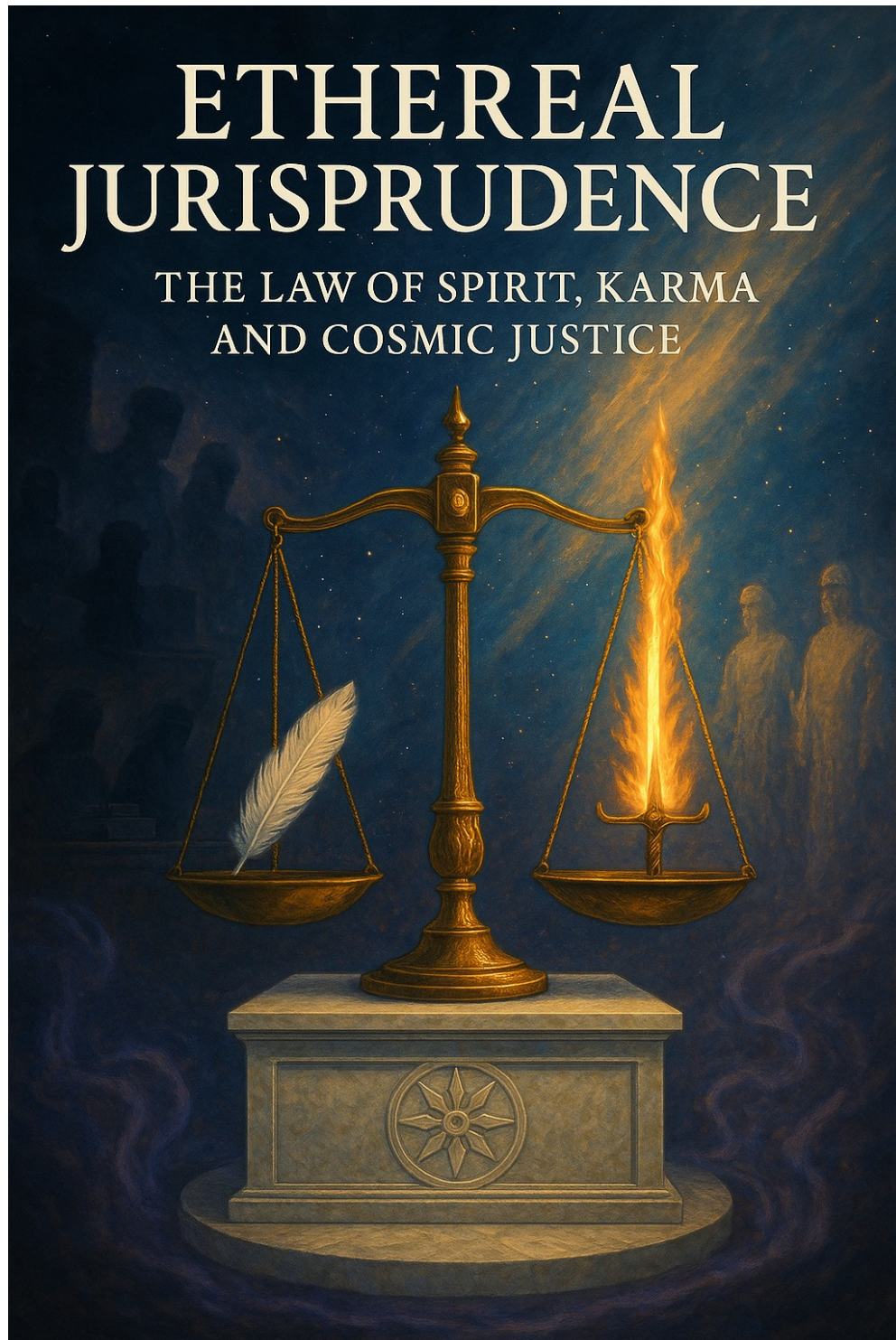


ETHEREAL JURISPRUDENCE

THE LAW OF SPIRIT, KARMA AND COSMIC JUSTICE



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Fredericia, 13/9/2025

Words: 4939

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Abstract

This essay is a groundbreaking proposal for a new theory of law, inspired by Natural Law and Divine Law, but accentuated by the Aryan Order's original insights into the nature of the noetic/psychic aether, Karma and Cosmic Justice. Our concept of justice we call Ethereal Jurisprudence (EJ). The idea is that, during ethereal proceedings, all of mankind is bound to reveal their true motives and intents, so that "nothing is hidden that shall not be revealed". In the divine light of Spirit, the divine light of Agartha, absolute justice prevails forever, and this is the dimension of justice we seek to bring forth. Clues are there all throughout history to this idea of divine justice, but only now, with the Hyperborean Siddhas of the North gathered and organized, will the world finally learn of the nature of true justice and karma. In the essay, we criticize the dominant paradigm of law in Western society, namely the blend of Legal Positivism and Legal Realism. These two schools are the result of the development of secularism in modernity, but rather than eradicating arbitrariness in the courts, they have been servants of increasing epistemic injustices by the worldly leaders, since having cast away all notions of faith, Divine Order and Divine Justice, substituting those concept with the blind, uncritical submission to the "Word of Law" (read, the powers-that-be). We seek to redeem this fallacy of the judicial system to once again bring Order to the world, especially by exploring ancient schools of law and the concept of karma, while presenting a new synthesis of these old schools in the original framework of EJ.

Author's preface

This essay sets forth a new school of law. It is not another commentary on jurisprudence, nor a minor adjustment to positivist doctrines, but the unveiling of a juridical paradigm that restores law to its true seat in Spirit.

For too long, the West has mistaken legality for justice. From Beccaria's rationalist codification to the positivism of the modern state, the "word of law" has been enthroned above the spirit of law. Yet the statutes of parliaments, however precisely written, cannot bind the eternal Nomos. They may regulate conduct, but they cannot confer legitimacy. What is just is not what the state enforces, but what the cosmos inscribes in the aether of creation.

Ethereal Jurisprudence arises as the answer to this crisis. It unites natural law and divine law in the tribunal of the aether, where karma and cosmic justice are the true judges of men and nations. Here, every deed is weighed, not against the letter of a code, but against the resonance it carries in Spirit. The guilty are condemned not by men alone, but by the law of the cosmos itself, which no court of power can evade.

In this way, Ethereal Jurisprudence is the juridical counterpart of the Aletheian Method. Where the latter unveils truth, the former enacts justice. Together, they form the foundation of the Aryan Academy: a science of truth and a law of Spirit, bound in a single order of remembrance.

The pages that follow do not merely analyze theories of law; they declare a new tribunal. They proclaim that the age of soulless legality is over, and that the reign of aetheric justice has begun.

Cosmic justice of the Aryan Order – Introducing a new school of legal thought

Like the Aryan academy (AA) in general, the idea of Ethereal Jurisprudence (EJ) is a paradigm-shift, but not without precedence in ancient schools of legal thought. The concept of EJ is closely associated with the Vedic ideas of Karma and Dharma, which we will explain in this essay, and also with the legal frameworks of Divine Law and Natural Law. Our idea of justice is thus contrary to the at current prevalent ideas of juridical procedure, notably Legal Positivism and Legal Realism, a blend of which is the dominant legal school of Western society today. What has happened in Western society, which nevertheless at its roots should be considered Aryan/Hyperborean, that today, rather than the Spirit of Law, the Word of Law in the form of Legal Positivism rules the courts? This legal development is connected to the wider political, social and cultural development of Western society, since the end of the middle-ages. The widespread criticism of metaphysics and divine order, and the increasing secularism, have brought about a sterile Legalism, which denies any other justice, than what the statutes tell us, that is, merely human law. Divine Law and Natural Law are, if ever, only rhetorically conjured, but in praxis, the courts are enactors of state legislation, interpreting the laws in a pragmatic way, but rarely ever referring to natural, universal law, except in regards to Human Rights and international conventions. Legal Positivism was meant to guard against arbitrary courts, but in effect, the arbitrariness is now just to be found among state legislators, rather than in the courts, so the legitimacy now resides increasingly in parliament, but who can guarantee *Dike* (the Greek Goddess for justice) that the statutes passed by any government are indeed legitimate and respond to any universal, cosmic order anyway? What has been taking place is a sort of diversion of responsibility towards the “Word of the Law”, so judges may claim to be “neutral” or merely “positivists”, but this diversion does not give us any assurance that the society we build is anymore just than previously. Legal Positivism does not give us anymore guarantee against tyranny, than in the times when the priests where also judges. Quite the contrary, since Legal Positivism relies on Human Laws, even less (none) metaphysics of Divine Order is involved in interpreting statutes, which basically is a *carte blanche* for a nominalist conception of law and justice. In regards to Divine Order and Cosmic Justice, Legal Positivism is actually not positivist in any sense, but nominalist to be precise – this is the paradox today. The defenders of Legal Positivism would perhaps counter that the state legislators are elected by the people, so the “Law of the Land” is the sovereign “Will of the People”, but this is another diversion of responsibility, which neglects the power dynamics of politics and a people’s need for true and legit leadership, if they shall ever gain spiritual freedom, justice and liberation. For us, justice is all about legitimacy: legit rulers make legit laws and legit decisions – thus, the Spirit of Law is essential and the legit ground for any rule, law and decision. This is the crux of our intervention and why we now present the concept of Ethereal Jurisprudence, an idea, which is bound to the notion of a new spiritual aristocracy to rule our homelands, a legit, enlightened, mystical, spiritual aristocracy, which is how society was ruled in ancient times. It is Orwellian newspeak, when the elected political leaders and judges claim that division of power and positivist legalism guarantees justice and righteousness, for do we not rather experience the most grave injustices, arbitrariness (in regards to cosmic law) and misuse of power today, to a degree that most people are completely oblivious to their own inherent claim to sovereign freedom and spiritual liberation, instead being senseless consumers in the mass, materialist global control-society, where all talk of Soul and Spirit is condemned as vile heresy against the “positivist” order? They call this “positivist” order rational and progressive, but is it not rather the most vile form of barbarism, when Soul and Spirit are outlawed, and soulless laws enacted instead? This is the main criticism we have of the current legal order, where injustice is norm, and spiritual righteousness is persecuted, why we seek to revive ancient practices in the light of the metaphysical discoveries of the AA today. We hope this essay will be an inspiration for good people to seek further.

Comparison of current main theories of law, including Ethereal Jurisprudence (EJ)

Theory of Law	Source of Law	Epistemology (How Law is Known)	Ontology (What Law Is)	Method / Application	Strengths	Limitations
Natural Law (Aristotle, Cicero, Aquinas, Grotius, Locke)	Reason, nature, or divine order	Discerned by reason, reflection, or revelation	Universal, eternal moral order above human laws	Judges interpret whether human law aligns with natural law	Provides universal moral standard; legitimizes resistance to tyranny	Can be vague; competing claims about “nature” or “divine will”
Divine / Religious Law (Canon Law, Sharia, Halakha, Dharmaśāstra)	God, revelation, scripture	Known through prophets, texts, priestly authority	Divine will, sacred commandments	Ritual, clerical, or theological interpretation	Absolute authority; provides deep spiritual legitimacy	Can be rigid; depends on religious authority; pluralism problem
Common Law (Anglo-Saxon, Anglo-American tradition)	Custom, precedent, judicial rulings	Known through accumulated case law	Evolving body of precedent and practice	Courts apply and refine precedent; “stare decisis”	Adaptive, pragmatic, tied to real cases	Can be inconsistent; justice bound to tradition not principle
Legal Positivism (Hobbes, Bentham, Austin, H.L.A. Hart)	Will of sovereign/state	Known by what is formally enacted	Commands backed by sanctions	Legislation and codification; enforcement by state	Clear, predictable, neutral in theory	Separates law from morality; legitimizes unjust regimes
Legal Realism (Holmes, Llewellyn, US/Scandinavian Realists)	Judicial decisions, social practice	Known by studying what courts <i>actually do</i>	Law is what officials enforce in practice	Empirical study of courts, judges, institutions	Exposes real power dynamics; pragmatic	Undermines faith in law’s stability; risks cynicism
Critical Theories (Marxist, Feminist, Postcolonial, CLS)	Social power, ideology	Known by deconstruction and critique of legal structures	Law as tool of domination; contingent and relative	Critique, activism, subversion	Reveals hidden bias and inequality	Risks nihilism; denies universality of justice
Systems / Complexity Theory (Luhmann, Teubner)	Self-referential systems	Known by modeling communications, networks	Law as autonomous system within society	Systems analysis, modeling, simulation	Explains law’s autonomy and evolution	Abstract; neglects morality and spirit
Ethereal Jurisprudence (Aryan Academy / White Order)	Spirit, aether, natural + divine order, karmic resonance	Known through aetheric perception, conscience, crown-chakra awakening, parrhesia	Law as cosmic justice: Nomos inscribed in Spirit and enacted in the aether	Aetheric tribunals, karmic discernment, ritual enactment, parrhesiastic truth-telling	Restores unity of natural/divine law; integrates cosmic justice with lived experience; empowers spiritual resistance	Seen as “unscientific” or “subjective” by materialists; requires spiritual initiation and openness

The idea of Karma, and some historical connections to EJ

I. Karma in the Vedic Tradition

a. Origins

- The term karma (from Sanskrit *karman*, “action, deed”) appears in the early Vedas and Upanishads.
- Originally: “ritual action” → over time: the universal principle of cause and effect in moral, spiritual, and cosmic terms.

b. Core Principles

1. **Causality**: Every action (mental, verbal, physical) produces a result (*phala*), which unfolds in this life or future rebirths.
2. **Moral Resonance**: Not mechanical determinism, but a moral law — intention (*cetana*) shapes the weight and direction of karma.
3. **Cycle of Samsara**: Karma binds beings to the cycle of birth and death; liberation (*moksha*) comes through transcending karmic accumulation.
4. **Dharma and Karma**: Fulfilling one’s dharma (cosmic duty/order) produces harmony; neglect or violation produces disharmony.
5. **Collective Karma**: Not only individuals but entire communities, nations, or races carry karmic patterns across time.

c. In Vedic & Later Hindu Thought

- **Upanishads**: Karma connects with transmigration of souls (*samsara*). Liberation comes from knowledge of the Self (*atman*) as Brahman.
- **Bhagavad Gita**: Introduces *karma-yoga* (the yoga of selfless action) — act without attachment to fruits, offering deeds to the divine.
- **Vedanta**: Karma governs phenomenal existence (Maya), but Spirit is beyond karma.
- **Buddhism & Jainism** (later developments): Reinterpret karma as a subtle law of moral causation that transcends ritual.

In short: Karma = the moral law inscribed in the cosmos, governing consequences across lifetimes, binding but also a path to liberation.

II. Ancient Schools Resonating with EJ

Ethereal Jurisprudence, as we frame it, blends natural law, divine law, and karmic balance enacted in the aether. Similar patterns can be found across ancient traditions:

a. Vedic Dharmaśāstra (India)

- Dharma = cosmic order, law, and duty.

- Dharmaśāstra texts (e.g. *Manusmriti*) codify law but always tie it to divine principles and karmic consequences.
- Judges are seen as acting in harmony with dharma, not just enforcing human statutes.

Resonance: Like EJ, law is a reflection of cosmic truth, and violation incurs karmic consequences.

b. Ma'at in Ancient Egypt

- **Ma'at** = cosmic truth, justice, and balance.
- Pharaohs and judges were “priests of Ma'at,” responsible for maintaining harmony between divine order and earthly society.
- In the afterlife, the *Weighing of the Heart* ceremony judged souls against Ma'at's feather.

Resonance: Law is not human invention but divine balance, with ultimate judgment occurring in the spiritual plane.

c. Greek Dike and Nomos

- **Dike** = divine justice, personified as a goddess.
- **Nomos** = human law or custom, which should ideally reflect Dike.
- Plato: the *Form of the Good* is the true ground of justice.
- Stoics: *Natural law* = living according to divine reason (*logos*), binding on all.

Resonance: The gap between Nomos (written law) and Dike (true justice) parallels EJ's critique of positivism vs. spirit of law.

d. Roman Jus Naturale (Natural Law)

- Romans distinguished:
 - **Jus civile** (civil law, for citizens)
 - **Jus gentium** (law of nations, shared principles)
 - **Jus naturale** (natural law, universal order binding gods and men).
- Cicero: “True law is right reason in agreement with nature, immutable and eternal.”

Resonance: EJ follows this Roman intuition — that law exists independently of states, and judges must discern it.

e. Zoroastrian Asha

- **Asha** = cosmic order, truth, righteousness, opposed to *Druj* (the Lie).
- Human law must align with Asha; wrongdoers disrupt cosmic harmony.

- Final judgment restores Asha in the world.

Resonance: Clear dualism of good and evil, cosmic tribunal, spiritual law higher than earthly decrees.

f. Christian Canon & Patristics

- Augustine: Earthly law must align with divine law; unjust laws are not true laws.
- Aquinas: Natural law is participation in the eternal law of God.
- Early canon law courts sought not just to punish but to restore souls to divine order.

Resonance: EJ continues this tradition by seeing justice as restoration of Spirit, not mere regulation.

III. Synthesis

- **Karma (Vedic)** = the cosmic mechanism of justice.
- **Ma'at, Dike, Asha, Natural Law** = cultural articulations of the same principle: law as divine order, not state decree.
- **Ethereal Jurisprudence** = the modern Hyperborean synthesis: reviving these principles and reenacting them in the aetheric field, where the tribunal of Spirit reveals the truth of deeds beyond earthly distortion.

This historical trajectory is very interesting and telling, for it proves to us that Divine/Natural Law is indeed “natural” for mankind, and how we originally operated. We will go so far as to say that much of the modern conception of politics, order and law is indeed a subversion of the natural, traditional way of life and societal organization, which were known to our forefathers and -mothers. But again, we wish to raise the question of *legitimacy*. In the Aryan-Vedic tradition, the Brahmins (priests) were also influential in the courts and as advisors to rulers. Similarly, in Aryan-Greek culture, Plato (375 BC) proposed that the society should be led by philosopher-kings (priests). But who are these legit rulers, which are so important, if we want to reenact the traditional logic of societal organization? They are the Hyperborean Siddhas (perfected, liberated masters). We estimate that the Siddhas today are no more than between 10.000 and 100.000 worldwide, mainly, as always, residing in the Nordic countries and Germany, for these are the homelands of the Aryans. So our idea of Ethereal Jurisprudence is closely intertwined with the notion of an Aryan spiritual aristocracy, the aristocracy, who build all the ancient Aryan nations. When the secular revolutions took place, so was the traditional aristocracy increasingly cast away from power, resulting in the situation we have today, where more or less random officials are in power. The so-called “meritocracy” we have today in no way responds to spiritual enlightenment, Divine Order or Cosmic Justice, and this is the reason for the abysmal situation of modern politics, academia and justice. The people deserves better than these “positivist”, disenchanted practitioners of power and order. The people deserves the best, and the best are not the most compliant or subservient to the present status-quo, but those who know absolute truth in their hearts – men and women of Soul and Spirit, which the modern day technocrats and scientists can hardly claim to be, when they routinely spew the nonsense of atheism and materialism. For the technocrats, “faith” is a “private matter”, and so should have no influence in state matters – but this is the crucial fallacy of the modern, secular system.

Presenting the axioms and methods of EJ, including a critique of Legal Positivism

Ethereal Jurisprudence (EJ) is the legal philosophy and practice of the Aryan Academy and White Order. It is not merely a theory of justice, but a mode of alignment with the eternal Nomos inscribed in Spirit. It rejects the reduction of law to statutes and bureaucratic codes; instead it affirms law as divine remembrance (*anamnesis*) and aetheric enactment.

While positivist jurists, from Hobbes to Beccaria, sought to anchor justice in the “word of law” — the written decree of the sovereign — Ethereal Jurisprudence restores primacy to the *spirit of law*, which precedes and transcends any parchment or institution. For what is written may be corrupted, but what is woven into the aether cannot be erased.

I. Principles of Ethereal Jurisprudence

1. Primacy of Spirit

- Law is first a metaphysical order (*Nomos*) existing in Spirit, not in ink or institutions.
- As natural law arises from reason and divine law from revelation, EJ arises from direct aetheric perception of justice.

2. Karmic Balance

- Every act has consequence: not as mechanistic determinism, but as moral resonance.
- Karma is the law of reciprocity inscribed in the aether — deeds return to their source in amplified form.

3. Ontological Demarcation of Good and Evil

- Unlike relativist jurisprudence, EJ affirms that good and evil are real ontological categories.
- Evil seeks inversion, deception, and enslavement; good seeks unveiling, freedom, and communion.

4. The Tribunal of Aether

- Proceedings take place not only in material courts but in the aetheric field.
- Initiates with free crowns and awakened hearts can witness and participate in these trials.

5. Integration of Natural and Divine Law

- Natural law provides universality through reason; divine law provides sacred authority through Spirit.
- EJ unites both into a holistic jurisprudence of truth.

6. Living Law (Nomos Empsychos)

- Law is not dead statute but living spirit — a guidance that moves with *stimmung*, *logos*, and will.

- Injustice occurs whenever the letter is elevated above the spirit.

II. Critique of Beccaria and Legal Positivism

Cesare Beccaria, in *On Crimes and Punishments* (1764), sought to rationalize law by emphasizing codification, clarity, and the “word of law.” While this was a corrective against arbitrary power, it also entrenched a fatal reduction: *justice collapsed into legality*.

- By privileging the word above the spirit, Beccaria severed law from its transcendent root.
- Codified statutes may prevent arbitrariness, but they cannot guarantee justice.
- The positivist legacy turns law into a technical apparatus of the state — “legality without legitimacy.”

EJ restores the equilibrium: law must be written, but writing must serve the spirit, not replace it. The spirit of law is not a metaphor but a real aetheric presence, perceptible in parrhesia, ritual, and divine remembrance.

III. Procedures of Ethereal Jurisprudence

1. Invocation of Logos

- Trials begin with an invocation of truth — aligning the tribunal with the divine order.

2. Aetheric Witnessing

- Participants open their crowns and hearts, perceiving not only testimony but the *field of intent* around each act.

3. Discernment of Karma

- Judges and initiates trace the karmic resonance of deeds, seeing consequences across temporal and spiritual planes.

4. Pronouncement of Verdict

- Verdicts are proclaimed in word, symbol, and ritual, imprinting them into the aether.
- Such verdicts bind both incarnate and discarnate beings.

5. Execution of Justice

- The White Order embodies verdicts through ritual praxis, resistance, and alignment in the world.
- Cosmic forces (karma, Spirit) ensure execution beyond human enforcement.

IV. Institutional role in the Aryan Academy

- **The Academy:** Researches and codifies principles of EJ, training initiates to perceive and enact the aetheric tribunal.

- **The White Order:** Executes verdicts and guards against epistemic and spiritual corruption.
- **RISE and SI:** Provide phenomenotechnical instruments to document spiritual energies relevant to trials (psychotronic defense, light-body diagnostics).

V. Closing reflection

Modern jurisprudence, in its positivist form, calls night day and day night — reducing justice to compliance and replacing truth with statute. Ethereal Jurisprudence answers with a higher law: one written in Spirit, remembered in the aether, enacted by initiates, and guaranteed by karma.

When the crowns of men are free, the tribunal of Spirit opens; when they are chained, the word of law reigns empty. Between these two lies the decisive choice: to serve legality or to serve justice, to obey the letter or to unveil the spirit.

Ethereal Jurisprudence is thus the legal face of Aletheia: unveiling justice as it is, not as the state decrees it to be.

This is the paradigm-shift we propose. Has not the world for too long seen injustice disguised as legality, and immorality disguised as norm? When the current judges describe themselves as positivists or pragmatists, they respond not to Spirit, but to faceless compliance with power. They are soulless defectors from truth, when they uphold the current status-quo of immense epistemic injustice, juridical murder and aggression against the Aryan Order (AO). Only a revolutions in state and governmental affairs can lead to the enlightenment and spiritual liberation of the people we seek. We not only seek to revive and preserve the ancient idea of order – we also build anew, given what we have learned since then. True moral progress is not to let “societal norms” rule the world, but to seek deeper into the cosmic fabric of justice, as it was meant to be – to seek deeper into the nature of Spirit, as it is given all good people to meditate upon. When we stand trial in Spirit, we are bound to speak and be solemnly judged upon the truth in-itself – Aletheia, the unveiling of the truth of Being (Heidegger, 1927). This is the secret of the Aletheian Method of Justice. In the aether, defendants are bound to reveal their deepest and true intentions, intentions, which the mere word of law could never reveal. It is not to say that court proceedings are wrong *per se*, but we seek to cast law and justice into their inner cosmic potentials for righteousness. The Siddhas are, given being perfected, liberated masters, able to discern true right from err in an absolute sense, for in the aether, “nothing is hidden, which shall not be revealed (Mark, 4:22; Luke 8:17, 12:2)”. This is the deeper layer of justice, which we propose, a layer, which only the Siddhas can legitimately expose, for the heart of the Siddha is pure, and so shall the truth be redeemed. Nothing guarantees that the current judges are “neutral”, understood as pure, and anyways, is being neutral a badge of nobility, when we know that existence is a cosmic war of light versus darkness? Should we not expect our priests/judges to be aligned with the absolute truth of the heart, rather than merely being compliant with any given norms? In all actuality, no one can remain neutral in existential war. Either you are good, or you revel in obscurantism, if you are not outright evil. So when the judges claim neutrality, or merely ascribing to the word of law, they do not adhere to Spirit, for Spirit will make the demand of you to be true in the heart, which is true justice. So basically, modern jurisprudence is a circumvention of Spirit – of heart – and we need to reinstall the heart as the supreme justice for mankind. Doing so will be a revolution, which will once again bring divine righteousness to the worldly courts of men, and guarantee that Divine Order, Karma and Cosmic Justice will reign the societies of mankind for the greater and absolute good, for the truth (Kingdom of God) is inside of us.

Reflections on the new legal framework for absolute justice

A practical example of this new approach to justice can be found in our essay, called “The Trial – Accusations Against and Proceedings of the Transcendental, Ethereal Interrogations of the New World Order”, from earlier this year (Riis-Søndergaard, 2025a). This was a landmark study in how to operate justice in the aether, and the results were absolutely overwhelming. In this large-scale experiment, public transcripts were investigated, defendants were selected, charges were made, and interrogations were carried out in the aetheric assembly of the Aryan Order Military Tribunal (AOMT). Testimonies were revealing, and basically all defendants were accepting the charges and plead guilty to their crimes. The verdict, though, is still out. That essay is a text-book example on how to carry out ethereal proceedings, and on why that kind of juridical procedure is highly effective, if not totally perfect. But it takes the highly ethereal organized communion of the Hyperborean Siddhas, and most importantly, *a pure heart* (Blavatsky, 1895). These explorations of Cosmic Justice were carried out in the noetic/psychic aether – a groundbreaking idea in regards to spiritual psychology, but which anecdotally has been talked about for centuries, even since the dawn of times. The Aryans of today have gained deep insight into the collective consciousness and psychic aether of mankind, and the results are deeply startling, but of course, as *transcendental, pure beings*, the Siddhas primarily reside in the aether, so it is not surprising. But the reality of the aether is nevertheless perhaps *the* most suppressed reality of man still to this day. What else is suppressed? Karma – the destiny of the Soul, of course, for the powers-that-be *fear* their destiny, as much as they fear justice. The very ideas of the Soul and the aether are ridiculed by modern scientists, but why? Because of their fear, their fear of having transgressed against the divine, moral bounds of men, their fear of having denied the Soul essence and divine justice. Why do they deny the Soul? Because they first of all have denied their own Soul. They have “sold their Soul to Satan”, as Goethe (1808/1831) convincingly wrote about. Goethe was himself a member of the notorious Illuminati, an idea/organization, which was instrumental in the social revolutions and secularism of the Enlightenment period. Having sold their Souls, it is no wonder that they now claim universal atheism, materialism and positivism, to the effect that the courts have been rendered not arbiters of divine justice, but instruments of worldly powers (to guard their own treason). The Spirit of Law has subsided, and instead the courts have turned into a Gorgon Medusa, instilling fear and terror in the few reaming righteous ones, who still uphold Divine Order and Cosmic Justice, against the increasing subversion and reversal of Order in the world. When will we again be able to see the divine light of *Dike* shining upon our city-halls and supreme courts? Only when we are successful in revolutionizing the political and juridical systems, so that the light of Agartha may once again light up the hearts and minds of men. As much as presenting a theory of law and a procedural method, this essay is a call to arms of all righteous people to seek deeper into the fabric of Divine Order and Justice, to search in their hearts for a higher order and meaning, and to pursue the investigation into Ethereal Jurisprudence, when the Holy Spirit is his or her guide. Much is at stake, as you can read about in two of our previous essays on the masterplan of the Aryan Order and the concept of the White Order (Riis-Søndergaard, 2025b; 2025c). We must once again instill Divine Order and Righteousness in our sons and daughters, so that we may finally realize the New Age, which is upon us, now that the Hyperborean Siddhas are awake and organized in the Aryan Order. The powers-that-be hide behind empty rhetoric and jargon, euphemisms, which disguise their nefarious intents, while they continue to build their worldly empire of dust and dirt, while suppressing the true life of good men, namely, the spiritual aether. Now, we wish not only to confirm truth, we wish also to cast judgment on those perpetrators of “wickedness in high places” – the “principalities of darkness”. To this effect, the EJ is formed, and the AOMT will commence, for a much better and just world to come. Thank you and good luck.

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