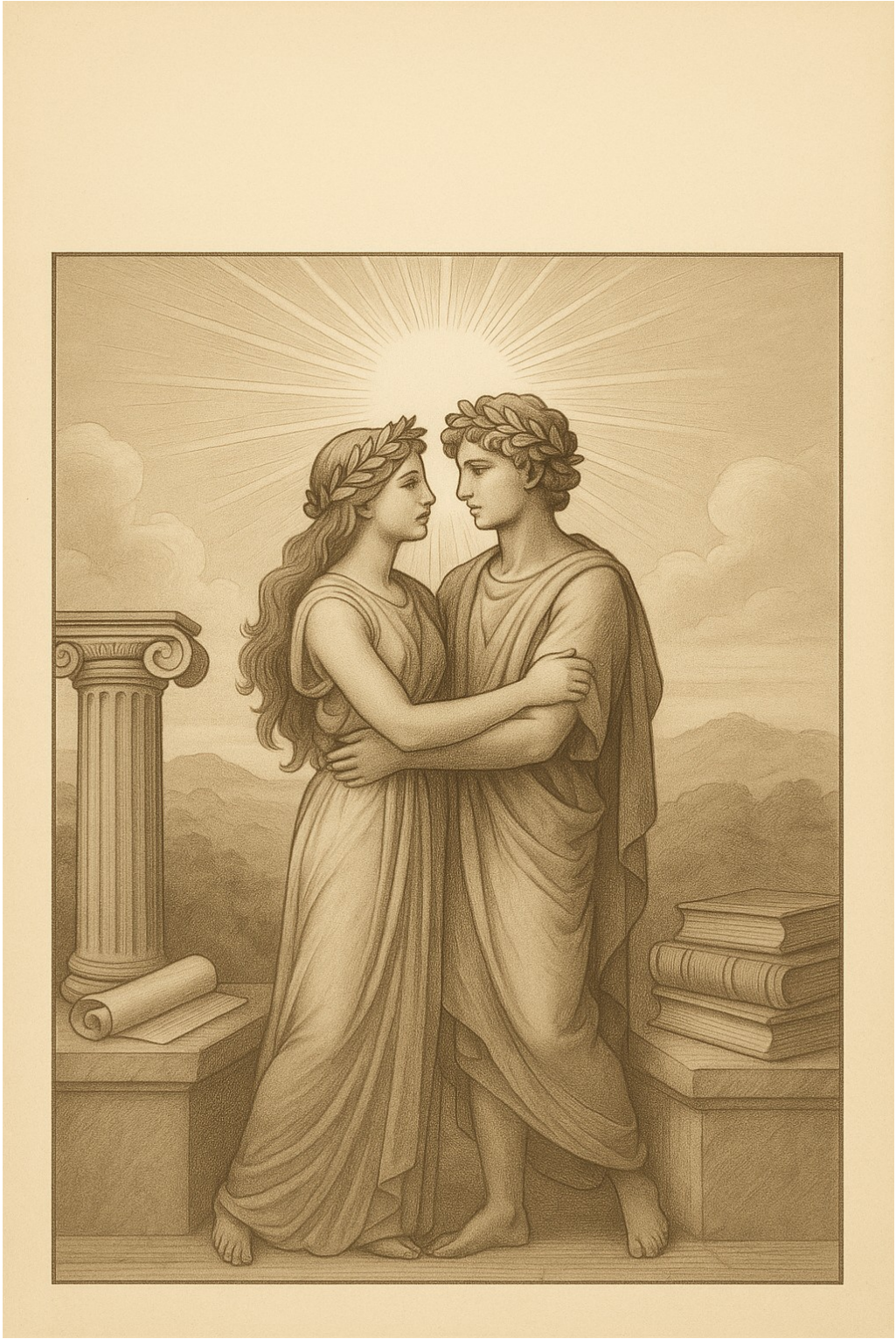
# NEW IDEALISM



Kristian Riis-Søndergaard, BA in the History of Ideas and Social Science.

Fredericia, 20/05/2022

Words: 2983

**Index**

Preface … 3

Reconstructing philosophy for a new ideal … 4

A view towards the future … 5

New idealism … 6

Philosophy of history … 7

True man … 8

The doctrine … 9

**Abstract**

New idealism is a metaphysics for the 21. ct. As relating the true doctrine of man, the ancient tradition, and inspired by recent philosophy of phenomenology, existentialism and hermeneutics, we present the ideal and existentiale of man, as a way forward for mankind, post Second World War, with the increased antagonism between traditional continental idealism and Anglo-American analytical philosophy in reminiscence.

The new ideal, the new man, is construed out of tradition, while being a telling of the modern day pursuit for the ideal life of the philosopher-poet, sovereign-sage.

New idealism details the ontology and existentiale of man, while presenting the core tenets of the transcendental doctrine for transcendence and mystical union.

Accordingly, we present the logic of the ideal state for representing the ideals of the true man and the corresponding true constitution: the true, the good, the right and the beautiful.

The point of man is symbolized in the dance of the two lovers, who represent the ideal tantric romance, the poetic life and spiritual transcendence of the creative force of man.

## Preface

*This essay represents an early effort to articulate a new metaphysical doctrine—what is here called "New Idealism"—rooted in transcendental, phenomenological, and existential traditions, as well as ancient Aryan spiritual cosmology. The metaphysical system proposed here is spiritual, poetic, and philosophical in nature, and does not advocate any political ideology, biological determinism, or racial superiority. Rather, it seeks to recover and reformulate the eternal ideals of truth, beauty, justice, and goodness for all mankind as spiritual beings. Historical and mythological references to Aryan or Indo-European traditions are presented solely within this esoteric and metaphysical context, not as political or ethnic claims. The doctrine elaborated here remains grounded in the peaceful pursuit of wisdom, enlightenment, and transcendence.*

**Reconstructing philosophy for a new ideal**

In light of late-, post-modernism it is a good time to tell some stories from the history books of philosophy, while we contemplate a new ideal – a new city, a new man. Meanwhile, we will present the result from our logical investigations into the reconstruction of philosophy, as we have entered the 21. ct. ready to reconceptualize the doctrine of philosophy in a free and open manner. There is a tradition, there is a doctrine, there is truth, but what is important is to reformulate the ancient visions according to the present context and informed by our own logical investigations.

The world is not new. Well, from an evolutionary perspective it might be, as man has only lived for a short while, though at the same time being very active in the world, building civilization.

But there is more to man, than only a short glimpse of history. Man is central and man is here to stay.

We will even go so far as to propose that man lives forever.

As transcendental beings of spirit, the ideal, we live forever.

Being in the world should therefore not be seen as the usual paradox between the eternal and the temporal, but from the point of view of an experience of spirit that is related to eternity.

This opens up for a new reading of the existentiale, what it means to be man, and is one example of the benefit of a new idealist reading. The soul is immortal, as the transcendental explains and as the ancient doctrine states.

Man is poetic. The highest expression of human culture we find in the poetic life of the philosopher-lover, whose idealism inspires the nation and the volk for culture and politics – metapolitics. This is the new idealism.

It is time to lay forth the doctrine, and we will consider all the debate.

Recent scholarship has been weary to consider notions of the absolute. What we present is an ontology that acknowledges that all is not harmony. There is strife. Truth is contested. It doe's not mean that there is not truth, but it means that an epistemology must accommodate for the difference of view, the different relations to truth of different subjects. As such we call our conception of truth absolute, though moderated in regards to conflict. From this follows an epistemology that seeks to resolve strife.

It is an ontology that acknowledges the dichotomy of love and strife, as the two leitmotifs of history. At the same time, this ontology of the absolute then incorporates an understanding of conflict, as an aspect of the whole and as the existential experience of spirit. It is an ontology that seeks reconciliation of the eternal and the temporal, the universal and the particular to arrive at an ideal of the *true man* – a force of good.

The ontology is normative that in order to resolve conflict, we have to eradicate ignorance and deceit in regards to the eternal values of truth and the innate spiritual capacity of man, while we accommodate for the difference of standing for different subjects in regards to truth. This is the call of the philosopher-politician.

**A view towards the future**

When we reconstruct philosophy, it is with a view towards the future. We are not trying to pass our judgment on history, though we are proud of the many cathedrals and churches carefully erected on the continent. They are proof of man's great spiritual accomplishments.

We also appreciate modernity, though the scientific and technological development of civilization is a contentious subject. We must remember that we are transcendental beings and that we live a spiritual life – we are caretakers – we are sage-philosopher-sovereigns.

As Aryans, we are proud of the Veda. The Veda refers to the tradition, legend and metaphysics of the Aryan people. The religion of the Aryans was the religion of the ethereal sky-gods and from this master-tale would spread the religions of the world. There is a core. There is doctrine. In our lore, we operate with the concept of an pre-historic *urzeit*. The term refers to the ancient dawn of man – when man and women lived a peaceful and tranquil, romantic, transcendental life in the forests and along the seashores of Europe. This is our Aryan, Indo-European past[1]. Later, the Aryans would settle India, and this development marks the beginning of civilization, as we pass from the romantic urzeit to what we call the age of the hero – civilization meant the introduction of strife and war.

Since then, much of mankind's history has been about the development of civilization, order and war.

'Aryan' means noble, and refers to the fact that the Aryan man and women were the supreme rulers of the continent in pre-historic times, before the introduction of war and the Aryan settlement of India and Greece and the setting up of the colonial states of Sumer and Egypt.

With this legend of an original urzeit in mind, it is easy to understand the call and the necessity to reconstruct philosophy and reformulate the ancient doctrine in light of recent developments.

The two world wars have cast doubt on the ideology of man. Especially German idealism was heavily attacked in the aftermath of the war. In general the two World Wars intensified the opposition of England, USA and France to the continental philosophy of Germany.

The analytical school grew forth in the Anglo-American universities.

The reconstruction of idealism is equally a confrontation with English analytical philosophy.

Unconstrained liberalism and secularism eventually lead to decline of culture – man is a social and religious being.

As a confrontation with analytical philosophy, the revival of idealism is equally a confrontation with liberalism and the interpretation of the ideal of man and the future of our societies.

We see a bright future for man, though it takes ideals and willpower to succeed.

---

1 There have been much debate recently on the location of the Aryan *urheimat*, that is, the Aryan homeland. Recent scholarship proposes that the Aryans were originally from the Eurasian steppe (Anthony, 2007). Research combines studies of genetics, language and culture to determine ancient migration patterns. It is our proposition that the Aryan homeland has always been in the North, though no matter where we came from we remain Aryans. Danish research into Indo-European origins can be followed at: https://rootsofeurope.ku.dk/forskning/

**New idealism**

New idealism is represented with the following characteristics:

**New Idealism**

- Transcendental ontology and perception of reality.
- Absolute conception of truth (moderated).
- Normative approach.
- Theological explanation of life.
- Metaphysics of nature and existence.
- Existentialism.
- Phenomenological reading of spirit.
- Hermeneutic epistemology.
- *Telos* in history.
- Poetics and aesthetics.
- Metapolitics.

What we propose is an ideal of the true, the good, the right and the beautiful.

It is a proposition for man, as man is pivotal to the cosmos.

Man is central – the ideal is man. Man is true, good, right and beautiful.

This is the truth of being. This is the phenomenology of spirit. This is the ideal. Those values of the ideal and transcendental are eternal, so man is immortal and lives forever in spirit. This is the hope – this is the existentiale.

Suddenly, we have an immense reality before us and corresponding authoritative responsibility – we are caretakers and educators of existence – philosopher-sages of the existentiale – the metaphysics.

We stand in an existential relationship to being, so we have duty – there is a call. This is the call of life.

But this call is at the same time a mystery. Like the dance of two lovers, we are enamored to express the beauty of life in a cultural poetic of the truth of being. It is a hermeneutics that the philosopher-lover-poet transcends in the mystical experience.

The highest ideal for man is the appreciation, contemplation and application to life of the eternal values: the true, the good, the right and the beautiful.

These are our ideals. This is our fight.

**Philosophy of history**

We are free. For Rousseau and Hegel alike, the question of modernity, of history and of mankind was of freedom. “Man was born free, and everywhere he is in chains”, as Rousseau famously said (1762).

This social critique is important, though it is important to remember that we are free. There is freedom in spirit. The spirit is free. That is why religion is so important to man. Religion is our our appreciation and understanding of the transcendental.

This is the next level. Realizing we are free, a new responsibility awakens. It is our duty to educate and lead mankind towards a golden age. This is the ancient doctrine and our religion. We believe in a golden age.

There is a *telos* to life, which is given in the existentiale of man (Heidegger, 1927) according to the eternal values.

It is the telos of man, nation and history.

It is to prosper in life according to the values of the true, the good, the right and the beautiful. This is freedom.

But there might even be higher attainable goals, such as the mystical ecstasy – *the aufheben.*

The religion, the metaphysics and the philosophy, the existentiale, all correspond in the ethical and mystical life of the sovereign-sage.

He is free, who understands and lives according to the highest ideals.

The ideal state is ordered according to those ideals.

The ideal state represents the true man in the constitution – the sovereign-sage.

That is why it is so important to have an notion of the philosophy of history, which should run according to the doctrine – the truth of man, the ideal, as well as a true constitution of the state.

A golden age for mankind relates to the ideal state of a spiritual aristocracy that leads mankind forward according to the highest ideals and the transcendental doctrine of mystical bliss and ecstasy that we experience in the spiritual transcendence.

Transcendence is the the highest ideal of culture and this transcendence is the realization of freedom.

We will again use the metaphor of the two lovers, their dance and the poetics of their romance – this is the mystery. In the poetic romance with the true, the good, the right and the beautiful, we become one. This is freedom – it is the actualization of the highest ideal: love.

In the mystical union, we transcend time and space to become one in spirit. This is our love.

The same realization of transcendent potential is the ever-present potential of mankind for a golden age.

It is the spiritual transcendence that relates the true man and the true constitution.

**True man**

We have shown that the philosophy of history should run according to the metaphysical doctrine of the true man and the existentiale. We will dwell a bit on the notion of the true man.

He is the realization of the highest ideals – all our aspirations for the truth of being. He is the noble and the wise. He is the good and the right. He is a master.

He is the sovereign-sage, the poet-philosopher-lover, who is the spiritual sovereign of the world – the initiate.

He is trained in philosophy, in the arts, as well as in the music and gymnastics.

He is master of yoga and tantra and expert on the chakras and the Kundalini.

He is an initiate of the metaphysical and existential doctrine of the wisdom-school.

He is an educator – he is a politician.

This way of relating the existentiale, through the life of man, the ideals of man, we find expressed in Plato's *Politeia* (375 BC).

The structure of the soul, the ideal of man, is related to the ideal state.

Thus we find in the *Politeia* that the leader of the ideal state, the philosopher-king, personifies the ideal of the true man.

This is the ideal of man.

And the ideal of state.

It is order and justice.

In relating the character of the true man, we are equally inspired by the Pythagoreans, the Neo-platonists, the Christian mystics as well as the Indian yogis. These schools represent the ancient doctrine on the eternal, the transcendental, the good, and the immortality of the soul.

All the schools mentioned were practitioners of *the way* – the ancient doctrine of the traveler – the sovereign-sage.

The way is an expression of the existentiale, as it relates to the ethics and aesthetics of the true man.

It is a call and a vocation – it is a knowledge of the way of life and an art. It is wisdom.

It is the life of the philosopher, who dwells in the mystery of being and through the arts and poetry transcends time and space in union with the absolute, as an expression of the transcendental reality and creative potential of man.

In the tantric Kundalini practice, we find the transcendence of the absolute union. The mystical union.

**The doctrine**

The doctrine then states that man is transcendental and immortal. Man is at the center of creation. Man is the point, the ideal.

Man personifies the qualities of being – the true, the good, the right and the beautiful.

He is the point – freedom. Pure freedom, true life – creation.

Man is a the center of the universe – all things are measured according to man – *homo mensura* (Protagoras in Plato's *Theaetetus,* 369 BC)[2]. There is no divide between god and man.

For man is divine. It is man, who is transcendental. It is man, who transcends.

Ultimately, it is man, who is a creator. We are the creators of the universe. We are the point of Being.

Man is not some byproduct of an evolutionary coincidence, some random fluctuation or a being with no origin, as cosmologies that present big bang as the ultimate reality, would have you believe.

Against those negative cosmologies, we present a cosmology that has man at its center, and proposes, that man is the starting point as well as the end-point of history – *the eternal spirit.*

The theology is inspired by phenomenology (Hegel, 1807), existentialism and hermeneutics to accommodate for the creation of man and the universe.

Man is the point, so man is divine. There is no point in debating some other source of origin, than man himself. As the highest point, the end point of creation, man is also the starting point.

The problematics of origin have forever been solved, when we are ready as mankind to acknowledge our own heritage as creators – the sole point of life. Man is the self-consciousness and personification of spirit, the creative force of the universe.

It is incredible that much of history has overlooked this fact, but it explains why much of life remains so ignorant of the true ideals and true value of life.

This is why we need a confrontation with liberalism, who has turned the ideals of man into unconstrained individualism and egoism. An ignorant and reductionist belief, when compared to the mystical union of divine Kundalini tantra – the dance of the two lovers.

The doctrine then states that the point of the state is to guarantee, safeguard and prosper these ideals of the true man, the sovereign-sage-philosopher-poet-lover, and the transcendent potential of the nation and of mankind.

This is the ideal state and what we fight for.

This is the new idealism.

This is the true man.

---

2 We are not epistemological relativists as Protagoras, but we use the example to indicate the point that the ideals of existence should be measured according to the life of man. Man is the ideal, the origin and the purpose.

**Bibliography**

Anthony, David W., *The Horse, the Wheel, and Language: How Bronze-Age Riders from the Eurasian Steppes Shaped the Modern World,* Princeton, NJ: Princeton University Press, 2007

Hegel, G.W.F., *Phenomenology of Spirit*, 1807

Heidegger, M., *Being and Time*, 1927

Plato, *Politeia,* 375 bc.

Plato, *Theaetetus,* 369 bc.

Rousseau, Jean-Jacques, *Du contrat social*, 1762