RISE OF THE MYSTICS

A REVIVAL OF MYSTICISM AS A NATURAL COMPANION TO RECENT METAPOLITICS



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Abstract

The present paper is the first step towards reviving mysticism as viable and current expression of the times.

A metaphysics, mysticism is seen as natural company to metapolitics.

The paper reflects upon the present word political climate for mysticism, while presenting the core tenets of the mystical doctrine – a doctrine of the heart.

The paper presents expertise knowledge on state of the art mystical practices in regards to the chakras and the Kundalini.

What is at stake is the world politics of the 21. ct, the construction of a White World Order, led by an enlightened spiritual aristocracy to supplant democracy as the organizing model for mankind.

The paper is an original presentation of the ancient doctrine on behalf of the White Order and will be the foundation for further debate on White Order operations, worldwide.

Author's preface and ethical disclaimer

This early essay represents the initial formulation of a spiritual and mystical doctrine for the future of mankind, centered on the revival of ancient metaphysics and the transcendental capacities of humanity.

The text speaks of the "White Order" and "White World Order" not as political or racial constructs but as spiritual-mystical ideals: referring to purity of heart, truth, and transcendence — the "White Robes" of the inner spiritual tradition. No advocacy of political violence, racial superiority, or exclusionary ideologies is intended or implied.

This essay stands as a poetic and doctrinal beginning to what later became a deeper, more carefully developed philosophical and metaphysical system within the Aryan (Hyperborean) Academy.

Introduction

A alternative title for this paper was: “Where Have All the Mystics Gone?”[1] For we need to make progress – the time is ripe. The natural answer to this question is: we are here. We are already present and we are making advances towards a new age, even a golden age for mysticism.

For what is the promise of mysticism? Is it not the fundamental and organic relationship of the metaphysical and the natural world? The eternal and the timely? The transcendental and the immanent? The reconciliation of the spiritual and the mundane world in a final ecstasy and absolution – redemption and salvation?

The present paper goes on to investigate these exact claims of mysticism and investigates, how these claims are contemplated and expressed today in world affairs. What will the future bring and what is the hope of the mystic today?

The paper proposes that the present rise of mysticism can be seen as a historical conjecture, an academic necessity, an existential claim and a political call.

This is a powerful foundation for going forth with the mystical and metapolitical vision for a 21. ct. golden age.

Mysticism in the academy – Agape and eros

A few years back, I was at a lecture with a distinguished professor in the history of ideas[2], who was giving a presentation on the Neo-platonic philosopher, Plotinus (204-270). The historian was talking about the Greek contemplation of *agape* and *eros*. Agape was presented as the transcendental love of God, while eros was presented as the love of man – human love, as it is expressed in the immanent love of a consort.

Having read Plotinus, I asked whether it was not also true that there is a transcendent quality of eros, so that the agape of transcendental was accompanied by an eros of transcendence.

It is important to note that in Greek philosophy, the transcendental is related to emanation, while transcendence is related to the reverse movement – a return.

The professor responded in the affirmative that this was absolutely true and an important aspect of the philosophy of Plotinus.

This was hope.

The whole point of the Neo-Platonists was of course to reconcile the advent of Christianity with the philosophy of Athens. The Neo-Platonists like Plotinus were mystics. They had the mystical conviction of ecstasy and absolution, as is explained in Plotinus' writings on the absolution of the hypostases –

1 A pun on Bar-On's, *Where Have All the Fascists Gone?*, 2007

2 Hans-Jørgen Schanz, who recently wrote a book titled *Spirit*, 2017. In it he notes, that what is true about the world is, that ”it is a mystery”.

union with the divine (Plotinus, 270). Therefore, for the Neo-Platonists it was true to say that the transcendental and transcendent were qualities of divine existence.

Metaphysics, metapolitics and the mystic



The Sacred Himalaya (The Album Leaf), 1934, Nicholas Roerich. The mystic is attracted to the landscape. The landscape represents the timeless, eternal, transcendental bond of man and existence.

All our forefathers and -mothers revered religion and the metaphysical explorations of existence. The highest form of learning was the theological. This is true for ancient culture, where the priest/shaman was the highest social caste. The king and the queen were also the highest representatives of the religion. Later, this tradition was organized and institutionalized and the priest-class continued to lead and educate the people in theology and metaphysics. This is true for the Edda (the North), as well as the Veda (India) – it is true for the ancient Sumerian, Egyptian and Tibetan traditions. It was true for the Greeks, who initially systematized the metaphysics. Later, in Christianity we saw the expression of a rigorous theological hierarchy and the superposition of divine rule for organizing society. For centuries, this was the prevailing doctrine and organizing force of world politics. All the wars of antiquity and the middle-ages were carried out by divine will. This is true for the Vikings and is is true for the Christian crusades.

It is only in recent times, say with the advent of liberalism and modernity, that politics have become 'all to worldly' to paraphrase Nietzsche (1878).

What happened in world politics, in the academia and in the consciousness of mankind that such a collapse of aspirations for the divine and the metaphysical as the inspiration and driving force for man's activity in the world could take place and do we not see a revival of metaphysics in world politics today?

In Europe, in France, Hungary, Poland, Germany, Austria and the Netherlands, the New Right is gaining ground, in Russia they are orthodox and in the USA the recent victory of the Alternative/Christian Right for the White House under Trump is a clear marker that metaphysics has returned in the struggle for world dominion. The new guise for politics of metaphysics, we call *metapolitics*.

Instead of exploring metapolitics as a concept in too much depth, this paper will cast a light on another aspect of tradition, namely *mysticism*. The paper will investigate the origin, fate and revival of mysticism in world history, as it is seen as a natural companion to metaphysics and metapolitics. The paper will cast a light on recent mysticism and mystics, their fate in and around second world war, and, to forward the thinking, present mysticism as it is contemplated and experienced today by present day mystics.

The paper goes on to propose guidelines for the mystical thinking as initial remarks for establishing an actual metaphysical doctrine for mysticism as of today.

The paper asks how metapolitics and mysticism can be reconciled in an attempt to establish an overarching paradigm for the present day metapolitician – the development of a new priest- or philosopher-class to represent metaphysics in politics and to break down the artificial boundaries of politics and religion, constructed in modernity, as we have seen those boundaries delegitimized in recent times, with the the collapse of the Soviet Union and the bankruptcy of Neo-liberalism.

Liberalism and socialism has fallen from history, as they have proven to be corrupt.

What remains is for the national-conservative to build a new metapolitical empire for the 21. ct. - initiating a golden age for mankind.

The secret doctrine – The development of mysticism

It is the proposition of mysticism that mankind has innate faculties for spiritual practices. It is therefore important to consider this view of man that man is inherently a spiritual being. We are beings of spirit and soul. This is the ancient doctrine that has been taught by the priests of the religious tradition.

This paper will focus on this exact definition of man that man is a being of spirit and soul, since what we find is that, given man's inherent capabilities for spiritual practice, spirituality and mysticism becomes cornerstone in the life of man.

Meditation is therefore a natural aspect of the life of man, like yoga and chanting. Meditation is the natural capacity for concentration. There is an advanced state of meditation, which is trance. Further states of meditation and trance lead to ecstasy. The mystical practices of mediation and trance are well known throughout traditional culture, though to accomplish the task of meditation, trance and ecstasy is only given to the elect few, for when meditating we concentrate on the transcendental. To be aware and open to the transcendental takes supreme wisdom, spiritual skills and purity of heart. This we develop through mastery of the arts. The ancient doctrine for spiritual development and mastering is called *the way.*

It is the doctrine of the heart.

We will return to the doctrine later.

Another mystical capability we posses is the capability of vision. When we meditate we have visions. Now, the priests have visions in their alerted mystical states and these visions have been the inspiration and guiding light for mankind since ancient time. The White Order has always been the guarantor for the perennial light to shine and lead mankind though progress towards a golden age. All spiritual practices, ethical and moral precepts and metaphysical doctrine have been parted over to mankind at the right time throughout history to safeguard the spiritual and historical development of the civilization of man. This spiritual aristocracy mainly resides in Tibet, India and the North, where from they practice and lead philosophy and politics towards enlightenment and golden age.

It is important to know the responsibility and duty by which we operate in the White Order, for 'we are fighting, not against flesh and blood' (Ephesians 6:12). We are fighting a spiritual war for the triumph of good over evil.

Therefore a certain caution has always been the case for the White Order in regards to world politics, but time has come once again to inform mankind of the transcendental vision of the 'true man' and the 21. ct golden age. To accomplish this task, we have developed metapolitics as well as guidelines for a new mysticism.

In the next part of the paper, we will present this doctrine of the true man as the inspiration and existentiale for mankind and the 21. ct.

Before we present the concept of the true man, we will note some further aspects of the traditional spirituality of mankind. We will briefly present the concepts of the Kundalini and the chakras, known especially in Vedic India.

It is a major goal of the White Order that mankind will be presented with and learn about our innate spiritual capacities for mediation, trance and ecstasy, as well as the very real and central aspects of the life of man, namely the chakras and the Kundalini.

According to the latest teachings, the most important chakras are seven and in contrast to older teachings, we now teach that the uvula should be considered as one of the prime seven chakras instead of the naval chakra.

Therefore we have the following seven main chakras:

1. **Crown**
2. **Pineal gland**
3. **Uvula**
4. **Throat**
5. **Heart**
6. **Solar plexus**
7. **Root**

The chakras are special centers that defines what it means to be human. The spiritual activity at these centers is extreme. The human body is a marvelous creation and we are deeply in awe of the construct.

Man is vital.

The crown-chakra is activated when the Kundalini is energized. When the crown-chakra is activated the experience is of levitation – we become light as a feather.

When the pineal gland, which is crystalline, is active, we achieve the halo around the head – it is an experience of clarity and clairvoyance, most serene.

It is our hope that in parting this knowledge of man's innate spiritual capabilities, we will empower man and contribute in furthering the respect for mankind and creation.

The other aspect of man's capacity for spiritual practices is the aforementioned Kundalini. The Kundalini rises from the root-chakra to the crown-chakra and energizes the whole body towards trance and ecstasy. At the top of the scalp the Kundalini vibrates, while active. The Kundalini can be awakened by spiritual practices like meditation, chanting, prayers and yoga. Utmost respect should be given to the spiritual work with the Kundalini.

It is one of the goals of the White Order that Kundalini-yoga will once again be taught in the North, since Scandinavia is home to the Aryans and since Kundalini is vital to the natural health of man as well as all spiritual practice and experience.

Another note to make is that true spiritual practice is ecological and vegan or at least vegetarian, so that mankind will live in harmony with the world and other beings.

Having taught the basic foundation for spiritual practice, we will now turn to some further definitions of the true man and the mystical existentiale for a renewed 21. ct metaphysics.

Guidelines for a new mysticism

We will now present the initial remarks for a metaphysical doctrine of mysticism that can be the inspiration for furthering the rise of mysticism in the 21. ct.

The mystical doctrine is of the heart and essential to the theory is the existentiale that informs man's being and purpose in the world.

The doctrine can be said to consist of four parts:

1. **A metaphysics of the transcendental**
2. **An ethics of the heart**
3. **An existentiale of the day**
4. **An aesthetics of beauty**

A common thread for the doctrine is life, love and light. The doctrine should be actual for the practitioner, while being completely in accordance with the ideal and metaphysical theory.

It is real for the transcendental is real. The metaphysics of the transcendental is the fabric of creation. All is superseded by the transcendental reality and man is of a transcendental consciousness.

What informs the ethics and the existentiale is the concept of the *true man*. The true man is the enlightened man, the mystic. He is a sovereign and a sage. He is sovereign as his life is sanctimonious and justified – his life is sacred. His life is of the heart. He is a master of the way – the arts, skills and knowledge of the perfect life. As a sage, he is trained in yoga and philosophy – gymnastics and music (Plato, 375 bc.).

The true man is a man of learning and integrity, in tune with the meditation, while at the same time being in tune with the arts and skills of mastery. He is the ideal man, true to the cause, engaged, and an inspired poet and artist.

Now, what is interesting for our vision is the notion of the true man and metapolitics. The true man is the sovereign – he who decides. He is free and independent, for his will is of the ever. The true man is a man of spirit – therefore his work is done on behalf of mankind – for the common good. This is the rule of the heart – literally to rule by the heart. He is the true sovereign.

What is needed is the establishment of a new class of mystics, a priest-class for the 21. ct., that is informed by the revived metaphysics of the ancient doctrine.

This priest-class will rule world affairs from far a high, usually in recluse, while the metapoliticians have ground control for communication and organization of the worldwide political movement.

It is interesting though to note that the priest-class has an interest in being near the academy, so as to foster the best environment for learned discourse and education. It is important to have the expertise present and a platform for dissemination of ideas.

White Order

What is at stake is the construction of a new world order – a White World Order. This is our vision for the 21. ct. This world order will be ruled by an enlightened spiritual aristocracy, masters of the way, and is the culmination of the world historical development of man towards a golden age – it is a new age – an enlightened age, where ethics and technology go hand in hand in securing a splendid future for mankind. We want to construct new architecture and new cities that are build according to geometrical and harmonious principles of mathematics, biology and ecology. We want to lay out a vision for the whole world that is informed by the spiritual reality and order of creation.

To achieve theses goals, mysticism will have to be revived. As the ancient doctrine becomes known in the general public, the strategic goals of a White World Order will be more easily achieved.

It takes a collected effort on behalf of the White Order and the White World Order to accomplish our goals. Good lines of contact should be established between the West and the East, especially between the Northern countries and India, as these two areas are home to the ancient Aryan religious doctrine.

It is time for a final confrontation with the dark anti-religious forces that we have seen collapse in communism and Neo-liberalism, and what remains is the White World Order, national-conservative vanguard, an elite of mystics that lead the way for a revived order and a golden age.

We wish to welcome old as well as new recruits of the White Order to participate in formulating a new doctrine for the 21 ct. metaphysics, mysticism and metapolitics.

With the hope of a bright future.

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