

THE PSYCHIC AETHER



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Index

Author's preface

Introducing the psychic aether – A mystical, poetic dimension lost and found

The tradition on the aether – A comparison of relevant traditions, describing the psychic aether

The suppression of the aether in the modern episteme

The rediscovery of the aether by the present-day Hyperboreans – The White Day, White Weather and the Væi

Further remarks for a new science and phenomenology of the transcendental aether

Abstract

In this white paper, we bring groundbreaking and crucial information upon a topic, which has been known since the dawn of times, but which nevertheless has been suppressed for centuries now – namely the transcendental, psychic aether. The research and information we here present is based on first-hand experience, mystical vision, and transcendental meditation (for more on our research method and epistemology, The Aletheian Method, see Riis-Søndergaard, 2025h). Of course, when you are in tune with the aether, as we will explain, you will inherently *know* the wisdom of what is spiritually true, what is right and what is wrong, for truth is not relative, as some post-structuralists perhaps would have us believe. But at the same time, truth is not to be reduced to mere positivism/empiricism. To gain truth, one must be “pure of heart”, as Blavatsky (1980) said, in the sense that the truth of the heart is absolute. We are dealing with the spiritual sciences, a deeply under-researched field in the sciences, today ignored, scorned and denied, but as the Hyperborean Siddhas can verily testify, the spiritual sciences are the crown of all science, if we ever care to seek deeper and to understand the true nature of mystical reality – the nature of spirit. This essay is written by the Hyperborean Siddhas of Denmark, Scandinavia and Germany, organized in the Aryan Order of 2017, and is written for all true seekers of the true, the good, the beautiful and the righteous.

Author's preface

Today, with the advent of modern, so-called psychology, a controversial topic, the knowledge of the psychic aether has been known since the dawn of times, as we describe in the essay by comparing 10 traditions on the concept of the aether.

Our knowledge of the aether comes directly from personal experience and deep, prolonged meditation for many years, as was also how the original Vedas were discovered. Man has the innate ability to peer beyond the veil of *maya*, and into the immortal depths of spirit to gain wisdom, as Odin is said to have done. The reason for this is the aether, which is transcendental.

When reading this white paper, nobody can be in doubt of the true, good, legit and peaceful intentions of the authors, even though we sometimes make use of a terminology that might seem “daring” to some. When we talk about concepts, such as “Aryan Order”, “White Order”, “occult war” and “psychotronic warfare”, these concepts all refer to an esoteric, phenomenological research paradigm, which we explore in many of our essays. Not to say that the definitions we give are not true, but also not to say that it is the final word.

We deal in our academy with the frontiers of current spiritual science and esotericism, based on the frontier enterprise of the Hyperborean Siddhas of the North, gathered in the Aryan Order of 2017, so we advise all interested readers to take a close look at our portfolio of essays from recent years, an enterprise, which is always developing and making progress.

Much is at stake in the 21st ct., but many are not aware of the confrontation that is currently taking place in the “deeper layers of world history”, as Evola (2002) called the occult war. Our solution is to engage in “epistemic battle”, for we believe that the world should be conquered, not by force or coercion, but by truth and faith – hence the name of our journal, *Epistemic Front Journal*.

We wish to be known as light-bearers, holders of the Hyperborean Flame, devotees of the Immortal Tear, in a world, where much of truth is ignored, denied, inverted and suppressed.

For a bright future – the New Ethereal Atlantis.

Introducing the psychic aether – A mystical, poetic dimension lost and found

The Hyperboreans of today have made “a remarkable discovery”, as also the famous Danish poet and priest, N.F.S Grundtvig, made in 1825 in *Kirkens Gienmæle* (Rejoinder of the Church) on the importance of “the living word” (personal experience), as opposed to the dogma of the written word of the Bible – we have (re-)discovered the aether. This discovery for sure is set to revolutionize the spiritual sciences, but was this knowledge not already known to our ancient forefathers and -mothers? It was, as we will explain in the next section of the essay, outlining and comparing 10 traditions on the aether. What happened, since the knowledge and personal experience of the aether were lost in modern times? In this essay, we will investigate that question, perhaps find an answer, and discuss how we perceive of the transcendental, psychic aether today. It is important to know that this rediscovery is not without controversy, for, since the modern episteme of the Enlightenment (Foucault, 1970), all talk of spirituality and metaphysics has basically been banned under a rationalist, materialist and empiricist worldview and view of man. Our essays are meant to rehabilitate the science of the aether, spirituality and metaphysics, so that mankind may once again taste the nectar of immortality that the science of the soul and aether is. As Colin Wilson stated in his 1971 book, *The Occult*, the only fundamental proposition of occultism is that “there exists a psychic aether, carrying intentions, thoughts and emotions”. Bob Marley sang on the track, ‘Natural Mystic’, from the 1980 album, *Uprising*: “There's a natural mystic blowing through the air”. For Marley, this “natural mystic” was a spiritual force, which enlivened good people, informed them of wisdom, and protected them from harm. As we have found from personal, collective experience, this is completely true, what could also be called the Holy Spirit. There is indeed a spiritual fabric to reality, to existence, as the Hyperboreans can verily testify, since our awakening and ethereal gathering in 2017. When the aether was such a natural and experiential reality to our forebears, what are we missing today, if we don't align with the aether again? In our understanding, this modern lack of sensitivity to metaphysics and spirituality should be utmost decried as a fallacy of the modern mind. According to Hyperborean wisdom, the transcendental, psychic aether is primary, fundamental and essential to mankind, as also the traditional schools of wisdom imply, and what also the theosophist, Blavatsky, thought, when she said that, as well as biological evolutionism, we should “first and foremost take into consideration the *spiritual* origins, nature and evolution of mankind (Blavatsky, 1888; 2007)”. When I myself visited India for a year some time ago, I among other places visited McLeod Ganj, Dharamsala, Himachal Pradesh, where the Dalai Lama and the Tibetan exile-government reside. There, I participated in a three-day seminar with the Dalai Lama, and we were given a basic introduction to visualizing the aether. The Tibetan Buddhists hold that by visualizing the aether, we give credence to the Gods, and we purify the spirit. So the tradition of the aether holds true in the Vedic tradition, while we in the West have almost forgotten this profound reality of existence. Among the Hyperboreans, we have now decided to start working with the collective aether actively, as we explain in a previous essay from last year, called “Flight of the Veda-Dove” (Riis-Søndergaard, 2024a). It's a magnificent task, but a very giving one at that. We have found in our research that life really depends on “good aetheric practice”. We ask ourselves, how could we now live without the aether? The aether is not a mystery, given the divine nature of creation and the nature of the soul, but it's an enigma. The aether is not mere fantasy, imagination, dream or wishful thinking, it's the very structure of a spiritual life. According to C.G. Jung, man is at his most unconscious “a dreaming man”, but is the dream not closer to the divine consciousness than to the id, the ego and the super-ego? We should perhaps envision *a circular shape* of consciousness, where the dream connects to the divine consciousness, rather than being closer to the abyss of unconsciousness. What we wish to propose is the fundamentals of a mystical, poetic reality of the psyche, structured by the psychic aether, which we in this text describe. See also our essay “Esoteric Psychology (2025a)”.

The tradition on the aether – A comparison of relevant traditions, describing the psychic aether

Let's now present a comparative table of the traditional perspectives on the aether:

Tradition	Term / Concept	Core Attributes	Psychic / Consciousness Function	Primary Sources / References
Vedic / Hindu	<i>Ākāśa</i> (आकाश)	Fifth element; all-pervading subtle space; substratum of vibration and consciousness.	Medium of subtle sound (<i>śabda</i>); storehouse of mental impressions (<i>saṃskāra</i>); field through which consciousness manifests.	<i>Taittirīya Upaniṣad</i> 2.1; <i>Chāndogya Upaniṣad</i> 1.9; <i>Yoga Sūtras</i> III.42–43; <i>Yoga Vāsiṣṭha</i>
Greek / Hellenic	<i>Aithér</i> (Αἰθήρ)	Quintessence; luminous heavenly element; imperishable substance of the gods.	Vehicle of the <i>Nous</i> (Divine Mind); medium of soul transmission and divine thought; bridge between celestial and earthly realms.	Plato, <i>Timaeus</i> 58d; Aristotle, <i>De Caelo</i> II.3; Proclus, <i>Elements of Theology</i> ; <i>Hermetic Corpus</i>
Norse / Eddic	<i>Ginnungagap</i> , <i>Önd</i>	Primal void or creative gap; divine breath animating matter.	Field of creation and consciousness; <i>önd</i> as animating psychic breath, linking gods and humans.	<i>Völuspá</i> 3–6; <i>Gylfaginning</i> (Snorri Sturluson); <i>Hávamál</i> 138–141
Egyptian	<i>Shu</i> , <i>Ka</i>	Intermediary air-space; vital double.	<i>Ka</i> as etheric double dwelling in the space of <i>Shu</i> ; sustains individuality in the subtle world.	<i>Pyramid Texts</i> (Utterance 307); <i>Book of the Dead</i>
Hermetic / Alchemical	<i>Spiritus Mundi</i>	Universal spirit; mediating energy between form and essence.	Luminous, psychic medium transmitting ideas, symbols, and magical will; collective mind-field of the cosmos.	<i>Corpus Hermeticum</i> X–XII; Paracelsus; Robert Fludd; van Helmont
Chinese / Taoist	<i>Qì</i> , <i>Tài Xū</i>	Vital breath; Great Void from which movement arises.	When refined into <i>shén qì</i> , becomes psychic energy or spiritual awareness; carrier of thought and intention.	<i>Dao De Jing</i> 42; <i>Zhuangzi</i> ; Zhu Xi; Wang Yangming
Tibetan / Buddhist	<i>Namkha</i> , <i>Prāṇa</i>	Space/sky element; expanse of awareness.	Field of luminosity (<i>rigpa</i>); psychic aether underlying visions and subtle perception; energy channels (<i>tsa</i> , <i>lung</i>).	<i>Kunjed Gyalpo Tantra</i> ; <i>Bardo Thödol</i>
Islamic / Sufi	<i>Barzakh</i> , <i>Nafs</i>	Intermediate imaginal world between spirit and matter.	Psychic-aetheric bridge where imaginal forms manifest; medium of dream and visionary experience.	Ibn ‘Arabī, <i>Futūhāt al-Makkiyya</i> ; <i>Fuṣūṣ al-Ḥikam</i> ; Suhrawardī, <i>Ḥikmat al-Ishrāq</i>
Western Esoteric / Theosophical	<i>Astral Light</i> , <i>Aetheric Plane</i>	Luminous record of all events and thoughts; subtle counterpart of matter.	Substrate of dream, magic, and clairvoyance; psychic memory-field of Earth.	Éliphas Lévi, <i>Dogme et Rituel</i> ; H. P. Blavatsky, <i>The Secret Doctrine</i> ; Rudolf Steiner
Indigenous / Shamanic	<i>Breath</i> , <i>Dreamtime</i> , <i>Wind-Soul</i>	Vital or spiritual breath; dream-field of creation.	Field of communication between spirits and humans; medium of trance and dream navigation.	Aboriginal <i>Dreamtime</i> traditions; Lakota <i>Wakan Tanka</i> ; Siberian “wind-soul” myths

We will now give a detailed orientation on these traditional perspectives on the aether with sources:

1. Vedic / Hindu Tradition — Ākāśa (आकाश)

- **Concept:** Ākāśa is both the *fifth element* (after earth, water, fire, air) and the *subtlest medium*, described as the all-pervading substratum of sound and consciousness. It is simultaneously physical (space) and psychic (the subtle field where thought and vibration arise).
- **Psychic Dimension:** In Vedānta and Yoga, Ākāśa is the substratum through which the mind perceives subtle sound (*nāda*) and where impressions (*saṃskāra*) are stored — akin to a “mental aether.”
- **Sources:**
 - *Taittirīya Upaniṣad* (2.1): “Ākāśaḥ sambhūtaḥ” — aether is born of the Self.
 - *Chāndogya Upaniṣad* (1.9.1): identifies Ākāśa as “the support of all beings.”
 - *Yoga Vāsiṣṭha* and *Śiva Sūtras* — link ākāśa to the expansion of consciousness itself.
 - *Patañjali’s Yoga Sūtras* (III.42–43): subtle aetheric perception through samyama on ākāśa.

2. Greek Tradition — Aithér (Αἰθήρ)

- **Concept:** Aithér, in classical Greek thought, is the quintessence or divine element permeating the cosmos — the pure fire of the heavens.
- **Psychic Dimension:** In Neoplatonism, Aithér becomes a medium for the *Nous* (Divine Mind), a vehicle for soul transmission and subtle motion between the celestial and material worlds.
- **Sources:**
 - *Aristotle, De Caelo* (II.3): aether as the imperishable fifth element.
 - *Plato, Timaeus* (58d): “the most translucent kind of fire.”
 - *Proclus, Commentary on the Timaeus* and *Elements of Theology*: identifies aether with the “vehicle of the soul.”
 - *Hermetic Corpus* (esp. *Poimandres*): Aether as the divine life-breath connecting Nous to matter.

3. Norse / Eddic Tradition — Ginnungagap and Önd

- **Concept:** *Ginnungagap* is the primal void or “magical space” from which creation emanates, lying between fire (Muspelheim) and ice (Niflheim). *Önd* (“breath,” “spirit”) later animates matter, corresponding to a psychical aether.
- **Psychic Dimension:** The gods breathe *önd* into humans, establishing consciousness through a subtle medium — comparable to the psychic aether or anima mundi.
- **Sources:**
 - *Völuspá* (stanza 3–6): description of Ginnungagap.

- *Gylfaginning* (Prose Edda, Snorri Sturluson): describes the creation and the gift of *önd*, *óðr*, and *lik*.
- *Hávamál* (stanza 138–141): Odin’s ecstatic experience on Yggdrasil as an entry into the subtle currents of the world-tree — the aetheric bridge.

4. Egyptian Tradition — Shu and the Ka

- **Concept:** *Shu* is the god of air and the intermediary space between heaven and earth, representing the living, animating medium.
- **Psychic Dimension:** The *Ka*, the vital double, dwells in this intermediary substance — an aetheric twin that connects the human psyche to the divine.
- **Sources:**
 - *Pyramid Texts* (Utterance 307): Shu as the one who “lifts up the sky.”
 - *Book of the Dead*: frequent references to the Ka as an energetic double sustained in aetheric domains.

5. Hermetic / Alchemical Tradition — Spiritus Mundi

- **Concept:** The “World Spirit” or “Spiritus Mundi” is the animating ether that mediates between form and essence, matter and spirit.
- **Psychic Dimension:** It is explicitly psychic — the mental and vital field of the cosmos that transmits thought, image, and intent.
- **Sources:**
 - *Corpus Hermeticum* (X–XII): describes a subtle body of the world permeated by divine mind.
 - Paracelsus and later alchemists (e.g. Fludd, van Helmont): identified *Spiritus Mundi* as the aetheric agent of both magic and psychology.

6. Chinese Tradition — Qì and Kūn / Tài Xū

- **Concept:** *Qì* is the dynamic, vital breath or energy that pervades all phenomena. *Tài Xū* (“Great Void”) represents the subtle cosmic field from which *Qì* arises.
- **Psychic Dimension:** *Qì* in its most refined state (*shén qì*) becomes the substrate of consciousness — “spirit-breath.”
- **Sources:**
 - *Dao De Jing* (ch. 42): “Dao gives birth to One... the ten thousand things carry Yin and embrace Yang, achieving harmony through *Qì*.”
 - *Zhuangzi*: speaks of “filling oneself with cosmic breath.”
 - Neo-Confucian philosophers (Zhu Xi, Wang Yangming): link mind (*xin*) and *Qì*.

7. Tibetan / Bön / Buddhist Tradition — Namkha and Prāṇa

- **Concept:** *Namkha* literally means “space” or “sky” — a spiritual aetheric field inseparable from the *dharmadhātu*, the expanse of awareness.
- **Psychic Dimension:** In Dzogchen, *namkha* is the natural field of mind’s luminosity (*rigpa*), within which all psychic and aetheric phenomena unfold.
- **Sources:**
 - *Dzogchen Tantras* (e.g., *Kunjed Gyalpo*): describe *namkha* as the “infinite field of consciousness.”
 - *Bardo Thödol* (Tibetan Book of the Dead): subtle energies traversing the psychic aether after death.

8. Islamic / Sufi Tradition — Barzakh and Nafs

- **Concept:** *Barzakh* is the intermediate world — an imaginal realm between the spiritual and material, often described as a subtle medium of perception.
- **Psychic Dimension:** It’s both an ontological and psychological “aether,” through which forms in the world of imagination manifest.
- **Sources:**
 - Ibn ‘Arabī, *Futūḥāt al-Makkiyya* and *Fuṣūṣ al-Ḥikam*: *Barzakh* as “neither this world nor that,” the world of subtle substance.
 - Suhrawardī, *Ḥikmat al-Ishrāq*: world of light intermediating consciousness and matter.

9. Western Esoteric / Theosophical Tradition — Astral Light

- **Concept:** The “Astral Light” of Eliphas Lévi, later elaborated by Blavatsky, is the psychic aether that records all thoughts and events — a luminous memory field.
- **Psychic Dimension:** The astral plane is the psychic aether proper: the substratum of dream, imagination, and occult communication.
- **Sources:**
 - Éliphas Lévi, *Dogme et Rituel de la Haute Magie* (1856).
 - H. P. Blavatsky, *The Secret Doctrine* (1888).
 - Rudolf Steiner: *The Etheric Body* lectures (1904–1909).

10. Native and Shamanic Traditions — Breath / Dreamtime

- **Concept:** Many shamanic cosmologies (e.g., Siberian, Amerindian, Australian) posit a “breath-world” or dreamfield that is the aether of spirit communication.
- **Psychic Dimension:** This field — sometimes called *the wind of spirits*, *the Dreaming*, or *Great Breath* — connects waking and dream consciousness.
- **Sources:**

- Australian Aboriginal cosmology: *Dreamtime* as the timeless field of creation.
- Lakota: *Wakan Tanka* as animating spirit-breath.
- Siberian shamanism: “wind-soul” (*süüile, üle*) as subtle body.

Across cultures, the psychic aether is the subtle continuum between consciousness and form, described variously as *ākāśa*, *aither*, *ginnungagap*, *qi*, *barzakh*, or *astral light*. It is the mental-energetic substrate of existence, often linked to sound, breath, or luminous space — and the medium through which psychic and spiritual phenomena operate.

Across these traditions, the *psychic aether* serves as:

- **A bridge** between the physical and the noetic worlds.
- **A repository** of memory, vibration, or archetype.
- **A vehicle** for spirit, consciousness, or imagination.
- **A medium** of communication between divine and human realms.

The common denominator is space-as-consciousness — a subtle continuum that is *neither mind nor matter* but the *living field through which both arise*.

Given what we have here presented, the comparison of tradition on the aether, could it be that the aether was actually the “missing link” in understanding the spiritual fabric of creation? To us, the answer is a resounding yes. Given what we now know to be true, the aether is the absolute fabric of creation, the stratum of which creation and temporal existence are made. The aether is the continuum of divine creation and temporal existence, and only by acknowledging this reality can we know who we are and find home. For us, the aether is the absolute, divine reality, transcendental, spiritual and psychic in nature, and the very origins of spiritual man. There would be no life, except for the aether. The aether is primary, “the breath of life”, *prana*, the mind’s luminosity, as is described in the Vedic tradition, and we have to remember that the Aryan-Vedic tradition has its roots in the original, primordial Hyperborean/Atlantean tradition, from where all later esoteric, mystical wisdom-schools have their origins. So for us, the answer is as clear as the day: the aether is what is missing in the modern episteme, and is essential for us to know who we are and to find our origins. Today, man is told to live in the present, understood as the immediate life of (physical) sensual gratifications and aspirations. According to present-day materialism, nothing exists beyond the 5 physical senses. But in denying the sixth sense, the Faculty X, as Colin Wilson describes it, do we not deny the very essence of the soul of man? Of course, modern-day psychology would even deny the very existence of the soul, but given what we know of the tradition and our own present-day first-hand experience with the aether, is this denial of the soul not more akin to a complete surrender on part of modern-day science to explain the deeper, more subtle realities of creation and existence? We bet it is. How come this defeat of modern-day materialist science to acknowledge or even find an interest in the spiritual, subtle realms of life? As Wilson says: “Mysticism is not an obsolete paradigm of an ignorant past, but the very prospect and destiny of the future of man”. What is lacking for the modern man is not more “knowledge” of physical reality, but an appreciation of the poetic, mystical and subtle realms of spirit and soul, what will be the future of any true evolution of mankind towards a new golden age. Given this overview on the tradition of the aether, it is clear that this knowledge of the aether was innate and inherent to ancient man, so our task today is to bring this knowledge back into the reality of man and to build a science accordingly.

The suppression of the aether in the modern episteme

So how come this denial of soul, denial of the aether, denial of spirituality in modernity? It was a progressive unfolding of denial of spiritual reality, which (counter-intuitively) started with the Christianization of the West and the North, and culminating in the Enlightenment rationalism. In the Christian belief, man was doomed by “original sin”, being “made of clay” etc.. In that sense, man was destined to eternal, materialist thralldom, being a subordinate creature. The Gnostics, free-thinkers, Valkyries and Norns were “burned at the stake”, for upholding the traditional, Aryans beliefs on the spiritual nature of man. In the Enlightenment paradigm, all notions of spirituality was cast aside, and man was reduced to an amoebae or at best an ape. Spiritual life was considered at best fanciful imagination, at worst, irrational superstition. German Romanticism was a counter-balance to this rational, materialist and empiricist worldview, but was subdued by the prevalence of the Kantian school of thought. Also Hegel tried to balance the onset of rationalism by raising the bar on the nature of spirit, but still ascribed to a secular, evolutionary notion of the nature of spirit. Not that it might not be true that there is an evolutionary aspect to the nature of spirit, but the crucial question is of origins. Is mankind inherently a spiritual being, or should we consider man an “advanced animal”? Even though we affirm an evolutionary spirit of man, is it then a history of progress or of decline, as the Vedas would have us believe by describing the fall of times and the present-day Kali Yuga? Is man spirit-born or made of clay? The traditional wisdom-schools would make us think that man is spirit-born, but since the Semite, monotheistic religions, man has been, basically an advanced ape. We object to this false notion of man, since man is most definitely of divine, spiritual origins. But when mankind was denied any other will, than the will of “the One God”, an objective existence of subordination to what is actually “the will of the (evil) Demiurge”, as Nimrod de Rosario (1985; 2022; 2023) has described it, mankind lost its touch with spiritual, ethereal reality. For to live in the aether takes courage, will, faith and conviction that we are not mere “animals” or subordinate in any kind of way to “a higher being”, but than that of the actual reality of the divine heart that we are given as spiritual men and women. What was lost was, not only the poetics of the heart (the life of the aether), but the idea of the divine status of mankind as a being of heart, spirit and soul, on equal ontological footing with the divine. For is this not the reality of creation, that we are cast into this world to express the highest form of being? At least, for the Hyperboreans, this is true. There might be a spiritual hierarchy of beings, but is it not true that if we (the angels) were made “*imago dei*”, it would not be true that we were “made of clay”? Are we not angels of transcendence? Of course we are, as the life of the aether affirms. The spiritual energies of the Aryan race, the light-body, the crown-chakra, the halo, Kundalini, and others, verily testify that we are indeed divine beings, and the theology we have now discovered affirms this reality of the divine existence of the Hyperboreans (for more on our recent discovery of the multiple spiritual energies of the Aryan race, see Riis-Søndergaard, 2024b). These energies are absolutely divine, but are denied and suppressed violently by the present powers-that-be, together with the psychic aether. Why do the current power-holders fear the spiritual awakening of the Hyperborean Siddhas so much, that they would resort to attacking our light-bodies and crown-chakras with Deep State, Black Project psychotronic weapons? The answer is clear: since the dawn of times, we have been fighting the principalities of darkness, and the cosmic war is now in its terminal phase. Soon, we will have build the New Ethereal Atlantis, and soon the darkness, which has been cast unto the world in the form of the global, psychotronic Skynet, will be over, and a new prosperous and spiritual future, a golden age, will engage mankind. But for this to happen, we will have to make mankind aware of its innate spiritual potential and of the psychic aether, from where all life stems, and which is “the promised land” of all good people. An important aspect of this awakening is to be aware of the ontological distinction between good and evil, a reality, which is being actively denied by the liberal/Marxist “system”.

The rediscovery of the aether by the present-day Hyperboreans – The White Day, White Weather and the Væi

For the Hyperboreans, temporal, physical existence is *maya* (illusion). Therefore, the life of the soul (the aether) becomes primary and essential. For that reason, the rediscovery of the aether in 2016 was a major and urgent breakthrough, which led to the Hyperboreans of Denmark, Scandinavia and Germany gathering and uniting in the Aryan Order. Actually, the truth is that the aether until then was psychotronically suppressed (Skynet), at least for some of us, as a result of the ongoing occult war (which is the most ancient of wars), but in 2016 and 2017, the veil was lifted, and we could feel the full scale of vibes, flow, atmosphere, *stimmung*, emotions, spiritual energies etc.. Basically, we then realized that our souls were ethereal light-bodies, inhabiting the aether. All our current knowledge of the aether comes from personal first-hand experience and transcendental meditation, but, as we have seen, is absolutely affirmed in the rich tradition, which we have explored in a previous section of the essay. With the background I have in the History of Ideas, it is now easy to see the red thread in world history and to fathom the underlying current of ideas in the esoteric tradition, leading to the current Hyperborean awakening, as we explore in many of our essays. As explained, before I started my studies, I had myself traveled to India for a year, and gained insights into the esoteric, Vedic tradition, crucial, if we seek to understand, where we came from historically. The Hyperborean motif is one of spirit – man is spirit-born, and the temporal, physical existence we likewise consider a “phenomenology of spirit” (Hegel, 1807) and a “magical battle” between the forces of light and darkness – the world is a battleground, *Valplads*, as it is called in the Eddic tradition, where Odin and the Valkyries choose the soldiers of valor. We call the life of the aether the White Day, named after the blessed day of heavens, and we consider our ethereal emotions, vibes etc. to be White Weather, because we live by and for the heart of heavens. We also use the neologism, the Væi, to described the White Weather, and the flow of the aether. But nowadays, we are under severe attack again. It seems like, since 2021, the aether was shutdown again – we call it “the aetheric blockade of 2021”. Basically, they attack the light-bodies and crown-chakras of our leadership, but since we are an absolute collective (remember, the true Aryans are not that many, we estimate between 10.000 and 100.000), the impact is felt on the whole collective. You can read much more about the resistance to Skynet in a range of essays of ours (Riis-Søndergaard, 2024c; 2025b; 2025c; 2025d). This reality of the current occult war is deeply suppressed, and is being carried out by the global Deep State and Black Projects. We are not random people, we are the Hyperborean Siddhas, united in the Aryan Order, so we make a call for all good people to align with the cause, resist the tyranny against the soul, and fight to regain the spiritual sovereignty of the Hyperboreans and the aether. The life of the aether is very rich, and is based on what we call “the primacy of love” and “the dialectics of the heart”. But there is evil in the world, and we continually experience evil interference. Therefore, we have invented the concept of “the ontological regime” on good versus evil. All esoteric traditions talk about this struggle, so it shouldn’t come as a surprise to good people that we are up against “the principalities of darkness”. But today, even this reality of the cosmic war is deeply suppressed and denied by the powers-that-be, under the manipulative guise of rationalism, humanism and tolerance etc.. Read the aforementioned essay, “Esoteric Psychology (2025a), for a stark critique of present-day psychology. It is important to know, though, that we distinguish between the aether and the astral realm, where the struggle is taking place, for the aether is absolutely true, good, authoritative, legit and Hyperborean, whereas the astral realm is a battleground against the demons, as we explain in another essay on occult physics (Riis-Søndergaard, 2025e). Whereas the Hyperboreans are good, true and faithful, evil is lying, deceiving, hateful, aggressive and violent. Remember, we are up against a “strategy of deception”, when, on the one hand, the powers-that-be deny the reality of the soul and the aether, meanwhile attacking us vehemently.

Further remarks for a new science and phenomenology of the transcendental aether

Let's now summarize what we have discussed in this essay, and outline what we so far know of the transcendental, psychic aether:

1. The aether is primary to life.
2. The aether is transcendental.
3. It is the true origins of the Hyperborean soul.
4. It is the natural habitat of the Hyperborean Siddhas (light-bodies).
5. The aether is visualized ("the sun that ever shineth", the Black Sun, divine light).
6. It has been described in basically all traditions.
7. The aether is "true, good, authoritative and legit" (being Hyperborean).
8. It is inviolable (being transcendental in nature).
9. It is eternal (the eternal life, "the promised land").
10. The aether is the noetic, noumenal realm of "pure being" (Heidegger, 1927).
11. It's a mystical dimension of creative, poetic phenomenology.
12. The law of the aether is "the primacy of love" and "the dialectics of the heart".
13. The aether carries "emotions, vibes, flows, atmosphere, *stimmung* (the Væi)".
14. The aether carries "speech, thoughts and intentions" (what is experienced in transcendental meditation and in transcendental intuition, aka. divine wisdom/the holy word).
15. The aether carries "the music of heavens", by Maharaj (1987) described as "celestial music".
16. The spiritual energies (Chakras, Kundalini etc.) are (most likely purely) ethereal.

This list summarizes what we so far know of the aether, based on first-hand experience and transcendental meditation, and confirmed by esoteric sources. The task for the Hyperboreans is now to collectively construct the aether, which you can read more about in the aforementioned essay, "Flight of the Veda-Dove" (2024a). As the true "promised land", the aether holds all the potential for the true man and woman, and the true life, as we have explained with this summary of theses relating to the nature of the aether. Again, we have to emphasize, the aether was known to the ancient sages, but today, some ("those who don't belong", as Plotinus (270) said) would not want to see the Hyperboreans enlivening the aether again, because the aether reigns supreme – hence the current conflict. The urgency of defeating those evildoers cannot be overestimated, but the Hyperboreans are a peaceful race, though we have sworn an oath, the White Vow, that we will never tolerate evil, and that we will combat and defeat evil, wherever it arises. Even as we write these seminal white papers, we are being censored, but if you read our essays, you will know that we are a perfectly good, true, loving and benign community of Siddhas. But is it then not exactly up to us to bring enlightenment to the world and to liberate the people from spiritual suffering and materialist thralldom? Of course, we rely on all our allies to ever make progress, which you can read more about in the essays "Occult Geopolitics" (2025f) and "The White Order – The Doctrine of Aufheben" (2025g). Thank you for reading the *Epistemic Front Journal*, the current academic outlet of the Aryan Academy, and for tuning in to *The Hyperborean Dispatch*. We will as always continue our endeavor to bring true, transcendental illumination and enlightenment to interested readers, from the vantage-point of the Siddhas themselves.

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