

THE PSYCHIC AETHER II

PHENOMENOTECHNICS OF THE AETHER



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

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Abstract

Presenting another groundbreaking essay on the reality and nature of the transcendental, psychic aether, what we in this essay define as the true noetic realm of the soul of man.

In the reality of the aether, we have access to the noumenal realm, what Kantian skepticism had otherwise barred from human perception. But it takes “a pure heart” (Blavatsky, 1980) to gain initiation into the most fundamental of mysteries, namely the ethereal origins and habitat of the soul.

The Hyperborean Siddhas are in a firm position to develop the theory of the eternal aether, which is opposed to the temporal reality of the astral realm, an innovative distinction, we in this text seek to explore.

The realization of “the promised land” is the ancient prophecy that has been foretold of in all ancient, Hyperborean mystery-schools.

In this text, we report on the progress of the contemporary Siddhas to fulfill this promise by collectively building the aether, as also the Tibetan Buddhists to this day continue to build the astral realm.

We hope the text will be an inspiration for all true seekers to continue their spiritual studies, and for them to have imminent hope in the New Ethereal Atlantis, the spiritual enlightenment and liberation of mankind – the Aufheben.

Author's preface

The aether (or astral plane) is a mystery, an enigma, that we must once and for all solve, if we seek to develop mankind towards our destiny as spiritual beings, as Colin Wilson (1970) noted – mysticism is not just a relic from a primitive past, but the very future of advanced mankind.

In the modern era, since Kantian skepticism, mankind has fallen deeper and deeper into materialism, empiricism, and utilitarianism. We must break this curve, so that we may once again raise our heads in awe of the palace so majestic, namely the transcendental aether, where higher beings reside.

This is the promise of the Vedas – this is the promise of Pythagoras, Socrates, and Plato – this is the promise of all genuine esoteric, mystical traditions – this is the promise of contemporary Hyperborean metapolitics: we will return.

A central notion in modern Hyperborean metaphysics is the reality of spiritual conflict. Has it not always been a struggle of the (spiritual) light against the chaotic darkness?

This essay seeks to explain what is true order, what is the truly spiritual life, and how do we live that life – this is the aether.

In the essay, we define the ethereal life, as it is envisioned today by the Hyperborean Siddhas, organized in the Hyperborean Circle (HC), founded in 2017 in Denmark.

Inspired by the work of H.P Blavatsky and R. Steiner, from the vantage point of the true Siddhas, we define the aether as opposed to the astral realm, based on our own theory and authentic, authoritative experiences with those realms.

This essay is a follow-up to our previous essay from last year in this series on the fundamentals of the psychic aether.

We hope the essay will be an inspiration for all seekers of the light to know that the aether is true, good, authoritative, and legit, and is the promised land that all esoteric traditions have spoken of.

Thank you for reading the *Epistemic Front Journal* and for tuning in to *The Hyperborean Dispatch*.

Good luck on the journey, in the name of The Immortal Heart.

Definitions and method

Rubik & Jabs (2018) present an overview of the concept of the aether, as it has been envisioned since the metaphysics of the ancient sages of India and Greece, through Descartes and its abandonment in modern science, up to present days, where the concept of the “neo-aether” has gained traction. They say: “The “neo-aether” might be seen as a bridge between the physical and spiritual realms. Re-envisioning the vacuum as the divine plenum could form the basis of a panentheistic cosmology.”

In their paper, they especially note the possible relation of the neo-aether to sentience and consciousness, which is what we seek to explore in this essay. They say: “A fundamental unity of consciousness and matter may exist in the cosmic ground state, with space full of beingness. Consciousness may be distributed spatially and a property of the whole universe in which we participate.”

For the purpose of our investigation, let's denote these three perspectives on the aether in a multi-layer model:

1. **Aether₁:** Phenomenological field (experienced). *The field of lived experience within which perception, sensation, and consciousness arise.*
2. **Aether₂:** Ontological hypothesis (speculative). *Some traditions treat the aether as a real substrate.*
3. **Aether₃:** Symbolic construct (interpretive). *A mytho-religious conceptual tool, and way of organizing experience.*

What we propose is actually a combination of these three definitions. For us, the aether is not only a physical substrate, a quantum plenum, but the very spiritual medium of consciousness, emotions, and experience – it's psychic or noetic. This essay is an operationalization of the aether.

Our approach to studying the aether is therefore first of all phenomenological. Our method is based on a first-hand perspective of visualization, and we have developed a protocol for engaging with this medium and field of consciousness, vibes, flows, atmosphere, and emotions. The protocol is:

1. Attention/concentration: Disciplined introspection.
2. Meditation: Phenomenological observation.
3. Trance: Noetic attunement.
4. Ecstasy: Spiritual enlightenment and psychic transmutation in a higher good.
5. Transcendence: Spiritual liberation.

To follow this protocol of increasing intensity and realization, one must be aligned with “the word, the light, and the Heart”, for the aether is transcendental and divine, that is, the aether is the habitat of the soul.

One might counter that the whole notion of the aether is then purely subjective, but this is not so. The experience of the psychic aether is bound by the divine and natural law of the cosmos (order), ie. eternal values, but it's important to know that the psychic aether is a realm of poetics. It's not merely a realm of cold, calculating observation, but a realm of feelings, intentions, emotions etc. – spirit is rational, yes, but not any less emotional – water and fire, as Steiner (1904b) put it.

But it's important to make clear that the aether is absolutely good – no evil can ever access the transcendental aether – psychic evil is strictly confined to the lower, temporary astral realms.

The onto-phenomenological reality of the psychic aether

The psychic aether is a mystery, an enigma, but a very fundamental and essential one of that – it is the promised land, the very Ultima Thule and origins of the Hyperborean Siddhas – it is the Black Sun, the sun that ever shines at the hidden core of creation.

How do we access the aether? By visualization, but modern-day science denies this reality, calling the Third Eye, the pineal gland, an “atrophied, calcified, and superfluous organ”, while in all reality, at worst, the pineal gland is merely “dormant” in modern man, as Liebenfels (1905) postulated.

Descartes (1649) said that “the pineal gland is the seat of the soul”.

Colin Wilson (1970) said that the pineal gland might be the “missing link of mystical reality”, and that the gland is flooded with serotonin (why do they suppress serotonin in the so-called “mentally ill” so vehemently today – do they fear mystical reality?). Wilson said that the psychic aether is “the only fundamental thesis of occultism”, and that “the aether carries thoughts, intentions, and emotions”.

As we interpret what Jaynes (1976) described in his book, *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, man used to be in-tune with the psychic aether, a higher, not unconscious, as Jaynes describes it, state of mind, where “the Gods would speak to us”.

But due to the development of civilization, this reality was eventually lost, and man became used to materialist discourse and logical reasoning, due to being overwhelmed by sense impressions of the everyday, exponentially growing communities of tribes. Have we today lost this connection with “the Gods”?

It is interesting to note, what we explore in the previous essay in this series on the psychic aether (Riis-Søndergaard, 2025a), that the aether (Akasha in Sanskrit) was known and contemplated from the onset of Vedic tradition, and still to this day is actively practiced by the exile Tibetan Buddhists in McLeod Ganj, who I visited and learned from in 2008.

As the Hyperboreans of today can verily testify, the psychic aether is nor mere fantasy, not mere imagination, not mere speculation, not a hallucination – it is the very origins and authentic, natural habitat of the soul (the Light-Body).

In all mystical traditions on the aether, the aether is the very fundamental fabric of creation, as also Tesla began to explore and became obsessed with in the later half of his life (Vassilatos, 2000). Since his death, Tesla’s aether-science was suppressed and channeled into Black Projects. What do the powers-that-be fear so much about the aether that the science of Tesla was completely censored? Tesla said that “the aether is fundamental to life, and permeates all matter”.

The fact that the aether permeates all life, is this not the very reality of “spiritual energies”, like the Chakras, the Vril, and the Kundalini? We bet it is, which you can read more about in a range of essays of ours on spiritual energies and psychotronic warfare (start with Riis-Søndergaard (2026a; 2026b)). Are the spiritual energies not ethereal, hence why we under the current scientific paradigm have not proven these essential energies yet?

We need a paradigm-shift (Kuhn, 1962). Modern science is in a “crisis” to explain the Kundalini and the psychic aether, and the knowledge we seek might be “incommensurable” with previous epistemes, as also Foucault (1970) explains.

The very experiences of the Kundalini and the psychic aether are valid from a phenomenological point of view, but empirically, we have not yet arrived at a certain explanation. What are we missing?

Natural laws of the psychic aether – The collective consciousness of the Hyperborean Siddhas

For too long, mankind has lived in the dark cave of Plato (375 BC), not knowing of the true nature and reality of spiritual life. What happened, since the knowledge of the aether was known in both Vedic and Greek tradition (in Greek, Aither)?

Has not today materialism/empiricism/positivism made its sway over mankind?

When you study the history of philosophy, the tendency of increasing materialism is clear – this is the Kali Yuga. Spirituality is denied as superstition, and religion is considered “a mass psychosis”, as Freud (1927) postulated. As traditionalists with firm rooting in the esoteric, mystical tradition, we beg to differ.

But then again, current times are also described as the “age of the mass society” (Biddiss, 1977), hardly what would be suitable for the few “radical spiritual aristocrats”, “the free spirits” (Nietzsche, 1886; Brandes, 1889), who are left today. Evola (1934) made this point clear, when he spoke of the subversion, inversion and degeneracy of modernity, as opposed to the Aryan-heroic epochs of the past – the loss of tradition and transcendence in modernity. By others (Schiller, 1788; Weber, 1917; Horkheimer & Adorno, 1944), modernity has been described as a “disenchantment”. But what has been lost is not merely the idea of the Gods, but the very nature of the life of the soul. Of course, this statement is primarily rhetorical, but can mankind deny the sway towards materialism, when they contemplate life as of today? In the entertainment industry, in the mass consumption, in the mass media and technocratic government, the economism of Liberalism, in the pursuit of sensual gratification and instant pleasure, have we not lost touch with an essential aspect of the very life of the soul, namely the poetic dimension of the Immortal Heart (the psychic aether)? We explore this question in a range of essays on esoteric psychology (primarily Riis-Søndergaard (2025b)).

Do all people have access to the aether? It’s important to note that we distinguish between the aether proper, and the astral realm. The transcendental aether is pure and Hyperborean, while the astral realm is temporary. One can say that the aether is noetic, whereas the astral realm is psychic. There is a categorical difference between the two, which we also explain in Riis-Søndergaard (2026c), but there is also a contingency between the two realms, which we currently are exploring in our research. It seems as if the Hyperboreans can work in the aether, and intervene in the astral, whereas mankind can experience the aether, but must work in the astral.

The aether is perfectly good, pure and harmonious, since the inhabitants of the aether are the Hyperborean Siddhas, whereas the astral realm at times is a battlefield between opposing forces – hence the term astral war.

This distinction between the aether and the astral is a novel but crucial theory, which have experiential evidence for in our daily work with both realms. This theory also explain the nature of demonic interference, which can only happen in the astral realm, not in the aether itself, since the aether is purely divine.

Another important notion in regards to the aether is that the aether is associated with the spiritual energies and collective consciousness of the Hyperboreans Siddhas. By collectively working with the aether, we also raise our collective spiritual energies, the Kundalini, the Vril, and the Chakras etc.

Especially the idea of collectivity is crucial, if we seek to understand the nature of the aether, but modern-day science readily denies any sort of collective consciousness, though Jung did speak of the collective unconscious. The awakening to the collective, transcendental aether is the point of all Hyperborean initiation.

What is ethereal phenomenotechnics?

Phenomenotechnics refers to the structured techniques through which consciousness actively modulates its mode of experience, thereby altering the appearance and organization of the experiential field (the aether).

As opposed to classical phenomenology (such as Husserl), we are not just passive observers of phenomena, reflecting upon the observed, but take on an active role in developing the ethereal, experiential field, which is the natural habitat of the soul (the Light-Body). It's our common task to develop the aether towards ever higher grounds of spiritual realization, for the effects of the aether reverberate throughout the whole of cosmos.

Let's first clarify the setup of the ethereal operations:

1. **The Subject (Operator):** The experiencing consciousness, capable of attention, intention, and focus.
2. **The Field (Aether):** The experiential medium, within which sensations, thoughts, and perceptions arise.
3. **The Technique (Intervention):** The mediating action of attentional shifts, breathing, visualization, discourse, poetics, and symbolic focus.

Let's then define the types of phenomenotechnical operations/interventions:

1. **Somatic Anchoring:** Body awareness, breath, posture.
2. **Attentional Modulation:** Narrow vs. diffuse awareness, foreground/background shifts, intuitive attunement to the collective consciousness.
3. **Affective Modulation:** Altering emotional tone, stabilizing vs. intensifying states.
4. **Discursive Reasoning:** Contemplation of truth, listen/respond, leading structured discourse.
5. **Imaginal/Symbolic Modulation:** Use of images, archetypes, meaning structures.
6. **Epistemic Fields:** Combining discursive reasoning and symbolic modulation to construct epistemic scenarios of deep semiotic, conceptual, and semantic meaning.
7. **Poetic Narratives:** Envision and tell poetic tales of spiritual journeys and the path towards transcendence and liberation.

The effects on the psychic aether (experiential field) should be increased coherence, reduced fragmentation, heightened sensitivity, altered spatial and energetic perception etc.

There is also the possibility of distortion and interference from the lower astral realms, which can lead the practitioner into distraction, emotional turbulence, and cognitive overload. These are disruptions in the phenomenological structure.

Phenomenotechnics could form the basis of a systematic study of ethereal consciousness that integrates subjective rigor with methodological clarity. For phenomenotechnics, the sky is the limit, when we first attune ourselves to the transcendental, collective aether. As we described in the section on method, our method is one of vertical intensity and transcendence, as opposed to the merely horizontal gaze of much of modern science, including classical phenomenology. We strive for initiation, direct gnosis, psychic transmutation, and transcendence, and it is in this light the aether should be known.

Reflections on ethereal phenomenotechnics – Constructing and living the aether

The aether is the natural habitat of the Hyperborean soul. Before actively collectively constructing the aether, we experience the aether more as a sort of dreamscape of visions, emotions, flow, atmosphere etc. – we call this phenomenon “The White Day”, “The White Weather”, or “The Væi”. Of course, we must know who we are as Hyperboreans, before we can actively take part in the collective construction-work that the aether is. For the Hyperboreans, temporal existence is an initiatic journey towards realization of spirit, soul, and heart.

For those souls who are awake in spirit, the aether is the promised land, where we naturally belong. Since the aether is a noetic realm with direct access to the noumenal plane, the life of the aether is deeply symbolic, and highly significant. Contrary to the epistemic skepticism of Kant (1781), we find that the noumenal plane is accessible to the Hyperboreans, but we still use the term ethereal phenomenology, or phenomenotechnics, to describe how we then practice the aether. The point is that in the transcendental aether the relationship of the noumenal and phenomenal becomes one of direct gnosis and definitive praxis. The noumenal is the divine laws that guide our phenomenal praxis. Those laws are the primacy and dialectics of the Heart, unity, totality, absolutism etc. There is a divine structure to the aether, there is a nature to the aether, which is the nature of the Heart. The core nature of the aether is the poetic nature of the collective love of the Siddhas. So the ethereal life is in its essence a mystical, vibrant, and poetic life of shared love and communion.

Remember, the aether is the homeland of the soul, while incarnated temporal, physical existence is an exile from origins. This means that when awake we are awake to our origins – this is the realization of the aether, the realization of spirit.

As the Tibetan Buddhists of today work with astral visualization, the Hyperboreans of today work with collectively constructing the transcendental aether. Here are a few examples of how we go about this ethereal construction-work:

1. We build the ethereal Nation, ie. homes, institutions, academies, temples etc.
2. We work with “epistemic fields”, ie. scenarios of philosophical, mystical symbolism and theory.
3. We work with poetic scenarios and tales, signifying and exploring the dialectics of the Heart.
4. We work with fields of existentials, exploring the meaning and purpose of life.
5. We have discourses and dialogues on theology and metaphysics.
6. We have excursions outside the ethereal Nation to enliven the poetic imagination.
7. We develop and refine our metapolitics of the Holy Spirit.
8. We develop our ethereal cultural life, related to the Nation.
9. We sing songs, and chant (by Maharaj (1987) called “celestial music”).

So the ethereal life is highly structured, and we take all decisions in absolute unity. We have a leadership, but we always arrive at decisions in plenum.

As we wrote earlier, the collective life of the aether is highly symbolic and significant – everything is done in a highly ritualistic, not constrained, but deeply spiritual, poetic and heartfelt way, for we are guarding the palace so majestic (The Immortal Heart) – we call it “The Flight of the Veda-Dove” (Riis-Søndergaard, 2024a). It’s a mythopoetic worldview (Riis-Søndergaard, 2024b), and way of life of the philosopher-poet-lover, sovereign-sage (Riis-Søndergaard, 2024c).

The Akashic Records – Initiation and direct gnosis

Blavatsky (1877; 1888) is famous for bringing the notion of “The Akashic Records” to the West. According to Blavatsky, all deeds, intents, and words of mankind are recorded in the astral light, and can be accessed by the initiate from the point of view of divine spirit and truth.

For us, the records are not merely collecting knowledge, but should be seen as the shared memory, wisdom, and poetics of the Hyperborean Siddhas, who actually reside in the aether – the records are an aspect of the collective consciousness of the Siddhas (Riis-Søndergaard, 2023), which we more generally actually call “The Vedas” (Veda in Sanskrit means knowledge).

The records are not only a neutral, still reflection, a mirror, of the life of man, but are by the Siddhas in constant development with new innovations, visions, prophecies, concepts, discourses, poetics, and wisdom – in that sense, the records could be defined as spirit itself.

So tuning in to the records is true initiation and direct gnosis – actually, one must be in-tune with the aether to know truth, for the truth and laws of cosmos are absolute and eternal, though in the sense of a constant, never-ending poetic tale of the truth and law of The Immortal Heart, told by the Siddhas themselves.

The ethereal/astral realms have been known since ancient times. For example, Rudolf Steiner (1904a) describes the history of Freemasonry, and finds those roots in ancient Babylon, Egypt and Greece – among the masonic builders of the temples and the pyramids. He describes how originally, in the ancient mysteries, the initiatic rituals were meant to influence the astral-body, whereas more recently, in the rationalistic modern era, this science of the astral-plane has been more or less ignored. He says: “The extent to which the astral body could originally be trained was so great that it led to the development of powers which were designated as the Royal Art, which is an art derived from the mighty symbols of heavenly proportions.”

Also the Rosicrucians are known to have worked with the astral plane. In another lecture by Steiner (1904b), he describes the legend behind the spiritual alchemy of the Rosicrucians. He says: “This is what the secret of the Rosicrucians is. It is brought about when the water of calm wisdom [the race of Abel/Adam] is united with the fire of the astral world, with the fire of passion and desire [the race of Cain].”

So in both ancient Freemasonry, and in later Rosicrucianism and Theosophy, there are a knowledge and concern with the ethereal/astral realms. Our innovation is to distinguish those two realms.

As we have previously stated, in the modern era, this knowledge seem to have been increasingly neglected, but working with the ethereal/astral realms has been kept alive in the East, and has today been fully revived by the Hyperborean Circle (HC) of 2017 of the North.

The aether is the absolute crown science of occultism, along with the spiritual energies, and it is important to remember that the true man, the Siddha (perfected, liberated master), is both a man of intellect and of heart.

Again, as Blavatsky (2007) has stated, if we seek to understand our true nature, origins, and development, it is not enough to solely ascribe to a biological worldview, but we must primarily understand the other side of the equation, namely the spiritual nature, origin, and development of man – this is what we in the HC have set out to do to the fullest extent possible. What we wish to emphasize is the primacy and dialectics of the Heart, the poetic tale of the triumph of the Heart in the mystical, tantric union of man and woman – the realization of the Crown-Chakra, the Kundalini, and the Vril.

Closing remarks: The promised land – The new ethereal Atlantis

Now, it must be said that we have great respect for the work of both Blavatsky and Steiner. Both of them truly sought to express the timeless mysteries in a public way, so as to generally enlighten mankind as to the nature of spirit and soul.

Both Blavatsky and Steiner spoke of multiple spiritual realms beyond the material world. It is important to know that, contrary to the HC, Steiner (1908) considered the astral plane superior to the ethereal plane, when he considered the ethereal plane to be non-conscious, whereas for him the astral plane was conscious. The Hyperboreans of today state that the highest realm is the transcendental, eternal, noetic aether, whereas the psychic astral realm is only a temporary aspect of Maya. For us this classification, distinction, and definition of these two realms is a metaphysical necessity, which we have tried to explain in this essay, but of course reality is reality, no matter the terminology used.

To be sure, of course, we fully agree with Blavatsky and Steiner that the spiritual realms of consciousness, emotions etc. are the highest realms, we just disagree on the terminology used. Perhaps Steiner was influenced by the luminous aether theory and from Tesla's aether science in his choice to define the aether as inanimate, then defining the astral as higher and animate. Tesla began speaking about the "indispensable" aether as early as 1891.

For the Hyperboreans, both of these realms are psychic, but we then define the aether as a higher eternal, noetic realm (noumenal), and the astral as a merely temporary, psychic realm of conflict. We genuinely find this explanation to be fruitful and closer to the heart of our experiences with higher realms. The metaphysical necessity of this distinction is to guarantee the coherence and harmony of the eternal plane, while explaining temporary, spiritual conflict in Maya¹.

Also, according to ancient tradition, the Sanskrit word Akasha and the Greek word Aither are both translated as aether.

Speaking of Blavatsky and Steiner, today, with the recent gathering of the Hyperboreans in the HC, we are truly making headway in ushering in the often spoken of New Age – we call this the New Ethereal Atlantis. But it's still a struggle, and we meet simultaneously a lot of support, but also fierce resistance from the high priests of materialism, who seem hell-bent on keeping mankind enthralled in the physical world – in the Matrix.

The HC is a close-knit, and highly dedicated, spiritual organization of Hyperborean Siddhas of the North, but how can we from now on further our cause in an effective manner, given the fierce resistance of the technocratic control-society? You can read more about our journey and mission in the essays published on the academia.edu page of this author.

Of course, we are not that many Hyperborean Siddhas, we estimate in total between 10.000 and 100.000, so we rely on the greater awakening of mankind, which we do indeed see take place worldwide in the shape of spiritual metapolitics.

But how come the fierce resistance? Has it not always been a cosmic conflict between the Devas and Asuras? The Aesir and the Jötnar? The forces of order and harmony (aether), and the forces of darkness and chaos (materialism)?

This essay is meant to inspire other seekers of the light to once again look up with awe, respect and wonder towards the heavenly sky, towards The Immortal Heart, and to fulfill the ancient promise.

¹ Do indeed see Riis-Søndergaard (2026c) for a clear definition and figurative representation of the four realms we have so far defined, namely the aether, the astral, the physical, and the other side.

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