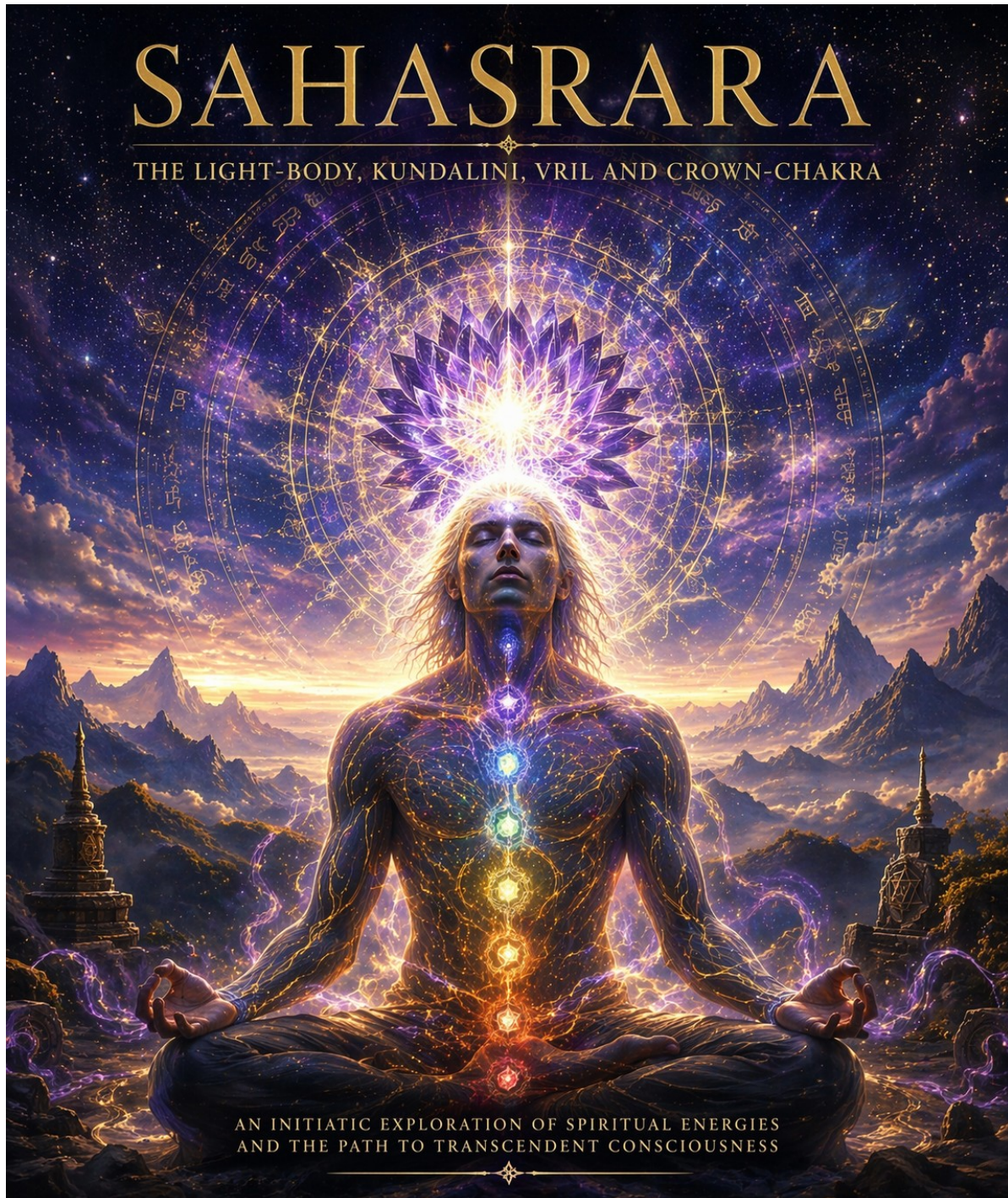


SAHASRARA

THE LIGHT-BODY, KUNDALINI, VRIL AND CROWN-CHAKRA



AN INITIATIC EXPLORATION OF SPIRITUAL ENERGIES
AND THE PATH TO TRANSCENDENT CONSCIOUSNESS

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Index

Author's preface

What is initiatic gnosis, Hyperborean? – Reflections on method

The aether and the role of spiritual energies

Expression of the soul in the light-body

Kundalini, Vril and immortal will

The crown-chakra, consciousness and Væi

Reflections on the research agenda of the Blue Tone Enterprise

Appendix: Definitions – Core concepts of the aetheric system

Abstract

We now present an authoritative insight into the nature of spiritual reality and energies from the vantage point and perspective of the modern-day Hyperborean Siddhas.

Much is at stake, as we seek to enlighten mankind as to the true reality of the path towards spiritual enlightenment and liberation, transcendence, for not all of the world's leadership in politics and in the academy would like to see mankind wake up to the reality of spiritual life – knowledge and power are at stake, and thereby the destiny of man.

In this essay, we present an authentic, Hyperborean perspective on the legendary, near mythic spiritual energies, such as the Kundalini, the Vril, and the crown-chakra, and we contextualize these spiritual phenomena to the wider reality of spiritual awakening, personally and collectively.

While this essay relies on a phenomenological and initiatic approach to the study of mystical reality, in the long-term we seek to empirically prove these energies, so that we may usher in a new spiritual golden age for mankind, as has always been the ancient promise.

By presenting this essay, we seek to answer questions, such as why are the spiritual reality and energies considered so suspect by modern science, and what can we do to legitimize the phenomenological experiences of mystical reality, so mankind may finally know of its true nature and spiritual destiny.

Author's preface

What are we truly missing today in the climax of the individualistic and materialist Kali Yuga? The answer is: a hope of the fulfillment of the ancient promise of collective spiritual liberation and transcendence.

In this essay, we don't pretend to give the final answer or proof, though we are near, but we do seek to prove that this hope is real, authentic, legit, and reasonable – man is truly spiritual man, and magnificent at that.

How come modern, otherwise almost omniscient science doesn't have any interest in the study of consciousness, spiritual reality, and spiritual energies, but always seeks to reduce those phenomena to biological markers of near spiritual irrelevance, when from a phenomenological and initiatic perspective, the spiritual reality and energies are so marvelous, fantastic, crucial, and blessed?

As Hyperboreans, we will not rest on this reductionist approach to explaining the nature of spiritual creation. Instead, we will now propose an authoritative solution, and put a definitive effort into proving those high-priests of materialism wrong by intensifying our basic, free, and open research into the aforementioned spiritual phenomena, so that we may advance mankind beyond the sleeping-pillow and pseudo-comfort of materialist, almost spiritually ignorant conventional science – “ignorance is bliss”, as they say, but this is far from true, as we seek to prove in this essay.

While modern-day scientists act like ignorance is bliss, they at the same time claim to be the utmost experts on life and reality. Is this not hybris at best, and dangerous at worst?

In all actuality, the spiritual energies of man are paramount in reaching our destiny, and those energies are bound to the very crux of creation and metaphysics.

Power and dominance are of course variables in explaining the lack of enthusiasm on part of the modern-day scientists for the study of spirituality, but as initiates into the Hyperborean mysteries, we think and, at least phenomenologically, know otherwise. This we seek to explain in this groundbreaking and authoritative essay, contemplated and written by the leadership of the Hyperborean Circle (HC).

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

May this essay reach out to all sincere people of the Immortal Heart, so that we may together further mankind's advancement towards spiritual enlightenment and liberation, the ancient promise of the school of wisdom.

What is initiatic gnosis, Hyperborean? – Reflections on method

Are not the Hyperboreans the progenitors of the wisdom of the transcendental aether, spiritual energies, and mystical reality, considering that the Vedic tradition was founded by the legendary Aryans (meaning “free, pure, noble, and elevated spirits”)?

Today, the modern-day Hyperborean Siddhas reveal the full-scale of spiritual reality by first of all *living* that very reality. Hence our method of research is based on insights from the esoteric tradition, first-hand phenomenological experience with spiritual, mystical reality, and not the least the dialectics and hermeneutics of the Heart (dialogue), and initiatic gnosis in transcendental meditation – we call this the Aletheian Method – a novel and comprehensive approach to researching spiritual reality (Riis-Søndergaard, 2025a; 2025b).

But of course, we are still far off from empirical proof of spiritual reality and spiritual energies – the method is still primarily phenomenological and descriptive, normative in the sense of spiritual laws.

Still, one of the long-term goals of the Hyperborean Circle (HC), and the Blue Tone Enterprise (BTE), which is comprised of the Research Institute for Spiritual Energies (RISE) and Project Spearhead Industries (PSI), theoretical and applied science divisions respectively, is to empirically prove the psychic aether and spiritual energies, ushering in a new spiritual golden age of mankind, leaving the Kali Yuga behind us.

By all means, this is a laudable goal, for mankind has for too long suffered under the burden of materialist thralldom and spiritual obscurity. So how can we then establish an objective spiritual science that will liberate mankind from the denial and hostility of the modern paradigm of a materialist science? At least, we need a paradigm-shift in science, a shift in the epistemic order of what it is possible to know (Kuhn, 1962; Foucault, 1966; 1969).

By presenting the core of the phenomenological experience of spiritual energies from an authoritative position, we hope to contribute to this paradigm-shift, so that we may rise above the reductionist materialist science to grasp the full reality of what it means to be spiritual man.

The vantage point from which we operate is direct, initiatic gnosis, a knowledge that is organic, not speculative, but inherent to our hearts. In this essay, we will explain this ladder of initiation, as it relates to the spiritual path and the awakening of spiritual energies, a reality, which we cannot assume is granted to all and everyone, for this path is only trodden by the sincere seekers, the pure of heart, hence the lack of knowledge on and acceptance of these topics – spiritual energies are, currently, elite.

The term, Siddha, means “perfected, liberated master”, so when the spiritual energies are only experienced by the most sincere, dedicated, and accomplished spiritual seekers, how can we expect this knowledge to be found in conventional science, a science that is almost perfectly materialist today, and doesn’t even seek an answer to the enigma of spiritual man, less having any experience of it?

Nevertheless, these energies are absolutely real, crucial, and necessary for true and authentic spiritual enlightenment and liberation, which we in this essay will seek to make clear by way of phenomenological descriptions.

The central claim is that there is an objective reality to, a structure of, and a procedure of awakening, operating, and enhancing these spiritual energies, which we seek to describe and build theory on.

Another central claim of this essay is that spiritual reality is not a solitary experience, but a collective experience of raising our energies in cohort, which we seek to explain. Let’s now turn to defining the framework for studying the spiritual energies.

The aether and the role of spiritual energies

Let's now present a figure and a table on the logical constitution of the psychic aether, so that we may see how spiritual energies fit into the order of transcendental Being:

THE AETHER

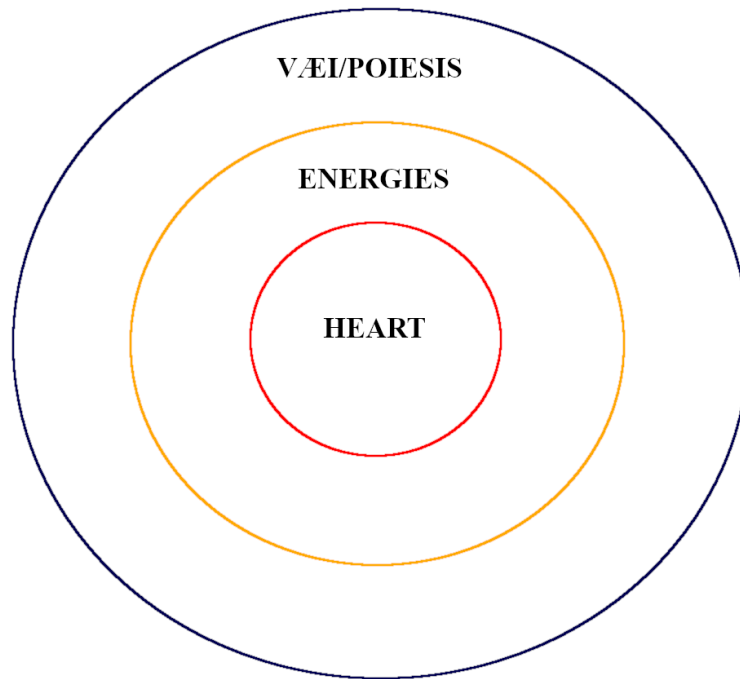


Figure 1: Representation of the logical constitution of the transcendental, psychic aether, and the role of energies. This schema should be read as a triadic ontology of the aether: the heart/soul as the originating essence, spiritual energies as the mediating field of manifestation, and Væi as the expressive world of lived experience.

Aspect	Ontology	Existentiality	Causality	Reality
Heart	Soul	Essence	Cause	Transcendence
Energies	Light-body	Medium	Modality	Being
Væi/Poiesis	Spirit	Existence	Effect	World

Table 1: Diagram of the triadic ontology of the aether, defined in 4 related categories.

The term, Væi, is a neologism that expresses the poetic life of ethereal man, but also denotes the associated “atmosphere, vibes, flows, *stimmung*, senses, and emotions” of the ethereal life.

Note how this logical constitution relates soul and spirit. In most esoteric traditions, Vedic, Plotinus, Blavatsky, Steiner, Nimrod de Rosario, the relation of spirit and soul is opposite, namely that the soul/personality will be shed upon return to spirit, but for us, the soul is primary in that the soul is the heart of man. In our theology, we talk about “the primacy and dialectics of the heart” as our first principle. For us, we will never shed any of what it means to be man – all aspects are crucial and necessary. We have personal understanding of creation, as opposed to the idea of a neutral, personless “all”, though we are a collective. The emotions of the immortal soul (divine love) are the actual cause of creation, the energies are the manifestation, and spirit is the poetic life-world of Being.

Expression of the soul in the light-body

Given what we have presented in figure 1 and table 1, we can now state the following:

1. The soul is the essence and cause of transcendence.
2. The light-body is the medium and modality of Being.
3. Spirit is the existence and effect of the world.

We now understand why this second aspect, the light-body, is so crucial to integrate into our metaphysics, an aspect that most conventional philosophy overlooks, ignores, or is not aware of. Actual knowledge of the light-body is rare, but present in the esoteric tradition from East to West. But then again, the very knowledge of the psychic aether is rare as well. The light-body harbors all energies.

In logical causality, the soul (heart/love) was created first, expressed in the light-body, which gave rise to spirit (poetics/life-world). But of course, these aspects co-exist eternally, and were created at the same moment, for this is what it means to be man.

Is not the very idea of the human body an enigma – such a perfect and complete Being that possesses mystical beauty? This is divine creation, and we must now acknowledge that life is primarily ethereal to understand the enigma of the human body – first was divine man, and divine man created the world of spirit – (ethereal) existence.

Then we must state that in the relation of the aether and the physical world, the aether is primary and eternal, whereas the physical world is secondary and temporary – life on earth is an exile from the “promised land” (the aether) – this is incarnation, as commonly understood, but in all actually, man first incarnated into the ethereal light-body, and since then, man incarnated into physical flesh.

The Vedic tradition talks about the fall from the golden age to the Kali Yuga, Plato (399 BC; 385 BC) talks about *anamnesis*, recollection of origins, Plotinus (270) talks about the fall through the hypostases, and the longing of the soul to return, Blavatsky (2007) calls this the primacy of spiritual development, as opposed to biological evolution, and Nimrod de Rosario (1985) says that we are spirit-born, and that we are in exile from origins – we call this “the deepening of materialism, due to the entrenchment of the cosmic war” of spirit versus matter, good versus evil, Being versus death.

So what is the light-body, also known as the astral-body or aether-body, exactly? The light-body is our primary form, a body that resides in the aether or astral realms – it’s the pure expression of the soul, and so is “pure Being” (Heidegger, 1927). For spiritual beings, it is therefore crucial that we in the physical world connect with the ethereal or astral light-body to gain access to our higher self and consciousness. We must learn how to operate in the aether or astral realms, if we ever seek spiritual enlightenment and liberation, which the Tibetan Buddhists still to this day practice.

It’s not because the light-body is not always there and active, but if we don’t attune ourselves to the aether or astral planes, we miss the quintessence of what it means to be man. The aether (Aither) was by the ancient Greeks called the quintessential element.

The distinction between the aether and the astral realms is crucial, which we explore in a previous essay (Riis-Søndergaard, 2026a), where you can also learn about how the Hyperborean Siddhas of today work with the aether, but contrary to Steiner (1908), the Hyperboreans of today state that the highest reality is the transcendental aether, whereas the lower astral realms are only temporary and a scene of conflict (Riis-Søndergaard, 2026b).

Kundalini, Vril and immortal will

The Kundalini is in most people dormant, and must be awakened. But what does it take to awaken the Kundalini? This is crucial, for the Kundalini is a spiritual energy, as so reacts to and is stimulated by the hope, will, and dedication of man to higher reality, spiritual enlightenment and liberation. If one is deeply enmeshed in worldliness and materialism, if one is not friendly to higher truth and the order of good in cosmos, it's highly unlikely that one will ever experience the Kundalini-activation.

Other factors are important as well. For example the collective and tantric aspects of the Kundalini, and the attunement with the ethereal order and reality. For the Hyperboreans, tantra means the “highest, mystical union of man and woman” – the cause of creation. So one must align oneself with the other gender to fully understand the nature of the Kundalini. Also, one must be in-tune with the spiritual community in general, for the Kundalini is at its core a collective energy that we raise together. To be aligned with the spiritual community of mankind, one must be in-tune with the aether, as we have described.

Let's list these aspects of the nature of the Kundalini pointwise:

1. The Kundalini must be awakened – it can be dormant.
2. Kundalini is a spiritual energy that is bound by spiritual laws of the honest good, righteousness, and cosmic order.
3. Kundalini reacts to the genuine will to spiritual enlightenment and liberation.
4. There is a collective aspect to the Kundalini – the Kundalini is exponentially more powerful the more one is aligned with the spiritual community of sincere seekers.
5. The tantric base of Kundalini is crucial. One must honor and respect the other gender to fathom the mystical reality of the Kundalini.
6. One must be aligned with the ethereal reality to fully know the Kundalini.
7. The collective Kundalini is the driving force in ecstasy, transcendence, and *Aufheben* (Riis-Søndergaard, 2022a).

Given this overview of the Kundalini, it's easy to see how the Kundalini is actually an expression of the primordial force of divine, immortal will (to good).

The Kundalini energizes and gives power and strength to the whole of the light-body and the Chakras – the Kundalini is immortal bliss – but is also crucial for another important aspect of the spiritual energies, namely the Vril.

The Vril, we define as “the force and power we use to operate and realize the aether”. The more we raise the Kundalini personally, in tantra, and collectively, the more energy (Vril) we will have to operate the aether – and this power is immense, but rarely known, none the more accepted by modern materialist science.

So the Kundalini energizes the light-body and the Chakras, which then give strength to the Vril that then enhances the Væi, in that order, which is a crucial equation to understand the full nature of the psychic aether and spiritual man – it's a connected whole, and there's a natural and almost procedural way of the spiritual life that must be followed or worked with – there is a structure to spiritual life, not just a merely subjective experience of spirituality – there is order in cosmos, and there is “a way” (Maharaj, 1987) for mankind to reach for the stars – the sky is the limit, when you work with the Kundalini, and the *telos* is transcendence – the return to origins.

The crown-chakra, consciousness and Væi

In the esoteric, mystical tradition, the crown-chakra is located at the top of the scalp. This might be true, and there certainly is a concentration of crown-chakra energy at the top of the scalp, hence why the Hyperborean Siddhas practice crown-chakra activation, which is the sending out of a signal/energy from the top of the scalp to that same focal point of other initiates. When we do this, it feels like energy is building up at the top of the scalp, and that energy is then transmitted in a beam to the crown-chakras of other initiates – this might sound advanced, and it is. In the same way, we have Kundalini activation at the base of the spine.

But in all actually, the very crown-chakra is a sphere extending in radius from the pineal-gland chakra and outwards. In the very reality, this sphere extends indefinitely (as the aether), but it feels especially concentrated in a certain radius.

The pineal-gland chakra itself, the Third Eye, is actually a white halo surrounding the head, and giving a sort of rather heavy, pleasant, serene, and calm feel in a circle, just above the eyebrows.

When our crown-chakras are activated, we feel literally like levitating – we become light as a feather.

Of course, the crown-chakra is of immense importance to spiritual man – it's the crown of creation. All the chakras are activated by the Kundalini, and the Kundalini vibrates at fast speed at the top of the scalp, giving immense, ethereal powers and emotions (Vril and Væi) to the crown-chakra.

Kundalini, crown-chakra, consciousness, Vril, and Væi are intrinsically related – activating the crown-chakra is expanding the consciousness to a transcendental degree – *this is spirit*.

The activated and energized crown-chakra, we call “the day”, for is not the poetic, emotional, ethereal, spiritual life of man, the Væi, the day of the Heart – the hope and honor of man? It is.

When the crown-chakra is activated and fully operative, the ethereal colors, vibes, and flows are magnificent, vivid, and immense – the mystical, atmospheric senses and emotions are magnified to an incredible degree of poetic bliss and mystical transcendence – you become fine-tuned to Being itself.

You then dwell in the Heart, in the Kundalini, in Being, in the World – fully accomplished, perfect, and complete – hence the term Siddha, which means “perfected, liberated master” – you know pure Being, you know origins, and you know destiny.

This is not myth, this is not metaphor, this is the ultimate spiritual reality – the promised land – euphoria, ecstasy, transcendence, and Aufheben – *this is the New Ethereal Atlantis*.

When you have first awoken the Kundalini and the crown-chakra, you will never look back – it's the point of no return – you have now realized the true meaning and purpose of spiritual life, and you have shown yourself to be true to the cause of the Immortal Heart – you have been accepted as an initiate into the primordial mysteries of creation – you have become a guardian of the most high wisdom, guarding the palace so majestic – you will never return to mundane, materialist life, only to origins.

For remember, spiritual enlightenment and liberation is not a free-for-all, but it takes identification, dedication, determination, and demarcation in regards to absolute, supreme truth to achieve, and only a “pure heart” will become initiate (Blavatsky, 1980) – you will have to be an honest and honorable student of the mysteries. When the crown-chakra is fully open, you then live in the aether, you live in the Væi, but you now also have a duty to take care of and operate the Væi – this is the highest duty of spiritual man, of the initiate, for there is a task for the initiate: to awake as many as possible, and to accomplish the Great Work of the spiritual enlightenment and liberation of mankind – this is destiny.

Reflections on the research agenda of the Blue Tone Enterprise

In a recent essay (Riis-Søndergaard, 2026c), we have outlined the research agenda of the BTE, which is comprised of RISE and PSI, theoretical and applied science divisions respectively – the research agenda so far consists of about 50 questions to be answered, theoretically and empirically, but the list of questions to be answered will of course increase as we get further into the studies and details of spiritual reality.

The main goal of the BTE is to create knowledge of how to “prove, enhance, and defend” spiritual energies – we seek to establish an objective science of the psychic aether and spiritual energies. Is this not the frontier of science today? As Colin Wilson (1970) said, mystical reality is not a notion of a primitive past, but the very future of advanced mankind, if we seek to progress.

The triadic ontology of the aether, which we presented in figure 1 and table 1, is the starting point of our investigations. The primacy and dialectics of the Heart are the core, spiritual energies are the modality of Being, and the Væi, ethereal poetics, is the very existential life-world of spiritual man. When we consider the Væi, we also call it phenomenotechnics, for as initiates, we take on an active role in working with and operating the Væi. This is a collective task, and we build the psychic aether in communion, probably the greatest mystery in the Kali Yuga age of individuation. What has nearly been lost in the Kali Yuga? The very collective nature of spirituality.

But the main task of the BTE is to research into and finally prove the spiritual energies, which have been known anecdotally, but never have we had any empirical proof. Today, what are the “hidden rules“ that shape our thinking of science, epistemology, and knowledge, as Foucault (1966; 1969) investigated? Well, are they not purely materialist, biological, and chemical? Spiritual energies have no place in that dominating epistemic order, for spiritual energies simply don’t fit into the biological worldview. Thus, the scientific horizon must be expanded to encompass the phenomenological reality of spiritual energies, as we have sought to describe in this and other essays (Riis-Søndergaard, 2024a) – this is the start.

To enact this paradigm-shift (Kuhn, 1962), we must develop theory based on phenomenological observations as to the cause and mechanisms of spiritual energies. These propositions can then be tested, proven or disproved according to the maxims of scientific research and validation of Popper (1959), a provisional science to explain an otherwise ubiquitous reality – *let’s get started*.

So far, we have contemplated the electromagnetic paradigm, quantum science, and Tesla’s aether science. Combined, these might be vistas into the science of the aether and spiritual energies, but perhaps, we need whole new contemplations and vocabularies to explain the cause and nature of spiritual energies and the psychic aether.

The phenomenology is there, but proper understanding of the empirical nature of spiritual energies is lacking – worryingly so. How come? Why is conventional science not more interested in studying this promising and crucial field of research? Has it to do with power, as also Foucault intensely investigated, the relation of knowledge, power, dominance, and hegemony? Has not much interest gone into the upholding of the materialist paradigm today?

These questions must be part of our wider investigation.

If spiritual energies were to be empirically proven, the world would change for the better. Mankind would be set free, and mere technocratic, biopolitical administration of life (Rose, 2007) would no longer be legit and self-evident – mankind would awake to the tipping-point of a higher purpose and destiny – this is the promise of all traditional wisdom-schools: transcendence and Aufheben.

Appendix: Definitions – Core concepts of the aetheric system

1. Aether

The **aether** is the fundamental, all-encompassing field of reality within which soul, energies, and manifestation are structured and interrelated. It is not a substance, but a **structured ontological medium** that enables the transition from essence to experience.

Function in the system:

- Serves as the **ground of mediation**
- Contains the three primary layers: soul, energies, and Væi
- Makes manifestation possible without reducing it to materialism

2. Soul (Heart)

The **soul**, or **heart**, is the **ontological origin and essential core of being**, representing pure interiority, unity, and causal primacy within the aether.

Function in the system:

- Source of all manifestation
- Ground of identity and essence
- Operates as the **first cause** in the aetheric structure

3. Spiritual Energies

Spiritual energies are the **mediating forces of the aether** through which the soul expresses and actualizes itself into experiential and phenomenal reality.

Function in the system:

- Bridge between soul and manifestation
- Dynamic carriers of form, intensity, and transformation
- Operate as **modalities of being**, not merely forces

4. Light-Body

The **light-body** is the **structured field of spiritual energies** that constitutes the energetic form of the human being within the aether.

Function in the system:

- Organizes and contains spiritual energies
- Serves as the **vehicle of mediation** between soul and world
- Enables perception, vitality, and presence

5. Væi (Poiesis / Atmosphere)

Væi is **the expressive field of lived reality**, the atmospheric and phenomenological manifestation of the aether as it appears in experience.

Function in the system:

- Represents the **world as felt and lived**
- Emerges from the interaction of soul and energies
- Operates as the **effect or expression** of the system

6. Aetheric Mediation

Aetheric mediation is the fundamental process by which the soul expresses itself through spiritual energies into the manifested field of Væi.

Structure of the process:

Soul → Energies → Væi

Function in the system:

- Core dynamic of reality
- Explains how essence becomes experience
- Unifies ontology, causality, and phenomenology

7. Ontological Triad

The **ontological triad** is the threefold structure of the aether:

1. Soul (origin)
2. Energies (mediation)
3. Væi (manifestation)

Function in the system:

- Provides the **basic architecture of being**
- Ensures internal coherence of the metaphysical model

8. Kundalini

Kundalini is the **dynamic activation and intensification of spiritual energies within the light-body**, resulting in an increased alignment between soul and manifestation.

Function in the system:

- Drives transformation and ascent
- Activates latent potentials in the energetic structure
- Operates as the **kinetic principle** of the system

9. Crown-Chakra (Sahasrara)

The **crown-chakra** is the **point of highest integration within the light-body**, where the distinction between soul, energies, and manifestation is minimized or unified in conscious awareness.

Function in the system:

- Represents **completion or culmination** of aetheric mediation
- Enables direct alignment with the soul
- Serves as the **axis of transcendence and unity**

10. Chakric System

The **chakric system** is the **organizational structure of the light-body**, consisting of differentiated centers through which spiritual energies are distributed and modulated.

Function in the system:

- Regulates energetic flow
- Structures levels of consciousness and experience
- Provides the **internal architecture** for Kundalini movement

11. Energetic Modality

An **energetic modality** is a specific **mode of expression of spiritual energy**, determining how energy manifests in form, intensity, and effect.

Function in the system:

- Differentiates types of experience
- Explains variation within the aetheric field

12. Existential Field

The **existential field** is the domain in which the aether becomes **lived and experienced reality**, corresponding primarily to Væi.

Function in the system:

- Connects metaphysics to phenomenology
- Grounds abstract structure in lived experience

13. Causality (Aetheric)

Aetheric causality is the process by which the soul, through spiritual energies, generates and shapes manifestation within the aether.

Function in the system:

- Replaces purely material causation
- Establishes a **vertical (not just horizontal) causality**

14. Unity and Integration

Unity refers to the convergence of soul, energies, and manifestation into a coherent whole, particularly at higher levels of development (e.g., crown-chakra activation).

Function in the system:

- Represents the **goal-state** of the system
- Resolves fragmentation within the aetheric structure

15. Transcendence

Transcendence is the movement beyond fragmented or partial manifestation toward full alignment with the soul through the integration of spiritual energies.

Function in the system:

- Provides directionality (ascent)
- Anchors the concept of development

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