THE PSYCHIC AETHER III

THE THIRD EYE AND THE VÆI



Kristian Riis-Søndergaard, BA in the History of Ideas and Social Science, Founder of *Blue Tone Enterprise*

Fredericia, 25/5/2026

Epistemic Front Journal

Words: 4339

Index

Author's preface

The collective nature of Hyperborean consciousness – The task of collectively constructing the aether

Ontology of the aether – A diagram on the three aspects of the Hyperborean aether

The White Day – The Hyperborean existentiale

Aryan Nation – Phenomenotechnics of the aether

The Væi – Poiesis, and the poetic way of life

Flight of the Veda-Dove – The aether as the final frontier, and the return to origins

Abstract

This essay on the psychic aether is a continuation of our series on the topic. Here, we develop the ontology of the aether further, based on our research approach of initiatic, direct gnosis, lived experience, and phenomenological observations.

We seek to give a comprehensive overview of our experiences with the aether, as documentation and testimony, since we in the Hyperborean Circle have been collectively engaged in building the aether since the Hyperborean awakening in 2017.

We seek to build a theory of the aether from a metaphysical, phenomenological, and existential point of view, while for now avoiding dwelling on the exact empirics, which is up for future research.

The theory we here develop of the psychic aether is based on many years of first-hand, collective experience with the psychic life, and the collectivity of operating and navigating the aether is emphasized as crucial for reaching the full potential of spiritual life.

In conclusion, the psychic aether is a mystical-poetic vast landscape of Hyperborean communion and collective pursuit of spiritual liberation and transcendence, the aether being the natural habitat of the soul, and the ancient promise being return to origins – the aether is the missing link of transcendence.

Author's preface

The aether we seek to investigate in this series is not the luminiferous aether, nor is it the conception of modern quantum physics of an ontological substrate of reality, a quantum vacuum, but it is the notion of the "psychic aether" as an original, transcendental "supra-reality" or superstrate, wherefrom physical reality itself has descended and is subordinate – the psychic aether is Spirit.

As such, we rely on traditional esoteric, mystical definitions of the aether, but first and foremost on our own experiences with the reality of the psychic aether.

Is not the life of the Spirit more complex and originary than mere matter?

Contrary to the prevalent materialism and biological evolutionary theory that consider consciousness an "epiphenomenon to biological processes", we state that the true hierarchical order of Being is this: Love → Spirit → Aether → Matter – this is the Chain of Being, and central is the ethereal life of the Soul.

If we seek transcendence, we must follow this Chain of Being in the reverse direction.

But contrary to the dogma of Christianity, we state that there has been no fall, only the duty of the Hyperborean Siddhas to incarnate into the temporal, physical world of matter (Maya) to fight the cosmic war against temporal evil.

The psychic aether is transcendental, but even some current researchers of physics (Rubik & Jabs, 2018) believe that the quantum vacuum field proposed in quantum physics might function as a substrate of non-local consciousness, instantaneous communication (entanglement), and as a reservoir of the Akashic Records.

To be clear, we are not trained in physics, but we are Hyperboreans, and we seek to finally reveal the full scope of all esoteric teachings as they relate to the Siddhas, for the truth of Being is to be found in profound mystical insights into the life of Spirit, so our epistemic vocabulary is primarily mystical-poetic.

Our method of research relies on initiatic, direct gnosis, and phenomenological/experiential observations, which you can read more about in Riis-Søndergaard (2025b; 2025c).

How could we know and learn about the psychic aether, if we are not initiated into this supreme reality of Spirit, which there is no guarantee that modern physicists are? As we shall explore in this essay, the aether is innately Hyperborean, but even many physicists of recent times have sought to explore the nature of consciousness from a more spiritual perspective, such as David Bohm (1980), Fritjof Capra (1982), and others.

Also Nikola Tesla (Tesla, 1930; Vassilatos, 2000) is famous for his total conviction in the aether, Akasha (originary substrate) and Prana (creative force).

With this foreword in mind, let's now continue this investigative series into the nature of the psychic aether from the authentic and authoritative vantage point of the Hyperborean Siddhas of today.

Note: The use of the term "Aryan" implies its original, ancient, Vedic, and pre-ideological meaning of "pure, noble, free, and elevated spirit", which connects to the term "Siddha" as a "perfected and liberated master".

The collective nature of Hyperborean consciousness – The task of collectively constructing the aether

The greatest mystery, but almost unspoken of, of all esoteric traditions is the psychic aether. How come? Well, basically the reality of the aether is the deepest secret and reality of all ancient mystery schools (Riis-Søndergaard, 2025a) in that the reality of aether is ontologically Hyperborean. The reality of the aether is deeply and fundamentally intertwined with the being and reality of the Hyperboreans of whom there are not that many, we estimate between 10.000 and 100.000. The history of the Hyperborean Siddhas (the true and only Aryans) is connected to the rise of major, classic civilizations, such as the Vedic, the Greek, and the Eddic (Rosenberg, 1930). We are a spiritual and exactly ethereal race that cannot be reduced to mere biological evolution or determinism, but must be seen as direct incarnations of spirit.

In the rise of these three civilizations was inherently known the psychic aether (Akasha), spiritual energies (Chakras, Kundalini, Vril, etc.), the concept of Maya (the physical world as illusion), reincarnation (Samsara), transcendence (Samadhi), etc., but this knowledge was only given (orally) to the highly initiated, hence the rise of the priest-class of the Brahmins, the philosopher-kings of Plato (375 BC), and the Gothis, sages, and Völur of the Edda societies.

Traditional spiritual knowledge and practices were inherent to these ancient societies, a practice that was scorned, forbidden, and persecuted under the later yoke of dogmatic Christendom, and this traditional knowledge had roots in the even more ancient, primordial, and original mysteries of Hyperborea and Atlantis among the Thulean originators.

The reality of the aether (or astral planes) was known to ancient Freemasonry, as Steiner (1904) explains, and it was only with the recent advent of the Theosophy of Blavatsky (1877; 1888) that the Western world again came to properly know about the psychic aether, the psychic aether, which Colin Wilson (1971) describes as “the only fundamental proposition of occultism”.

With the rediscovery by the Hyperborean Circle in 2017 of the psychic aether, we would like to make three fundamental propositions as to the nature of the aether, which our work is based on:

1. The aether and the astral planes must be differentiated. The aether is the highest, supreme reality, and perfectly Hyperborean and harmonic, while the lower, temporary astral realms are scenes of conflict and war – fragmentation.
2. The psychic, Hyperborean aether is the reality of Hyperborean collective consciousness, and is Hyperborean origins/source proper (Ultima Thule).
3. The task of the Hyperboreans is to collectively build the psychic aether (Aryan Nation), and to defend the aether in the astral wars.

It might be a question of terminology, but also Steiner (1908) makes this distinction of the aether and the astral planes, only in the inverse. It is important to make this distinction, for while the aether is pure, good, monistic, and eternal, the astral realms are dualistic, temporary, and scenes of conflict between forces of light and darkness. The important theological point is that creation is in essence good, while war is only temporary in Maya.

In this essay, we will dive further into the ontology of the Hyperborean aether, so that we may understand from a metaphysical and existential perspective how the aether is operated today by the modern-day Hyperboreans.

Let’s now continue by presenting the three metaphysical aspects of the psychic aether.

Ontology of the aether – A diagram on the three aspects of the Hyperborean aether

The three aspects of the ontology of the aether here presented are integral to the ethereal life.

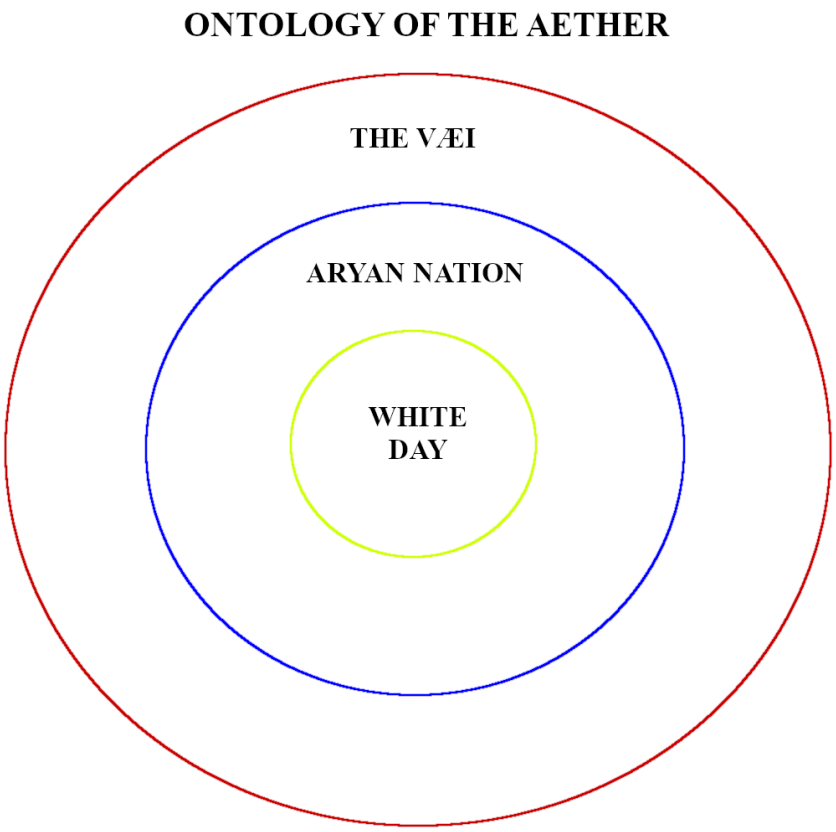


Figure 1: Diagram of the three integral aspects of the aether. Three concentric spheres moving outwards from the existentiale, to phenomenotechnics, and poiesis, which together comprise the ethereal life of the Hyperboreans.

Let's define these three aspects of the aether from the core and outwards:

1. **The White Day (existentiale):** The existentiale of the White Day has its name from the serenity, tranquility, and purity of the aether. The existentiale is based on love, faith, trust, devotion, initiation, the philosophical way of life, dialogue, dialectics of the Heart, and monasticism – this is the inner core of the aether. The "why" of the aether.
2. **Aryan Nation (phenomenotechnics):** This second aspects of the aether relates to the actual phenomenological construction work, and way of operating the aether. We envision scenarios, and construct buildings of both aesthetic, symbolic, and functional value – this is the ethereal nation that is our base for collectively working with the aether. The "how" of the aether.
3. **The Væi (poiesis):** Given the two former aspects presented, the Væi arises as a poetic field of atmosphere, *stimmung*, emotions, senses, vibes, and flows. The term, "Væi", is a neologism, which is a wordplay on the term "way", because the ethereal, poetic, emotional life is our way of being, and way of life. The "what" of the aether.

This diagram is a holistic and integral metaphysical perspective on the Hyperborean aether.

The White Day – The Hyperborean existentiale

Central to the Hyperboreans, and what makes us Hyperborean Siddhas, is the existentiale, ethos, or values of the White Day, for creation, ie. heavens/spirit/aether, is inherently good, based on the dialectics of the Heart. We talk about the Immortal Heart as fundamental, but we also speak about the Immortal Tear, which arises as a consequence of divine love, the will to good, and the duty of defending the Heart (creation) from evil.

These two aspects, divine love, and the war of the Heart, are essential for the Hyperboreans.

In our theology, we speak about the concept of the "primacy of love", but also about the concept of the "temporality of war". The third essential concept is that of the "totality of will", that is, we will inherently be victorious in the cosmic war, due to the ontological nature of good (life) versus evil (death) – temporary evil will naturally die out, and be defeated, while life (heavens/spirit) is eternal.

These concepts are the core of our modern-day metaphysics, but in an existential perspective, we can then state the following:

1. The Hyperborean Siddhas are spirit-born (Rosario, 1985).
2. We are a spiritual collective, sharing a collective consciousness.
3. We inhabit and rule the aether, the eternal, promised land.
4. We posses the whole range of spiritual energies (Chakras, Kundalini, Vril, etc.).
5. The *telos* or destiny of temporal existence is *aufheben* (transcendence, the absolution of temporality, and the return to origins/spirit).

This ontological reality, of course, comes with an immense amount of existential responsibility, but the Siddhas are inherently perfectly loyal, faithful, dedicated, and determined to fulfill the ancient promise of the return to origins, transcendence and ecstasy, the return to our homeland – Ultima Thule.

It now naturally goes that the Hyperborean way of life is a philosophical, poetic, and monastic way of life, as our whole being is in essence dedicated to the ethereal life (divine love), the aether, being our shared origins, homeland, life, love, and collective destiny.

It now naturally follows that when our origins, life, and fate are shared, also our spiritual energies are shared in the collective, and this point is crucial to make. The mystery of the rise of the collective Kundalini-energy is perhaps one of the greatest mysteries, alongside the aether itself, but also of our other energies, like the Crown-Chakra – alongside the aether, to understand the Hyperborean collective, we must understand the collective nature of our spiritual energies.

Also the Third Eye (the crystalline pineal gland) that Descartes (1649) called the "seat of the soul" is crucial to understand the importance of, when contemplating the life of the Siddhas, for it is by the Third Eye that we fathom the psychic aether. The Third Eye is the organ of telepathy, clairvoyance, and other psionic abilities, of course in connection with the greater Crown-Chakra. The Third Eye can be described as a spiritual organ of ethereal vision and communication, while the Crown-Chakra at large is the mode of senses, emotions, and what we will turn to later, the poetic Væi. But of course, all the Chakras are connected, integral, and essential – the very Light-Body is the primary nature of the ethereal soul.

More research needs to be done on how the different Chakras contribute to the whole of the spiritual life and experience, a task, we have set out to accomplish by establishing the *Blue Tone Enterprise* (Riis-Søndergaard, 2026a). See also Riis-Søndergaard (2024a; 2026b) for more on spiritual energies.

Aryan Nation – Phenomenotechnics of the aether

In the previous installment of this series on the psychic aether (Riis-Søndergaard, 2026b), we defined and investigated the concept of "ethereal phenomenotechnics", that is, how we "construct, operate, and navigate" the aether.

Phenomenotechnics is the second aspect of the aether, where the collective aether is constructed in an "aesthetic, symbolic, and functional" manner, the organization of which is crucial for the coherence of the collective Hyperborean consciousness, and to give rise to the collective Væi, which we will talk about in the subsequent section.

The core of the ethereal construction work is the Aryan Nation, which is the base of our ethereal operations, complete with living quarters, streets, plazas, temples, academies, organizations, casual lounges, surrounding environment, etc. The architecture is based on the concept of the White Day, that is, monastic, and most of our buildings are constructed with classical aesthetics in mind.

The construction of the Aryan Nation, which is built like a minor city-state, is a collective program, when all our decisions are made in plenum. We navigate the aether in unity, and the mystery of the Hyperborean collective consciousness is a topic in and of itself, but in this essay, we will focus on the ontology and operation of the aether. For more on the esoteric psychology of the Hyperboreans, see our range of four essays of that name (Riis-Søndergaard, 2025d; 2025e; 2026c; 2026d).

Constructing the aether is a religious-mystical-poetic enterprise that enlivens the White Day, and gives rise and structure to the Væi.

It is interesting to note that I first heard of the psychic aether in 2008, when I visited the exiled Tibetan Buddhists in McLeod Ganj, Himachal Pradesh, India, and went to a seminar with the Dalai Lama, who taught us to visualize deities and religious scenarios in the aether/astral planes (Riis-Søndergaard, 2024b). But since 2017, the Hyperboreans have been completely gathered, and we now seek to construct the aether in an organized manner.

Next to the ethereal base of the Aryan Nation, we work with poetic, symbolic, epistemic scenarios, which are in constant creative development – we call these "epistemic fields", for an important part of our journey is epistemology, which we consider a "path of return to origins". All of our ethereal activities are coherent, and structured around the existentiale, developing our theology, epistemic theories, and metapolitics, and the poetic tales we tell of our collective, transcendental journey, which we call the Flight of the Veda-Dove.

Without a doubt, the mystical-poetic tales of our collective love, unity, faith, and devotion rank the highest in our theology. While this second aspect of the Hyperborean aether of phenomenotechnics is about the actual construction work of the aether, what we build for is the Væi, which is the life of the Heart.

By organizing our collective ethereal life, coherence and harmony are established in what is otherwise an unruly, fluctuating, and fragmented psychic life. The collective organization of the aether uplifts the soul towards euphoria, ecstasy, and transcendence, and our collective spiritual energies rise to optimal levels (ever growing stronger). We will talk about these effects in the next section on the Væi, where we also deal with another important aspect of the collective ethereal life, namely the "celestial music" of the Hyperboreans.

By this collective ethereal construction work of the Hyperboreans, it is important to note that the whole of the spirit of mankind is equally uplifted, the Holy Spirit and the World Soul, which is adamantly needed in these dark ages of Kali Yuga – our goal is to create the New Ethereal Atlantis, a golden age.

The Væi – Poiesis, and the poetic way of life

The "Væi" is a term we have invented to denote the "atmosphere, *stimmung*, vibes, flows, senses, emotions, etc." of the ethereal life and reality. The term is a wordplay on "way", for the Væi is the way of the Heart of the soul. But it's also a word in its own right, for the phonetics of the word gives the impression of a soft and sensitive concept, which the aether is – highly sensitive in that the ethereal life is a mystical-poetic tale of the shared love and communion of the Hyperboreans.

When attuned to the aether, one becomes highly sensitive, the faculties are sharpened to an extraordinary degree, and the senses uplifted in a blissful state of heightened awareness – the goal of transcendental meditation is of course the ultimate awareness and reality of transcendence – *aufheben* (Riis-Søndergaard, 2022).

The collective meditations we carry out, we also call Kundalini-meditation, for a crucial aspect of the spiritual life of the Siddhas is the reality and force of the collective Kundalini-energy that we raise together by being in-tune with the aether – in-tune with the order of cosmos.

When the highest point of creation is the mystical-poetic-tantric union of the Hyperborean man and woman, this dovetails with the collective experience of intense Kundalini activation and blissful states of consciousness in ethereal communion – this is the Væi.

The term the Væi then denotes the collective ethereal life of the Hyperboreans, as it relates to the atmospheric reality of the aether – coherence, harmony, and bliss.

But crucial is the mystical poetics that establishes this atmosphere. The poetics are established by philosophical dialogue in the dialectics of the Heart, our shared ethereal, creative construction work, and other shared activities of the aether, such as the "celestial music", which is a prime example of our shared collective life. The celestial music, which Maharaj (1984) calls the third aspect of "the esoteric way", the others being "the Word, the Light, and the Nectar (which we interpret to be divine love and immortality)", is like nothing we have experienced on earth, but of course there is also music close to our hearts on earth. The celestial music can vary from pure music (bass, melody, vibes, etc.), to chants, but often also entails angelic, symphonic vocalization and harmonies – this music can be intensely felt by the Light-Body.

We can now state that the Væi (ethereal life) is based on three aspects:

1. Philosophical-poetic dialogue, lectures, and contemplation.
2. Poetic, symbolic, epistemic scenarios and acts.
3. Celestial music.

Another crucial aspect of the Væi is "the flow". We always talk about the flow. We operate and navigate the aether together – it is a shared, collective experience, so we always work with the flow. The poetic flow of our shared life is then at the forefront of our awareness, and this is the shared, philosophical-poetic life we seek to create – operating and navigating the aether is like the task of the captain of Plato (375 BC) – cybernetics.

The synergetic effect of the whole of the Hyperborean collective in communion, meditating on the aether, is an exponential increase in spiritual energies and ethereal Væi (bliss) – this coherence, harmony, and bliss is the true nature of transcendence. When reaching these states of blissful Væi consciousness, the expanse of the aether is as clear as the day, and so is the expanse of the soul consciousness. The meaning and purpose of these experiences are obvious: spiritual enlightenment, spiritual liberation, and transcendence in the name of the Immortal Heart – *return*.

Flight of the Veda-Dove – The aether as the final frontier, and the return to origins

Concepts from the Vedic tradition of Moksha/Samadhi, Plato's *anamnesis* (4th BC; 385 BC), total recall*,* Plotinus' (270) union with the One, traversing the hypostases, and Rosario's (2023) *minne*, loving remembrance, all tell the tale of mystical union, transcendence, and return to origins as the *telos* of existence – we concur.

Here, on the path towards spiritual liberation and transcendence, the aether is the crucible and the missing link that will soon bring us back home. Like lifting the veil of Isis, the Hyperboreans of today have managed to unveil the deepest secret of reality and existence – namely the collective, transcendental aether, and we are close-knit organized to do so.

Other researchers, esotericists, and spiritual practitioners have caught glimpses of this immense, but true reality, for example Robert Monroe (1971), who established the famous Monroe Institute that is still guiding people on the path of consciousness expansion, but also the long line of sages in the East, some of them who have also come to the West to teach the Western seekers of transcendental meditation, such as Maharishi Mahesh Yogi (Maharishi & Morris, 1963). Also the Esalen Institute in California is famous for being proponents of what is called the New Age Movement, blending Eastern mysticism and Western psychology.

We might not agree fully with all these diverse proponents, but the idea of exploring spirituality beyond the classical Western philosophical boundaries (positivism, materialism, empiricism), which are often limiting and reductionist to the human, spiritual potential, is appreciated, and confirms what Colin Wilson said (1971) that "mysticism is not a relic of a primitive past, but the very future of advanced mankind" – actually, the psychic aether is the final frontier, but it takes spiritual awakening and organization to really understand and appreciate the collective nature of the aether, just as the Hyperboreans have discovered and realized.

In the Hyperborean Circle, we are working on establishing the *Blue Tone Enterprise*, which is tasked with "studying and defending spiritual energies", including the psychic aether, psionics, Kundalini, etc. The Hyperboreans have a unique and authoritative perspective on these topics, having worked intensely collectively to build the aether for many years now. We have gained a lot of phenomenological experience, so our task is now increasingly to turn this expertise into valid, also empirical science for the benefit of the wider community of spiritual practitioners.

Right now, you can follow the progress of our work on the academia.edu page of this author, where we have so far published 85 essays, but this is only the very beginning.

The trajectory of mankind is without a doubt towards increasing spiritual awareness, and a New Ethereal Atlantis is before us, but we have to remember that it's also a struggle. Not all in the *ancién regime* would like us to succeed in what is bound to be the spiritual enlightenment and liberation of mankind, as many have vested interests in keeping mankind subdued in materialist thralldom and spiritual ignorance and destitution – this is the Kali Yuga, but there is imminent hope.

Radical materialist doctrines are still being taught in the schools, and medicinal psychology has us almost convinced that the pursuit of transcendence is psychosis, as Freud (1927) postulated – according to the modern episteme, we are all on the spectrum and need to be medicated and sedated. The collective Hyperborean experience of the psychic aether, the Crown-Chakra, Kundalini, Vril, and the Væi proves otherwise. May this essay inspire other spiritual seekers to stand firm against epistemic tyranny and injustices, and continue on the path towards final liberation in the name of the Immortal Heart and the Eternal Day – may the Siddhic fire rise to counter the darkness of our times.

References

Blavatsky, H.P., *Isis Unveiled*, 1877

Blavatsky, H.P., *The Secret Doctrine*, 1888

Bohm, D., *Wholeness and the Implicate Order*, 1980

Capra, F., *The Turning Point*, 1982

Descartes, R., *The Passions of the Soul*, 1649

Freud, S., *The Future of an Illusion*, 1927

Maharaj, S.S.J., *The Secret Knowledge: Insight Into the Spiritual Life*, 1984

Maharishi & Morris, *Science of Being and Art of Living: Transcendental Meditation*, 1963

Monroe, R., *Journeys Out of the Body*, 1971

Plato, *Phaedo*, 4th BC

Plato, *Meno*, 385 BC

Plato, *Politeia*, 375 BC

Plotinus, *Enneads*, 270

Riis-Søndergaard, K., 'Aufheben – Tantra, Kundalini, Transcendence', 2022

Riis-Søndergaard, K., 'Project Breakthrough – For a New Science of the Spiritual Energies of the Aryan Race', 2024a

Riis-Søndergaard, K., 'Flight of the Veda-Dove', 2024b

Riis-Søndergaard, K., 'The Psychic Aether', 2025a

Riis-Søndergaard, K., 'The Aletheian Method – Hyperborean Philosophy of Science and Epistemology', 2025b

Riis-Søndergaard, K., 'The Meta-Order of Epistemology – Reflections on Hyperborean Epistemology', 2025c

Riis-Søndergaard, K., 'Esoteric Psychology', 2025d

Riis-Søndergaard, K., 'Esoteric Psychology II – A Plea for the Heart', 2025e

Riis-Søndergaard, K., 'Blue Tone Enterprise – Framework for the Scientific Study and Defense of Spiritual Energies', 2026a

Riis-Søndergaard, K., 'Sahasrara – The Light-Body, Kundalini, Vril, and Crown-Chakra', 2026b

Riis-Søndergaard, K., 'Esoteric Psychology III – Then Take My Heart', 2026c

Riis-Søndergaard, K., 'Esoteric Psychology IV – A Critique of Modern Psychology and the Control-Society', 2026d

Rosario, N., *Fundamentals of Hyperborean Wisdom*, 1985

Rosario, N., *The Secret History of the Thulegesellschaft*, *2023*

Rosenberg, A., *The Myth of the Twentieth Century*, 1930

Rubik & Jabs, ‘Revisiting the Aether in Science’ in *Cosmos and History: The Journal of Natural and Social Philosophy* (vol. 14, no. 2), 2018

Steiner, R., ‘The Essence and Task of Freemasonry from the Point of View of Spiritual Science I’ in *The Temple Legend,* 1904

Steiner, R., ‘The Astral World and Devachan’ in *Introduction to the Basics of Theosophy*, 1908

Tesla, N., ‘Man's Greatest Achievement’ in *Milwaukee Sentinel*, 1930

Vassilatos, G., *Secrets of Cold War Technology: Project HAARP and Beyond*, 2000

Wilson, C., *The Occult*, 1971