In order for the study of consciousness to be complete, we need a methodology that would account not only for what is occurring at the neurological and biochemical levels but also for the subjective experience of consciousness itself. Even when combined, neuroscience and behavioral psychology do not shed enough light on the subjective experience, as both approaches still place primary importance on the objective, third-person perspective. Contemplative traditions on the whole have historically emphasized subjective, first-person investigation of the nature and functions of consciousness, by training the mind to focus in a disciplined way on its own internal states.

There are two ways of regarding concepts, both of which are necessary to understanding. The first is that of logical analysis. It answers the question, How do concepts and judgments depend on each other? In answering it we are on comparatively safe ground. It is the security by which we are so much impressed in mathematics. But this security is purchased at the price of emptiness of content. Concepts can only acquire content when they are connected, however indirectly, with sensible experience. But no logical investigation can reveal this connection; it can only be experienced. And yet it is this connection that determines the cognitive value of systems of concepts.

—Albert Einstein, *The World As I See It: The Problem of Space, Ether, and the Field in Physics*
The present writer, claiming no great scientific education, but only a tolerable acquaintance with modern theories, and a better one with Occult Sciences, picks up weapons against the detractors of the esoteric teaching in the very arsenal of modern Science. The glaring contradictions, the mutually-destructive hypotheses of world-renowned Scientists, their mutual accusations, denunciations and disputes, show plainly that, whether accepted or not, the Occult theories have as much right to a hearing as any of the so-called learned and academical hypotheses. Thus whether the followers of the Royal Society choose to accept ether as a *continuous* or a *discontinuous* fluid matters little, and is indifferent to the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of ether*. Let Science call it matter, if it likes; only neither as akâsa nor as the sacred Æther of the Greeks, is it to be found in any of the states of matter known to modern physics. It is matter on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by “scientific imagination,” unless the possessors thereof study the Occult Sciences.

A vessel might have the following three faults:
1) being upside down; or
2) though held right up, being dirty
3) though clean, having a leaky bottom.

[...] there is no great purpose in your hearing the teachings if you (1) do not pay attention; or, (2) though paying attention, misunderstand what is heard or listen with a bad motivation such as attachment; or, (3) though lacking these faults, do not solidify the words and meanings taken in at the time of hearing but let them fade due to forgetting them and so forth. Therefore, free yourself from all of these faults.

Tsong Khapa, *The Great Treatise on the Stages of the Path to Enlightenment: Volume I*
As I understand it, the most important implication of Einstein’s theory of relativity is that notions of space, time, and mass cannot be seen as absolutes, existing in themselves as permanent, unchanging substances or entities. Space is not an independent, three-dimensional domain, and time is not a separate entity; rather they co-exist as a four-dimensional continuum of “space-time.” In a nutshell, Einstein’s special theory of relativity implies that, while the speed of light is invariable, there is no absolute, privileged frame of reference and everything, including space and time, is ultimately relative. This is truly a remarkable revelation.

In the Buddhist philosophical world, the concept of time as relative is not alien. Before the second century C.E., the Sautranika school argued against the notion of time as absolute. Dividing the temporal process into the past, present, and future, the Sautranikas demonstrated the interdependence of the three and argued for the untenability of any notion of independently real past, present, and future. They showed that time cannot be conceived as an intrinsically real entity existing independently of temporal phenomena but must be understood as a set of relations among temporal phenomena. Apart from the temporal phenomena upon which we construct the concept of time, there is no real time that is somehow the grand vessel in which things and events occur, an absolute that has an existence of its own.

Length, width, and height are—without any possible doubt (even if these are of a Cartesian type)—the three Euclidean aspects of this three-dimensional world within which, for good or for bad, we live. It is evident that it would be absurd to exclude the fourth factor from our postulations.

Thus, considering time as the fourth dimension, it intrinsically contains two fundamental properties, namely: temporal and spatial.

It is positive, authentic, and undeniable that the chronometric aspect of life is exclusively the unstable surface of the spatial depth. —Samael Aun Weor, *Cosmic Teachings of a Lama*

A line is the print that a dot leaves while moving through space. A plane is the print that a line leaves while moving through space. A solid is the print that a plane leaves while moving through space. A hypersolid is the print that a solid leaves while moving through space; it is the fourth dimension of any given body.

Hypersolids, hypervolume, and hyperspace are only perceptible with the awakening of the consciousness. —Samael Aun Weor, *The Doomed Aryan Race*
We have been told that the fourth dimension is time (in its exclusively temporal aspect).

We have been informed that the fifth dimension is eternity. Without a doubt, the sixth dimension is beyond time and eternity.

The absolute zero exists in dimensional subject matters. The zero dimension is pure Spirit; this is a seventh dimension.

The intellectual beast is bottled up in Euclidean geometry because he has never awakened his consciousness. The consciousness that slumbers is content with Euclid's tri-dimensional geometry.

One-dimensional creatures only possess sensations of pleasure and pain, likes and dislikes, such as for example, the snail. Bi-dimensional creatures such as dogs, cats and horses, etc., possess sensations and representations. The tri-dimensional biped (mistakenly called a human being) possesses sensations, representations, and concepts.

The spatial sense can never be developed without the awakening of the consciousness.

The spatial sense includes, in an absolute manner, the five senses and many other senses that physiologists absolutely ignore.

—Samael Aun Weor, *The Doomed Aryan Race*
The mechanical properties of the ether were at first a mystery. Then came H. A. Lorentz’s great discovery. All the phenomena of electromagnetism then known could be explained on the basis of two assumptions: that ether is firmly fixed in space—that is to say, unable to move at all, and that electricity is firmly lodged in the mobile elementary particles. Today his discovery may be expressed as follows: —Physical space and the ether are only different terms for the same thing; fields are physical conditions of space. For if no particular state of motion belongs to the ether, there does not seem to be any ground for introducing it as an entity with a special sort alongside space.

—Albert Einstein, *The World As I See It: The Problem of Space, Ether, and the Field in Physics*
The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the “Imponderable Substance,” once admitted as the “Ether of Space,” now about to be rejected, has been a vexing riddle for every branch of knowledge. The mythologists and symbologists of our day, confused by this incomprehensible glorification, on the one hand, and degradation on the other, of the same deified entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions. –H. P. Blavatsky, *The Secret Doctrine*, Book I, Part II, Chapter III: “Primordial Substance and Divine Thought”
Prakriti, the Divine Mother, is the primordial substance of nature. Several substances, different elements and sub-elements exist within the universe, but all of these are different manifestations of a single substance. The Great Mother, the Prakriti, the Primordial Matter, is the Pure Akasha contained within the entire space. [...] Millions and billions of universes are being born and dying within the bosom of the Prakriti. Every cosmos is born from the Prakriti and is dissolved within the Prakriti. Every world is a ball of fire that becomes ignited and extinguished in the bosom of Prakriti. Everything is born from the Prakriti; everything returns to the Prakriti. She is the Great Mother."

—Samael Aun Weor, The Esoteric Treatise of Hermetic Astrology
What is the primordial Chaos but Æther? Not the modern Ether; not such as is recognized now, but such as was known to the ancient philosophers long before the time of Moses; but Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation. Upper Æther or Akâsa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as “incubated” by the Divine Spirit, are called into existence: Matter and Life, Force and Action. Æther is the Aditi of the Hindus, and it is Akâsa. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms? –H. P. Blavatsky, *The Secret Doctrine*, Book I, Part II, Chapter III: “Primordial Substance and Divine Thought”
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THE FOUR ETHERS

The Chemical Ether is related with all the processes of organic assimilation and nourishment.

The Ether of Life is related with the reproduction processes of the race.

The Luminous Ether is related with the processes of sensorial perception.

The Reflecting Ether is intimately related with the faculties of memory, imagination, willpower, etc., etc.

–Samael Aun Weor, *Fundamental Notions of Endocrinology and Criminology*