In Search of Answers: From Extraordinary Testimonies to Dream Sellers – The Role of Collective Consciousness

Michaël Vaillant[1]

As Jung suggested, the images and symbols that emerge in our culture are not insignificant. The recurrent appearance of archetypal figures in UFO testimonies recalls this idea of a collective unconscious shaping our perception of the unexplained, as illustrated by Magritte in The Voice of the Air.

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[1]A short bio: Michael Vaillant is a computer scientist with dual Master's degrees in Information Systems and Innovation Management, he has spent 18 years as a consultant for GEIPAN (the French government agency studying UAP). During this time, he played a key role in launching the world's first institutional UAP website and led the development of a cutting-edge governmental UAP database, developing a methodology of UAP investigation translated into a software. In addition to his work on the database, Michael contributed to the design of an automated detection camera system for GEIPAN, which laid the groundwork for the French Fireball Observation Network (FRIPON). His expertise extends to academic research, where he leaded the first significant studies on the spatial correlations between UAP and French nuclear activity (Laurent et al., 2014) and on meteorite interactions with stratospheric aerosols (Courty et al., 2012). In 2023 he founded of UAP Check, a global network dedicated to raising public awareness about UAP, fostering interest, and promoting international collaboration among organizations. He has participated in several French documentaries, like "Flying Objects A State Secret" (English) where he explains how he discovered in 2008 that patterns in UFO waves suggest a learning process ending at the horizon 2035.

Part I - A Surrealist Drift Between Mysticism and UFOs

Between whistleblowers who fall under the spell of mystical societies[2] and those who claim to contact UFOs through altered states of consciousness[3], we are currently drowning in pure surrealism. Consciousness—despite being indefinable—is invoked in every possible way, seemingly capable of bending everything, including extraterrestrials, to our will.

A common thread emerges: an inability to rationally process extraordinary experiences. Rather than adopting a rigorous scientific approach, some witnesses succumb to the lure of simplistic and seductive hypotheses—beliefs masquerading as revelations.

Experiencing an extraordinary phenomenon is no trivial matter. It triggers intense emotions, deeply rooted in both the psyche and biology of the individual. Adrenaline, the "**fight or flight**" hormone, plays a central role in the witness's initial reaction, oscillating between fear and awe. **As a result, the perception of the phenomenon becomes inseparable from the witness's emotional state**. Its meaning, its "message," and its interpretation will be shaped far more by what the event awakens within the observer than by the objective nature of the phenomenon itself.

What very few realize, however, **is that such phenomena do not need to be intelligent**—let alone extraterrestrial—to leave a lasting impact. It is enough for them to defy immediate interpretation and provoke a powerful cognitive and emotional shock. Sometimes, simple Thai lanterns can suffice.

This shock can trigger different reactions, ranging from immediate rejection—at its extreme, leading to an almost "immune" blackout—to, on the contrary**, the feeling of having been "chosen" or connected to an immense "love" that emerges only in the witness's mind**. This, in turn, **fuels a search for meaning**, often intensified by the fundamental human need to find an explanation.

The Shift Towards Beliefs

This is where a key moment unfolds: the way in which the witness will structure their relationship to the event. Two main paths lie before them:

1. The rational and analytical approach, which involves seeking reliable information, assessing the validity of the phenomenon within its context, and methodically questioning one's own perceptions and subjectivity.

2. The mystical-interpretive approach, where the phenomenon simply *is* by nature and is not questioned (e.g., "It is extraterrestrial," "It came for me," "It chose me"). In this perspective, the goal is not to understand the phenomenon but to integrate it into one's own framework of

[2]David Grusch and Jack Barber participate to a collective experience at the Esalen Institute in October 2024 with a community of entrepreneurs, scientists and mystics

[3] Alex Klokus (SALT, Futurism) and Jack Barber founded "Skywatcher", a group that aims to materialize UFOs with the help of Psionics.

values. The phenomenon itself is not scrutinized; rather, the focus is on how one's worldview can be adjusted to align with it[4].

This shift toward mystical belief is a well-documented mechanism of cognitive regulation: when confronted with an inexplicable phenomenon, the human mind naturally seeks to connect it to familiar and reassuring frameworks. This does not mean that all witnesses succumb to such interpretations, but rather that a poorly understood phenomenon can easily turn into myth if critical analysis is replaced by the projection of pre-existing beliefs.

In this mindset, **the observation is no longer analyzed—it is sacralized**. This is how some witnesses gradually enclose themselves in an "informational bubble," where only a community that shares their beliefs validates their experience.

A form of **cognitive confinement then takes shape**, in which every social interaction within this group reinforces the certainty of having accessed a "higher truth". This phenomenon is known in sociology as **"local rationality[5]"**: within a group, a collective mental construct becomes an unshakable reality—even if it is objectively false.

The Pandora's Box of Beliefs

One of the greatest risks of this dynamic is the **domino effect of beliefs**. Once the extraterrestrial hypothesis is accepted as fact, it opens the door to all sorts of related theories—often entirely devoid of scientific grounding.

For example, **Jack Barber**, a former member of the U.S. Air Force's special operations, claims to have participated in a military object recovery program. He specifically describes a mission during which he allegedly towed an egg-shaped UFO—a material, tangible object—using an helicopter. However, over time, his account gradually shifts from what initially appears to be a factual event to increasingly esoteric speculations. He eventually interprets his experiences through a singular lens, referring to entities of a "spiritual" nature, akin to "angels and demons". His narrative thus merges concrete observations with mystical beliefs, imbuing these phenomena with a quasi-mythological dimension.

The shift that takes place here is not a reassessment of the phenomenon but rather a **sacralization** of the initial experience, which becomes untouchable. Instead of re-evaluating their interpretation through in-depth investigation—by exploring alternative explanatory hypotheses—the witness restructures their entire framework of values and beliefs to align with their first impression.

This process effectively **shuts down any critical inquiry**: instead of analyzing the phenomenon to understand its nature, it becomes a fixed reference point around which everything else must conform. Once this mindset is adopted, the phenomenon no longer requires proof—it becomes **self-evident**, seamlessly integrated into a worldview recalibrated to accommodate it. In this case, that means embracing the presence of spiritual entities, at the expense of rationality and rigorous analysis.

[4] Sometimes, this questioning can be beneficial, especially if it allows dogmas to be overthrown.
[5] More precisely a concept of Ethnomethodology

The Illusion of Expertise and the False Scientific Authority of Witnesses

Another major issue in this dynamic is the confusion between **personal experience** and **investigative expertise**. Simply witnessing a UFO phenomenon does not confer any particular skill in analyzing its nature. Seeing a phenomenon and understanding what it is are two fundamentally different things.

Thus, being a former military officer, pilot, or astronaut does not inherently make someone an expert in UFO investigation. This does not mean that their testimonies lack value—on the contrary, they often put their reputations at stake. However, their status frequently grants them disproportionate credibility in the media, precisely where rigorous scientific analysis is needed.

Yet, when attempting to analyze unknown phenomena seriously, this is the real challenge: one must navigate the **fine line between the limits of human knowledge and the distortions of perception**—understanding that this boundary is, of course, blurred and debatable.

It is highly unlikely that a witness will immediately possess the experience or tools necessary to distinguish a perceptual illusion from an authentic phenomenon, to identify underlying psycho-cognitive and psycho-clinical effects, to recognize cognitive biases, and to be aware of the **hundreds of possible explanations**. Developing such expertise takes **years of training**—it cannot be improvised!

Luis Elizondo was seen communicating about this photo taken in Romania indicating that it would show a "mothership" and then having to apologize: it was only a luminous reflection of a ceiling light with the shadow of the photographer's hair.

Similarly, **Ryan Graves** will highlight a case sent by an airplane pilot that was actually nothing more than the starlink satellite movie.

These two cases illustrate the ingenuousness that some whistleblowers can show and especially their inexperience with the UAP investigation.

Of course, we should not be too quick to judge them: navigating the boundaries of the unknown is a complex task, and above all, it cannot be improvised. Their primary expertise

is generally not the analysis of UAP cases, but rather military expertise and their knowledge of defence networks and institutions.

This is **a major trap of ufological or media discourse:** confusing **institutional authority** with **analytical competence**.

Finally, an individual experience does not become more reliable because it is told by a military man, a pilot or a scientist. What matters is not who is speaking, but under what conditions the testimony and the related data were collected, with which method the analysis is conducted.

A confusion between psychological and physical phenomena

The set of unexplained cases to date undoubtedly conceals hundreds of possible explanations, many of which will require multiple intersecting interpretations—rarely is any answer "simple". However, it is possible to categorize all the "potential explanations" into two broad, non-mutually exclusive, categories of hypotheses:

- Those covering **psychological/psychiatric/"psychic" phenomena (PSY)**, which I refer to as **SUBJECTIVE**. They are subjective because they exist within the witness's personal experience and cannot, in principle, be made independent.
- Those corresponding to **physical phenomena (PHY)**, which I refer to as **OBJECTIVE**.

One of the major issues in recent years has been the increasing confusion between these two categories of phenomena.
This document aims to clarify the current drift: how testimonies that are initially subjective (PSY) can be mistaken for objective (PHY) reports and even "marketed" as such.

This is by no means a reductionist approach: the **initial approach of any investigation must remain horizontal**[6], meaning that no particular hypothesis should be favored from the outset—and certainly not PSY phenomena as a default explanation.

However, the psychological aspects must always be considered when the principal observer is human—something often underestimated, as many sensationalist reports focus solely on the observed object while neglecting to assess the observer's own state. This is particularly critical in cases involving altered states of consciousness.
This document will attempt to address this gap by focusing on PSY phenomena, not to dismiss the observer, but rather to propose a theoretical framework that better explains the symbolic nature of certain observed phenomena, such as alien encounters, through what is commonly referred to as "abductions" (Parts II and III).

Between Objectivity and Subjectivity in the Investigation of UAP

It is true that in the absence of a proper investigation—especially one involving experts in clinical or cognitive psychology—it is easy to be mistaken. Some observations may result from well-documented psychological processes, such as altered states of consciousness or sleep paralysis, while other cases remain enigmatic. However, without a rigorous methodology, distinguishing between a genuine experience and an altered perception becomes challenging.

The psychological analysis of witnesses is, in all cases, an essential component of any investigation, particularly when an observation relies solely on human testimony. Consider, for

[6] Vaillant, M. (2022). *Methodology of Analysis of UAP Cases*, p14. CAIPAN 2022.

example, a phenomenon reported without any measurable physical trace: if a thorough analysis of the witnesses' accounts demonstrates their coherence, rules out cognitive biases, and a rigorous investigation eliminates all conventional explanations, then the phenomenon may be considered objective, even in the absence of tangible material evidence.

It is also crucial to understand that a testimony without material evidence should not be necessarily classified as a "PSY" phenomenon: more than 95% of reported observations are not accompanied by direct or indirect physical evidence (samples, instrument readings, photographs). This does not mean these cases must be attributed to purely psychological causes! In most instances, an investigation can either identify the phenomenon's origin and/or demonstrate with a sufficient reliability that psychological factors were not involved.

Once again, a thorough inquiry is required, particularly to assess the witness's reliability. In this regard, it is noteworthy that a witness experiencing a state of shock may itself serve as an indirect but tangible indicator of a real event.

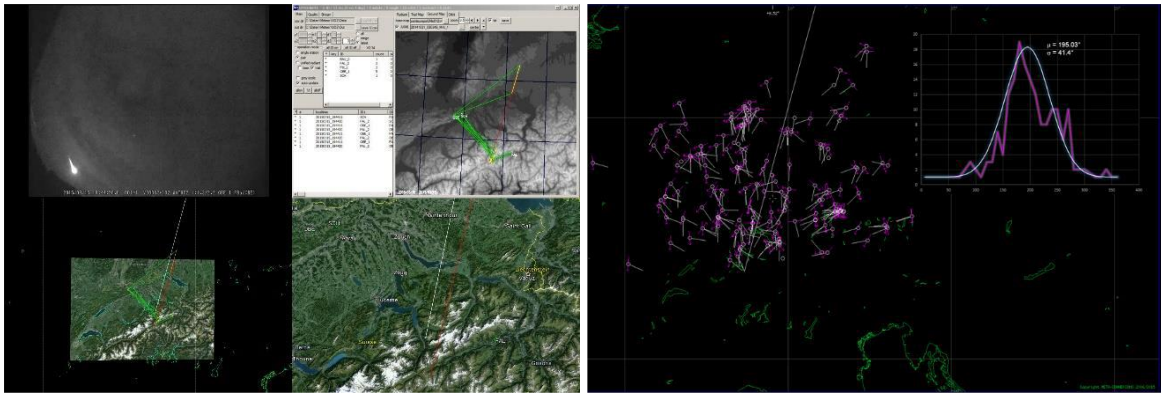
In summary, we can consider that an objective event occurred, external to the witness ("PHY"), when:

- The observation of a phenomenon whose existence is corroborated by material traces, independent of the witness (such as a recording on film, radar detection, or a physical ground sample).
- The observation of a phenomenon is based solely on testimony, yet whose consistency (reliability) is supported by coherent details related to the observation environment and the absence of psychological distortions such as *altered states of consciousness*, *false memories*, *memory disorders*, *psychiatric conditions*, etc.

In other words, the PHY classification refers to any objective phenomenon—one that has occurred independently of the witness. Conversely, the PSY category encompasses subjective phenomena, where the witness's perception or interpretation plays a determining role.

It is important to understand that **objectivity does not rely solely on visible material clues**, such as a ground trace or an instrument measurement. **The human brain can be seen fundamentally like an instrument**, capable of memorizing and then restoring information which, knowing the limits of its functioning and errors margins[7], can be used to produce reconstructions of events with a good reliability compared to cameras.

[7] It is a domain which is called **psychophysics**, which quantitatively investigates the relationship between physical stimuli and the sensations and perceptions they produce. A general class of methods that can be applied to study a **perceptual system**. Some aspects are implemented in the GEIPAN software like power law related to the angular size of objects or azimuthal and elevation mean errors. It would necessitate a whole paper here



This study analyzes the atmospheric re-entry of a meteor observed across multiple European countries on March 15, 2015. Using over 200 eyewitness reports and video recordings, I reconstructed its trajectory, identifying its final descent near Altdorf, Switzerland. The study leverages observational data from the American Meteor Society and employs triangulation methods to refine impact zone estimates with a software I developed (on the right). Comparative analysis with MeteorAstronomie's (on the left) camera-based tracking confirms a trajectory deviation of only 7 km. ***A careful statistical approach to human data can achieve results comparable to, or even better than, instrumental methods.***

In another way, a strong mnemonic imprint, embedded in a witness's memory, can serve as evidence when its margins of error are taken into account. Though individual testimonies are naturally more susceptible to distortion and error, cross-referencing multiple accounts helps to reduce these inaccuracies. If we consider the human brain as a recording device, we might compare it to a camera—less reliable due to noise and distortions, yet generally dependable. Contrary to popular belief, human testimony retains scientific value: it is, on average, 80% reliable, and this percentage can rise to 85–90% when using advanced techniques such as the Cognitive Interview[8] used by the GEIPAN.

One additional clarification is necessary. When a witness undergoes an unusual experience, multiple factors intertwine to shape their perception of the event. Investigators generally seek to identify the primary trigger—the root cause of the phenomenon. However, in some cases, two explanations can have two root causes as important: one physical and the other psychological.

Let's take a concrete example: a witness observes a formation of lights in the sky. The investigation reveals that the source was Sky Lanterns—a physical (PHY) event. However, the witness's reaction introduced distortions in their description: rather than describing lights, they reported a monstrous entity floating in the sky. The analysis would then conclude a combination of PHY (Sky Lanterns) + PSY (altered interpretation).

Fortunately, **in most cases witnesses accurately report their observations**; their mistakes typically lie in their interpretations, which are influenced by a lack of context or knowledge. his is why, during investigations, we initially set aside the witness's interpretations and focus solely on their original description of the event, with the aim of determining whether an existing event could correspond to their account. In the vast majority of cases, the description itself is reliable[9]

[8] The **cognitive interview** is a method of interviewing eyewitnesses and victims about what they remember from a crime scene. Using four retrievals, the primary focus of the cognitive interview is to make witnesses and victims of a situation aware of all the events that transpired

[9] in this case, it could be "*several lights flying in a coordinated manner*"

—the issue does not lie in the reported facts but in the subjective interpretations attached to them, which are often biased or shaped by the absence of an immediate rational explanation.

If the original observation is correct, the event remains classified as PHY, with the investigation concluding simply: "Sky Lanterns". The witness's emotional reaction—however intense—tends to influence their interpretation rather than distorting their initial description.

The Dream Sellers

A False Promise: The Business of the "Insider Contact"

Without an investigation, one is generally unable to discern the nuances between **PSY** and **NON-PSY** phenomena, especially the general public, which is not trained for this. Here, some quickly saw an opportunity: how to manufacture and sell **"extraterrestrials on the cheap".**

In the mid-1990s, an American named **Steven Greer** popularized the idea that UFO sightings could be **induced through meditation and group cohesion**. A trained emergency room physician, Greer became a central figure in ufology by founding **CSETI** and the **Disclosure Project**, aiming both to establish contact with extraterrestrial intelligences and to expose government secrets regarding UFOs.

By the early 2000s, Greer had begun **selling sessions** based on his "**CE5 protocol**"[10] at exorbitant prices: **$3,000 per person—or $72,000 for a 24-person session**[11]! These sessions relied on **meditation and guided awareness**, claiming to enable the voluntary initiation of interactions with these phenomena.

But it would be a mistake to dismiss this as mere **entertainment for eccentrics**—Greer **monetized these experiments** and even conducted them with soldiers willing to push the limits. Moreover, in the military sphere, **the United States was already engaged in** "**Remote Viewing**"[12] **experiments**, and after all, this new method could be seen as simply expanding the available toolkit. It would always be cheaper for the state than producing missiles.

Steven Greer also turned his attention to **France**, and one notable case stands out: a **fax from the French Ministry of Defense in 2007**, discussing the organization of a session with Greer. I have since been able to verify its authenticity. Notably the role of **Philippe Aubin de La Messuzière**, now deceased and the managing role of **Alain Boudier**, former responsible of **Sigma/3AF**, having ties with the French military and able to engage those disputable experiments.

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[10] CE5 stands for "Close Encounters of the 5th kind". As stated in Jacques Vallee's *Confrontations* (1990), a close encounter of the fifth kind is where an alien abductee receives some manner of physical effect from their close encounter, typically either injury or healing

[11] Steven Greer: Summoning Aliens? (CSETI, CE5) - Jimmy Akin's Mysterious World

[12] The RV was born in research institutes at the turn of the 1960s and 70s in the United States. It was developed in particular at the American Society for Psychical Research, the Stanford Research Institute International, the Princeton Engineering Anomalies Research Lab, within the private group Mobius, the CIA and the American army: it was part of the **StarGate** project, code name for the United States federal government's sub-projects aimed at investigating the reality and potential applications, both military and civilian, of psychic phenomena, more particularly "Remote Vision".
The founding scientific publications were published throughout the 1970s, mainly by physicists and psychologists and today is mostly considered by the scientific community as a "pseudo-science".

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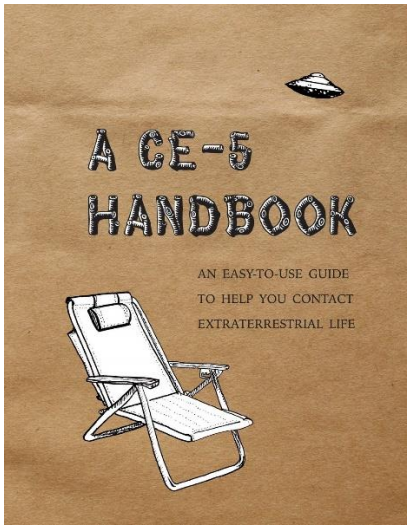
URGENT

OBJET : UFO PHENOMENE
REFERENCE : SPORADE. ENTRETIEN TÉLÉPHONIQUE DU 15 JANVIER 2007

TEXTE : Bonjour Messieurs,

No, this fax is not a hoax[13, 14]

Thus, I believe it was truly **Greer** who opened the door to a **full-fledged "insider contact" industry**[15], where methods supposedly capable of "communicating with extraterrestrials" are sold. This has led to the proliferation of **books promising that, with a little practice, one can establish contact with extraterrestrials**—so-called **CE5** (Close Encounters of the Fifth Kind).



A CE-5 Handbook, Cielia Hatch

Skywatchers' Alex Klokus in action[16]

This **promise**, rooted in the exploitation of **mystery and fascination with the unexplained**, is part of a broader trend of **"selling dreams"** under the guise of esoteric discovery.

Jack Barber, whom we mentioned earlier, founded **Skywatchers** alongside **Alex Klokus**, bringing together various individuals—including James Hodgkins and Michael Battista—whom he refers to as **"Psionics".** This group applies **CE5-style protocols**, opening the door to

[13] Dr Steven Greer and the Mysterious Department of Defense Fax | Invisible realities
[14] Dr Steven Greer, The Most Important Document in the History of the UFO Subject, 2015 London
[15] Surprisingly, in a recent interview with Khloé Kardashian Steven Greer told that Northop Grumman was it's uncle company
[16] Whistleblower reveals UAP retrieval program; object caught on video | NewsNation | Skywatcher, Alex Klokus (Futurism, SALT Fund)

seductive yet poorly substantiated narratives. The **few recorded observations they present** are not clearly related to the protocol and could have **simpler alternative explanations**[17].

At the same time, these methods **disregard academic research in clinical psychology and neuroscience**, which could provide **natural explanations** for these experiences based on **connected well-documented psycho-physiological phenomena**: altered states of consciousness[18], sleep paralysis, dissociative disorders, hallucinations, hypnagogia and these phenomena mixed. Rather than seeking to **objectively analyze** these experiences, **CE5 protocols reinforce pre-existing beliefs**, turning an enigmatic phenomenon into a **modern mystical doctrine**.

A Biased Methodology: The Power of Suggestion and Expectations

The core principle of Psionics and CE5 is based on the belief that UFO interactions can be triggered by the witness's intent, relying on meditation, visualization, and group synchronization. However, this approach suffers from major cognitive biases:

- **Confirmation bias**. Participants expect to see something, so they interpret any stimulus—a distant light in the sky, a vague noise, a random coincidence—as a deliberate manifestation of the UFO phenomenon.
- **Mentalist techniques and immersive storytelling**. Phenomena described during CE5 sessions mirror techniques used by mentalists, who use "immersive storytelling" with vivid details to induce visual or auditory impressions that align with the narrative**.**
- **Induction of an altered state of consciousness**. A witness in an altered state of consciousness is no longer in a neutral or objective state of observation. Their mind becomes highly suggestible, influenced by preconceived expectations and group dynamics, reinforcing a trance-like or quasi-hypnotic effect that leads to subjective interpretations.

Build on beliefs. Whitley Strieber[19] another key figure who helped inspire the psionics by talking about psychic contact experiences around 1990 **propagated the idea that the UAP phenomenon needs humans to "believe" in it to better interact. Ironically, this idea is entirely accurate**—but not in the way Strieber intended. This is precisely how hallucinatory phenomena are created and sustained!

The human mind is capable of inducing highly intense subjective experiences in response to strong suggestions. Just as the placebo effect can heal or alleviate pain, a cognitive placebo effect can generate subjective manifestations—visions, sounds, and sensations of presence. In other words, it allows you to create hallucinatory experiences. But here, **there is nothing "objective" here, in the independent sense of the witness-observer-actor!**

The group effect. Altered perceptions become even more likely when the individual is not alone. The group effect creates a validation bias, where several participants reinforce each other's shared belief. Multiple cognitive biases come into play: **Confirmation bias**: individuals seek out and validate only the information that confirms their pre-existing belief; **Illusion of truth effect**: the more a piece of information is repeated, the more it is perceived as true. **Social**

[17] Skywatcher Part I: The Journey Begins | Spots or Bright Spots Crossing the Sky
[18] Maybe self-induced by substances, pathologies, etc or spontaneous linked to experiences
[19] Whitley Strieber is an American author. In 1987, he published "Communion", a non-fiction work in which he recounts his own experience of abduction by non-human entities, whom he calls "the visitors"

conformity effect: an individual tends to adopt the majority opinion to avoid social exclusion. **Authority effect**: a leader's influence is exponentially amplified by collective validation, leading to social placebo or nocebo effects like:

- **The shift toward a ritual process**: the staging of a collective setting—group cohesion, meditation, transcendental music, and even the use of laser pointers to signal the UFO to the experiencers' exact location (sic!)—transforms these encounters into a form of modern ritual. Much like shamanic trances or spiritualist séances, the reported experiences are often the result of collective construction and psychological conditioning.
- **The use of emotional states as catalysts:** elements such as "Transcendental Awakening Music" and "Synchronized Transcendental Instinctive Dance" highlight a drift toward modern spirituality, where the boundary between science and mysticism becomes increasingly blurred. Beyond this, emotions play a key role in shaping the subjective perception of experiences in an altered state of consciousness.
- **A Practical perspective:** when comparing this approach to Remote Viewing—which operates on the premise that it is possible to connect to "non-local" information—a glaring methodological contradiction emerges. Remote Viewing requires a strict separation between the "viewer" and the target (the object or subject being observed). In contrast, CE5 does the exact opposite, actively involving the experiencers in the process. Yet, we know that any external influence introduces bias and distorts the results in experiments of this nature. This phenomenon is known as projective bias, which is particularly powerful when dealing with psychological phenomena

The manufacture of convictions rather than a search for truth

One of the major flaws of the CE5 approach is that it promotes **belief construction** rather than the exploration of an objective reality. It operates on a **self-reinforcing dynamic**, where conviction replaces critical inquiry:

- **Lack of objective control:** there have been no serious scientific studies conducted under controlled conditions to evaluate these experiences. Without a rigorous methodology, it is impossible to distinguish a genuine experience from a cognitive illusion. For example, a proper control protocol could include optical recording systems capturing the entire sky in 360° throughout the session, while brainwave activity is monitored to detect patterns similar to those observed in hypnagogic states. Additionally, psycho-cognitive scientists and clinical psychologists should assess the psychological state of participants to identify possible cognitive correlations. The environment should be checked to determine if any: satellites, birds, insects, planes could explain recorded lights.
- **Confusion between perception and reality:** CE5 reasoning assumes that the subjective experience of witnesses constitutes objective proof of an exogenous interaction. This ignores the possibility of collective hallucinations or cognitive illusions as an explanation.
- **The risk of a powerful psychological effect:** participants in CE5 experiences face a strong risk of deeply entrenching their beliefs due to the emotional and sensory intensity of their experiences. Once a belief is formed in such a heightened emotional state, it becomes exceptionally difficult to challenge.

A naïve vision of the relationship between humans and "exogenous intelligences"

Finally, let's take a step back: the idea that non-human entities would simply wait for humans to meditate and emit intentions in order to respond raises serious questions in terms of coherence and logic. This implies that advanced civilizations—potentially thousands or even millions of years ahead of us—are dependent on human-induced mental states to initiate contact...

This hypothesis reflects an **absurd cognitive asymmetry**: imagining that an intelligence far more advanced than ours would need humans to enter a trance to establish contact is like assuming that ants could "command" humans by grouping together and emitting signals they believe to be meaningful. These "civilizations" must be very bored. We were already familiar with anthropocentrism, but this goes beyond that—it's "**ego-anthropocentrism**".

And so, a part of the community interested in the phenomenon "dives in," without seeking to critically assess or even analyze the origin of the information they engage with.

However, this is not to say that we should dismiss outright the idea that "something" is happening during these sessions. But these phenomena, rather than being evidence of an interaction with extraterrestrial intelligences, are more likely **mental projections**, shaped by **expectations** and driven by **psychological and psychic mechanisms**. Let's try to explore how and why this might occur.

A Socio-psychological Phenomena

The human mind does not function in isolation; our perceptions and interpretations are shaped by both individual cognition and collective influence. In the case of anomalous experiences triggered by an alternate state of consciousness, socio-psychological factors play a crucial role in shaping what witnesses perceive and how they interpret their observations. While some researchers argue that such phenomena can be entirely explained by psychological mechanisms, others suggest that deeper collective processes might be at play, influencing perception beyond the immediate cognitive and emotional context of an individual witness.

How Altered States of Consciousness Devoid Perceptions in CE5

a. Lightly altered states of consciousness

They are similar to a sophrological induction inducing:

- **Social Contagion, Emotional Contagion and Collective Cognitive Alteration**: a mental state in which ideas become strong enough to be influenced by the initial assumptions of the methodology, or by the influence of a charismatic figure ("guru"), leading to a shared conviction-similar to what a mentalist does.
- **Suggestibility and false perceptual contagion effect**: as a result, participants begin to convince themselves that something will appear in the environment. They start scanning the sky, and, almost inevitably, if they let go of their critical thinking and fall under the influence, they are at risk of misinterpreting conventional aerial phenomena (e.g., distant airplanes, helicopters, satellites) as UAPs.

Some individuals will see nothing but will hesitate to contradict the group.

b. Trance states leading to shared neurological patterns (~hallucinatory states):

If we go deeper in an altered state of consciousness, you may find trance-like effects induced through CE5, whether they are individual or collective experiences:

- **Cognitive resonance effect**: you may have one or several individuals in this state (e.g., during a collective CE5 session). When several individuals enter an altered state of consciousness, their brains synchronize and so are able to share similar emotions and perceptual patterns, which is called **inter-brain synchronization**[20].
- **Hallucinations** (**Hypnagogic** **or** **Hypnopompic**): sensory perceptions that occur in the absence of an objective stimulus. perceptual experiences that have no external reality, often occurring in states of deep relaxation, meditation, or between sleep and wakefulness.

Of course, not everyone is equally "engaged" in this state-just like in hypnosis, where some people are more resistant while others are more susceptible.

There is no clear boundary between light and deep alternate consciousness levels: some people may fall into a deep state of conviction, while others remain more alert. Those with a stronger critical mindset, such as rationalists or scientists, are less likely to slip into an altered state and, therefore, might see nothing (e.g., Gary Nolan mentioning in an interview that in one experiment, he saw nothing while others did).

The idea that a group can converge on similar perceptions due to shared cognitive influences is supported by research on **hypnosis induction**, **mass hysteria**, and **trance** states.

Here, it is also worth noting that the alteration of consciousness does not occur strictly in the context of voluntary experiences like CE5 or under the influence of other individuals. A witness can also enter an altered state of consciousness through various external triggers such as emotions, an homeostatic event (such as sleepiness), and, of course, chemical substances.

Hypothesis 1: a purely psychological phenomenon (PSY)

Based on the previous bias a large number of scientists will think that **these phenomena can be purely explained by mental constructions**, **amplified by collective dynamics and altered states of consciousness**.

The main idea is that these phenomena are emotionally mediated: CE5 experiences are deeply linked to the mental and emotional state of the participants. Excitement, anticipation, and group dynamics create a highly fertile ground for suggestions. The human mind is capable of creating immersive realities that may appear indistinguishable from actual reality in the eyes of the witnesses.

In this context "NHI" (Non-Human Intelligence) depictions will be considered as overhyped: in most CE5 descriptions there are an evident **lack of inherent intelligence** in those phenomena: when filmed, these manifestations often appear devoid of real meaning. And also, most often, describe phenomena very simple: luminous dots or small stars moving, rarely complex. These manifestations remain poor in usable information and can just be due to **attribution bias**. In

[20] Inter-Brain Synchronization, Interview with Viktor Müller | Max Planck Institute

other way, nothing proves or demonstrates that they are clearly in relation with the meditation technique.

Hypothesis 2: a socio-psychological phenomenon mediated by the Human Collective Consciousness (PSY + PSI)

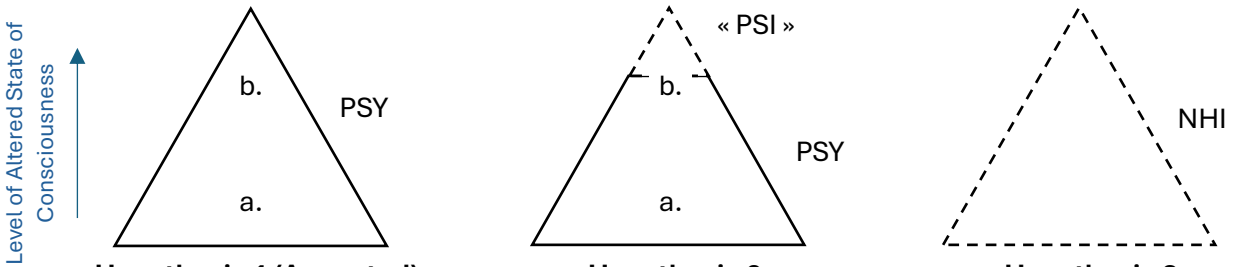
Hypothesis 1 should be sufficient to explain most cases, but sometimes it struggles to account for certain fundamental aspects: How can a collective hallucination or a phenomenon that generates visions explain the transmission of information between individuals and its propagation in the absence of any apparent communication? How do specific (and strange) archetypes emerge recurrently and spontaneously around the world, without prior conditioning, among people who have never met or even exchanged a word?

Abductions are a clear example of this. Another example is **"cryptids"**—hybrid human-animal creatures—that surface in diverse contexts without any apparent external influence. Why do these figures appear despite having no connection to the individuals' culture or personal interests?

Most psychoclinicians interpret these testimonies through the lens of **psychotic tendencies**[21], childhood trauma, or past emotional shocks, but they do not explain their symbolism. However, in these cases, this approach leaves a crucial question unanswered: **where does the symbolic nature of the perceived information originate?** Why would sleep paralysis give rise to visions of extraterrestrials (abductions) or demonic entities, rather than more mundane and realistic threats such as an assassin or a criminal attempting to overpower the witness?

To explain **the origin and the striking consistency** of these symbols and the information that describes them, a complementary hypothesis is proposed: that of a **human collective consciousness**, acting as a medium for this **"non-localized" information**, which intrudes into the witness's awareness. It is what I propose you to explore.

Comparison of hypotheses related to experiences in altered states of consciousness



Hypothesis 1 (Accepted)

PSY explains all dimensions of these experiences. Physical (PHY) factors can trigger or support attribution bias.

Hypothesis 2

PSY explains most experiences, but some aspects—such as the nature of symbolism—remain unexplained. Physical (PHY) factors continue to trigger or support attribution bias

Hypothesis 3

Extra-terrestrial or spiritual intervention (CE5 claim)

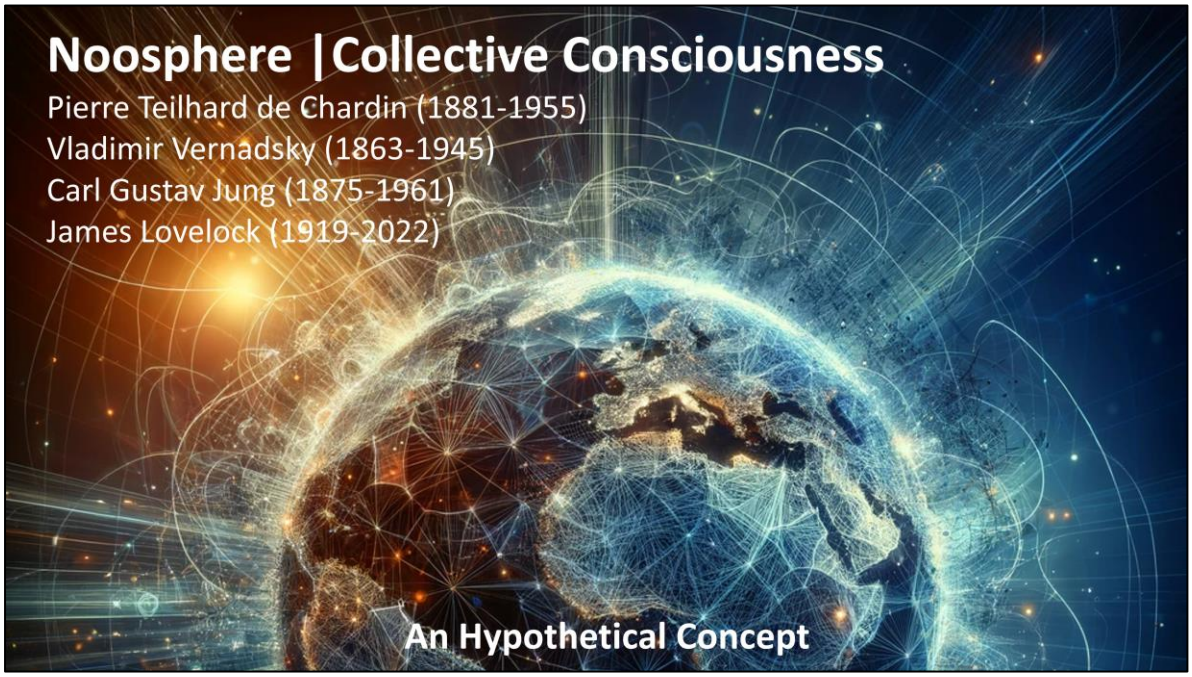
Not Proven / Beliefs

[21] **Clinical Characteristics of Psychotic Disorders in Patients with Childhood Trauma**, *Medicine, 2023* revealed that childhood trauma, particularly physical and sexual abuse, are significant predictive factors for psychotic disorders. Childhood trauma increases the risk of psychosis and influences the severity of psychotic symptoms. This research suggests that clinicians specializing in clinical psychology often consider childhood trauma history as a relevant factor when assessing psychotic symptoms.

Part II - What Could be the Role for the Collective Consciousness in the UAP Observations?

The Concept of Collective Consciousness

To explain the origins and remarkable consistency of certain symbols in UAP experiences, the hypothesis of a human collective consciousness was proposed—a shared mental reservoir of "non-localized" information that may intrude into the witness's consciousness. This concept has been theorized multiple times in the past and is sometimes referred to as **the Noosphere**.



The term Noosphere, meaning "**Sphere of Human Thought**", originates from the works of Teilhard de Chardin, Vladimir Vernadsky, and Carl Jung, each offering a distinct interpretation.

Teilhard de Chardin envisioned the Noosphere as a sphere of intelligence and consciousness, naturally evolving from the biosphere. He proposed that all human minds collectively form a planetary intelligence, progressing toward a higher state of organization.

Vladimir Vernadsky, a geochemist, introduced the idea that Earth's biosphere has transitioned to a new phase where human thought has become a dominant geophysical force. In this phase, knowledge, culture, and collective intelligence actively constraint our global evolution.

Carl Jung, through his theories of the collective unconscious and archetypes, added another dimension to the Noosphere. He suggested that it could be a source of subjective phenomena, including hallucinations, influencing human perception.

Jung wrote: *"[...] the collective unconscious represents a deeper layer shared by all humanity. In the collective unconscious reside archetypes, universal symbols, and patterns inherited from ancestral experiences". (Jung, 1959; Jacobi, 1973)*

James Lovelock & Lynn Margulis, through their Gaia Hypothesis, proposed that Earth functions as a self-regulating living organism. According to them, living organisms interact with

their inorganic environment, forming a complex, self-sustaining system that maintains conditions favorable to life.

The Noosphere can be thought of as a dynamic and complex system reflecting collective thought, culture, and emotional experiences. It is shaped by human beliefs and emotions and may even generate shared perceptions or hallucinatory phenomena.

Preamble and Warning

How could collective consciousness mediate or interfere with UAP-like observations? Is this a serious subject, given that it is often dismissed as mere belief?

This is a vast and complex topic with multiple intersections. The aim of this chapter is to continue to explore the connection to established cognitive and clinical psychology and to ground this discussion in physics and constrain possible mechanisms. I will provide a structured framework for reflection, offering insights into how symbolic interpretations emerge in certain observations. **The aim of this chapter is not to offer a solution but rather to document this subject and connect some dots** via an exploration of what some might call a "PSI" component. However, I will avoid using this term for three key reasons:

1. In this document, "PSY" (psychological explanations) are always prioritized since we operate within the recognized fields of psychology in the larger sense: cognitive science and cognitive functions, subconscious and unconscious dynamics, groups dynamics, sociology and psychiatric aspects.
2. The witnesses are the driver forces of alternative state experiments, and so whatever the observations are, they are triggered by the witnesses, so by PSY states.
3. "PSI" phenomena are often associated with unexplained or paranormal events, accepted in a magical or mystical framework.

Ultimately, the idea here is to propose experiments derived from this framework, forming the basis of a scientific approach.

⚠ **Before proceeding further, it is important to acknowledge that the existence of the Noosphere remains speculative. Nothing presented here should be taken as proof, as this is a controversial topic with limited scientific evidence to confirm its reality.**

Framing the notion of the Noosphere

From a philosophical approach, the concept of the Noosphere is fundamentally tied to the idea of non-localized memory—the possibility that information may exist beyond traditional biological substrates. This notion would remain speculative if it were not for a body of experiments and testimonies that, while inconclusive in isolation, collectively form an intriguing pattern.

Rather than just accepting an abstract idea, we will try to refine it by attempting to **"sketch" the Noosphere** by examining a series of observations and experiences that suggest forms of memory and information persistence beyond the individual. This **bottom-up approach** will allow us to extract potential characteristics of such an informational structure from empirical data.

Once these emergent properties are outlined, we will proceed with a **reverse top-down approach**, drawing potential links between these observations and theoretical models in physics. This dual methodology—bridging empirical anomalies with foundational scientific principles—offers a fresh perspective on a subject that has rarely been explored in such an interdisciplinary manner.

Of course, this endeavor remains open to debate, as any attempt to synthesize such a broad spectrum of knowledge invites both scrutiny and refinement.

Observables?

So, let's start with the "observables" that we can classify in three main categories:

1. Biological Information (BIO/ORG and BIO/EVOL). Related to organic structures and evolutionary processes, including potential hereditary transmission of knowledge or behavior.

2. Emotional and Psychological Information (PSY/EMO). Encompasses affective states, collective emotions, and psychological imprints, potentially contributing to shared or inherited mental patterns.

3. Informational and Cognitive Information (PSY/INFO). Concerns the transmission and processing of symbolic, conceptual, or abstract knowledge, including cultural memory, learned behaviors, and cognitive frameworks.

Let's review these categories.

1. Biological Information (BIO) and Memory Transmission

BIO/ORG - Decapitated Frogs and Non-Brain Memory

Physiologists have long known that some vertebrates can survive for months without a brain. This phenomenon attracted limited attention until the nineteenth century when a series of experiments on living.

> In 1853, German physiologist Eduard Pflüger conducted a series of experiments on decapitated frogs, observing behaviors that seemed to go beyond simple reflexes, ignited a controversy about consciousness. These frogs, although deprived of their brains, still performed coordinated actions, such as avoiding obstacles or adjusting their posture after a poorly executed jump.

> These observations sparked a debate between G.H. Lewes and T.H. Huxley about the nature of consciousness and reflex behaviors, questioning whether these frogs could be considered genuinely conscious.
>
> This study suggests that some forms of memory or decision-making are not strictly localized in the brain and could be distributed in the peripheral nervous system.
>
> Reference: Klein, A. (2017). *The curious case of the decapitated frog: on experiment and philosophy*. British Journal for the History of Philosophy, 26(5), 890–917.

BIO/ORG - Planarian Experience and Transferred Memory

In 1955, the biopsychologist James McConnell and his colleague Robert Thompson published a study on "*Classical Conditioning in the Planarian*". Surprisingly, they showed that these small worms less than the size of a fingernail can learn. So they start to do some experiments:

> They cut a Planarian (a flatworm) in half. The part without a brain grew back, but retained some learned reflexes and behaviors, such as the path to food.
>
> More troubling: In the 1960s, James McConnell conducted an experiment where planarians learned to navigate a maze, then were crushed and fed to other worms. The new worms showed accelerated learning ability, as if they had assimilated the memory of the worm eaten.
>
> **Reference**: McConnell, J. V. (1962). *Memory transfer through cannibalism in planarians*. Journal of Neuropsychiatry.

BIO/ORG - Organ Transplants and Transferred Memory

> Transplant patients have reported memories or food preferences that they did not have before, but that matched those of the donor.
>
> A famous case: a young girl transplanted from the heart of a murdered child gave precise details about the murderer, which led to his arrest.
>
> **Reference**: Pearsall, P., Schwartz, G. E., & Russek, L. G. (2002). "Changes in heart transplant recipients that parallel the personalities of their donors". Journal of Near-Death Studies

BIO/EVOL - "Non-genetic" transmission of fears in mice

> Mice have been conditioned to be afraid of a specific smell (e.g. cherry blossom).
>
> Their descendants, having never been exposed to this smell, reacted immediately with anxiety.
>
> Since DNA does not store sensory memories, this suggests epigenetic memory or transmission of non-material information.
>
> **Reference:** Dias, B. G., & Ressler, K. J. (2014). "*Parental olfactory experience influences behavior and neural structure in subsequent generations*". Nature Neuroscience

BIO/EVOL - Rat and Accelerated Learning Experiments

> A study has shown that when rats learn to solve a maze, a new generation of rats, even without direct contact with previous rats, learns faster.
>
> Biologist Rupert Sheldrake proposed the theory of **morphogenetic fields**, according to which living things could tap into non-local fields of information, thus influencing the evolution and behavior of species independently of classical genetic transmission.
>
> **Reference:** Sheldrake, R. (1981). *A New Science of Life: The Hypothesis of Morphic Resonance*.

BIO/EVOL - Accelerated Mutation of Biston betularia Butterflies

> During the Industrial Revolution, the Biston betularia (birch moth) butterflies changed from a light to a dark colour within a few generations, in response to pollution that darkened tree trunks.
>
> Classical mutation and natural selection are not enough to explain this rapid transformation.
>
> Some researchers suggest that a collective memory or a shared field of information may have facilitated this adaptation.
>
> **Reference:** Kettlewell, H. B. D. (1955). "Selection experiments on industrial melanism in the Lepidoptera". *Heredity*.

BIO/EVOL - Rapid Transformation of Podarcis sicula Lizards

> In the 1970s, researchers moved Podarcis sicula lizards from one island to another. Only 36 years later (less than 20 generations), they had developed: 1/ A larger cecum with digestive bacteria adapted to plants, whereas they were carnivores before. 2/ A modified cranial structure with more powerful jaws, adapted to the chewing of plants.
>
> According to traditional Darwinian models, these changes should have taken thousands of years.
>
> **Reference:** Herrel, A. et al. (2008). "Rapid large-scale evolutionary divergence in morphology and performance associated with exploitation of a different dietary resource". *PNAS*.

BIO/EVOL - Rapid Transmission of Adaptations in Plants

> Several studies show that some plants exposed to environmental stresses (drought, extreme temperatures) directly transmit adaptations to their offspring.
>
> This phenomenon, which is not based on classical genetic mutations, could involve collective biological memory or amplified epigenetic transmission.
> **Reference:** Boyko, A., & Kovalchuk, I. (2011). "Genome stability and epigenetic modification—heritable responses to environmental stress?" *Current Opinion in Plant Biology*.

2. Emotional Information (EMO) or Symbolic and Conceptual Information (INFO)

PSY/EMO - The Global Consciousness Project (GCP): Statistical Anomalies and Collective Consciousness

> Princeton University initiated a study on the noosphere suggesting that emotionally charged world events may influence random number generators (RNGs).
>
> Some events (e.g. the attacks of September 11, 2001) are correlated with statistical anomalies, suggesting a coherence effect in the human collective consciousness[22].
>
> If true, it would suggest that **massive emotions could leave a measurable imprint** on the overall information environment, which is the very nature of the noosphere.
>
> **Reference:** Nelson, R.D., Radin, D.I., Shoup, R. et al. *"Correlations of continuous random data with major world events"*. *Found Phys Lett* 15, 537–550 (2002)

PSY/INFO - The Phenomenon of the "Hundredth Monkey Effect"

> An observation in Japanese macaques showed that once a number of individuals on an island had learned to wash sweet potatoes, this knowledge spontaneously spread to other isolated groups without direct contact.
>
> **Reference**: Watson, L. (1979). Lifetide: *The Biology of Consciousness*.

PSY/INFO – Altered states of consciousness: a partial access to the noosphere

> Altered states of consciousness**, induced by meditation**, hypnosis, or certain psychoactive substances (DMT, ayahuasca), seem to allow interaction with "entities" or information flows that are not accessible in the normal state.
>
> For example, ayahuasca, a traditional Amazonian decoction containing DMT, is known to induce profound hallucinogenic experiences, altering the perception of time and reality, and allowing users to report encounters with "entities" or spiritual visions[23, 24].
>
> **Reference**: Strassman, R. (2001). *DMT: The Spirit Molecule*.

PSY/INFO - Telepathy and Ganzfeld's Experiments

> Ganzfeld Experiment, where subjects are placed in an altered sensory state to test the transmission of information at a distance, have sometimes shown results superior to chance.
>
> These experiments are based on the idea that the noosphere could be a channel for transmitting information between individuals, but critics point to methodological biases and reproductive difficulties.

[22] Collective Unconsciousness, Are We All Connected? Psychology Magazine
[23] Campagnoli APS, Pereira LAS, Bueno JLO. Subjective time under altered states of consciousness in ayahuasca users in shamanistic rituals involving music. Braz J Med Biol Res. 2020 Jun
[24] Rick Strassman and his findings about DMT on the Joe Rogan Experience

PSY/INFO – Remote Viewing: Access to Universal Information

> Remote Viewing is a technique developed in the 1970s by the CIA and the U.S. Army (Project Stargate[25]) to test the ability of subjects to perceive distant places, objects, or events without physical interaction.
>
> Researchers like **Russell Targ** and **Harold Puthoff**, working at the Stanford Research Institute, conducted experiments where subjects described randomly selected remote sites, sometimes with results that were superior to chance.
>
> **Reference**: Puthoff, H. E., & Targ, R. (1976). "*A perceptual channel for information transfer over kilometer distances: Historical perspective and recent research*". *Proceedings of the IEEE*

PSY/INFO – The Akashic Records: A Universal Library of Information

It's an **esoteric concept** created in the West by Theosophists at the end of the nineteenth century, based on elements of Indian philosophy, and popularized by the works of Lobsang Rampa, and also in French-speaking countries by those of Daniel Meurois and Anne Givaudan. It would be a kind of cosmic memory, of an etheric nature, which, like a sensitive film, would record the events of the world. In my knowledge, no scientific experiment was made to demonstrate this concept[26].

PSY/INFO – Out-of-Body Experiences (OBE) and Exploration of the Noosphere

> **Out of Body Experiences** (OBEs) are phenomena where an individual feels like they are detaching themselves from their physical body and exploring a non-local space, often described as an expanded reality.
>
> Some researchers, such as Robert Monroe or Charles Tart, have studied these phenomena in connection with altered states of consciousness and the perception of a non-physical dimension of reality.

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[25] Remote Viewing of Natural Targets, SRI. Russel Targ and Harold Puthoff, Stargate Project, CIA.gov

[26] One of the reasons I can speak with some confidence about the limits of altered states of consciousness is that I have had the opportunity to be connected to this concept in an unexpected way. It was through experiments I conducted on altered states of consciousness carried out in collaboration with a subject (akin to a "Viewer"), whom I guided using a protocol similar to Remote Viewing. At the time, neither the Viewer nor I were aware of the very existence of the concept of "Akashic Annals" (or equivalent), which made its discovery all the more intriguing, as it was entirely unexpected. But I have never considered the information obtained through these means to be enough serious to be taken literally: I was conscious of the need to minimize suggestions as much as possible and to formulate neutral questions, aiming to reduce biases and errors. This approach allowed for a certain degree of objectivity in the results—though, by nature, such results remain imprecise and deeply influenced by the subjectivity of the "Viewer". Without the ability to replicate this protocol with multiple other "Viewers" in a strictly controlled scientific environment—where statistically reliable patterns could emerge—it is difficult to affirm or prove anything. Moreover, the depictions we obtained were highly symbolic, making their interpretation even more complex, depending of "Viewer" framework.

> Testimonies report that some OBEs allow access to information unknown to the subject or to perceive distant events, suggesting a connection to a universal field of information.
>
> Laboratory experiments have attempted to test these abilities, in particular with hidden targets to be visualized during an OBE, with varying results.
>
> Some parallels can be made with Remote Viewing and theories of a collective informational space, where consciousness could temporarily access larger levels of reality, corresponding to Teilhard de Chardin's idea of the noosphere.
>
> **References:** Monroe, R. (1971). *Journeys Out of the Body*. Tart, C. (1968). "A Psychophysiological Study of Out-of-the-Body Experiences in a Selected Subject". *Journal of the American Society for Psychical Research*.

PSY/BIO - Dowsing and Non-Local Perception

Dowsing is the supposed ability to detect hidden elements (water, minerals, objects) from a distance using a pendulum or wands, without the use of conventional means.
It raises the question of access to non-local information, which could be recorded in a global field of information, in connection with the noosphere.

> This phenomenon is intriguing, because water modifies the **distribution of living organisms and electromagnetic fields**, which could partly explain this sensitivity.
>
> **Controlled tests** have shown variable results, some **beyond chance**, but often with methodological biases.
>
> The **French army** and the **US Army** have historically tested dowsing to identify groundwater in arid areas.
>
> Some researchers, such as Russell Targ and Hal Puthoff, have suggested that dowsing may be related to a non-local perception mechanism, similar to Remote Viewing. This implies the existence of a universal field of information, which could be a manifestation of the noosphere.
>
> **References:** Rocard, Y. (1989). *The dowser's signal*. Targ, R., & Katra, J. (1998). *Miracles of Mind: Exploring Nonlocal Consciousness and Spiritual Healing*.

A Functional Synthesis, "Sketching" the Noosphere

We are far from having covered all the examples. Taken individually, each of these examples are debatable—some may eventually find a conventional explanation (like the use of transposons to explain accelerated evolution) or through advances in research or else by the process of **rationalist reductionism**[27], fitting them into classical explanatory frameworks. Some of these

[27] The idea is to dismiss certain aspects of experiments so that they fit within the acceptable frameworks of science. This is a mechanism of disinformation (or misinformation) described in the COMETA Report (pp. 78-79). **Reductionist disinformation** (translated from the original document in French) consists of truncating or presenting biased information in a way that conforms to an existing explanatory hypothesis. This type of disinformation is particularly effective on skeptics who are unwilling to admit new possibilities. It could be made voluntary or voluntary. Example: Imagine a witness who sees a black triangular object flying with three lights. Reductionist disinformation would involve retaining only the

stories have become the target of the **Committee for the Scientific Investigation of Claims of the Paranormal**[28], sometime with a will of objectivity but also sometimes "*they are out to knock them*"[29], this is the drift of many skeptical groups who cannot accept that a phenomenon remain "unexplained". It creates controversies, as these movements are often associated to a non-agnostic view towards the unexplained and the anomalous phenomena, "*[…] When an experiment of the paranormal meets their requirements, then they move the goal posts*".

However, if we remain cautious about not reducing ALL these observations, by keeping an opened approach, they globally support the idea that the Noosphere would function as a shared reservoir of thoughts and beliefs, where information accumulates, interacts, and evolves, influencing both individuals and societies. It would be an organized system, a kind of informational universe integrating knowledge, emotions, and symbolic structures—akin to a gigantic brain.

So, in synthesis, as **a memory that may not only be encoded within a local information network but could also exist in a non-local form, accessible at a distance or transmitted through mechanisms that remain poorly understood**.

But before proceeding further, is such an organization scientifically plausible, or is it merely speculative?

In fact, the concept of the Noosphere is plausible if we accept the following foundational assumptions:

three light positions from the testimony, suggesting it was an aircraft, while "forgetting" to talk about the object's shape which could be problematic. Conversely, **Amplifying disinformation** (enhanced disinformation) is used to discredit a claim by adding fabricated or exaggerated elements that were not part of the original testimony. In the case of our black triangular object with three lights, the witness might be ridiculed as a believer in "extraterrestrials," even though their testimony never mentioned extraterrestrials.

[28] The Committee for Skeptical Inquiry (CSI), formerly known as the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP), is a program within the U.S. non-profit organization Center for Inquiry (CFI), which seeks to "promote scientific inquiry, critical investigation, and the use of reason in examining controversial and extraordinary claims.

[29] "*I call them scoffers, not skeptics*," says Marcello Truzzi, director of the **Center of Scientific Anomalies Research at Eastern Michigan University**. Truzzi, who studies what he calls protoscience, was a founding member of the world's oldest and most respected skeptic society, the Committee for the Scientific Investigation of Claims of the Paranormal (CSICOP). But Truzzi says he withdrew after growing disillusioned with the group's research methods. "*They tend to block honest inquiry, in my opinion*," he asserts. "*Most of them are not agnostic toward claims of the paranormal; they are out to knock them*." Truzzi says that some of the CSICOP researchers set the bar of proof outrageously high when it comes to the study of the paranormal. "When an experiment of the paranormal meets their requirements, then they move the goal posts," he says. "Then, if the experiment is reputable, they say it's a mere anomaly."

1. **Physical properties emerge from a deeper and common substrate from which fundamental laws arise** (such as our light speed). **This substrate is information itself**, and the way information is structured **determines the physical laws we observe**. Therefore, our universe can be seen as **a computational system processing and storing information**.
2. **Our universe is not unique; rather, we exist within a multiverse, where our universe is just one of many possible emergent structures.** Each universe may have its own unique processing speed for information, depending on its physical laws.
3. **A plausible mechanism for interactions or information exchange between these computational universes exists.** If information is the fundamental substrate, then communication across universes may be possible, perhaps through hyperdimensional networks, quantum entanglement, or other unknown mechanisms.

And in this context, we have to find fundamental physical constants to satisfy these two other constraints related to the Noosphere:

C1. **It is an Organizer, not a Generator**[30]. The Noosphere functions as an instantaneous propagator and organizer of information. Information emitted by living systems is progressively structured into dynamic, self-organizing networks, maintaining coherence across the system. The Noosphere does not autonomously generate complexity but serves as a framework where localized negentropic systems can emerge through sustained informational interactions. These structures arise as stable patterns from external inputs, reinforcing coherence and meaning across the Noosphere.

C2. **There is no Self-Evolution**[31]. Information within the Noosphere does not evolve autonomously; it remains structured by autopoietic, negentropic systems from our universe (or other interacting universes) that encode and maintain it. The Noosphere acts as an informational repository and structuring field, but it does not exhibit self-generated evolution. Instead, its contents are continuously shaped by external living systems, meaning that the generative force of negentropy originates from these external systems rather than from the Noosphere itself.

[30] Based on the disputable observables: Memory transmission without direct physical encoding (Planarian memory transfer, transplant recipients experiencing donor memories, epigenetic inheritance). Memory persistence beyond individual organisms (mice inheriting fear, plant adaptations transferred across generations, Rupert Sheldrake's morphic fields). Information behaving as a structured network (Hundredth Monkey Effect, Remote Viewing, Ganzfeld telepathy experiments). Self-organizing networks emerging from external inputs (cultural or emotional resonance affecting RNGs in the Global Consciousness Project)

[31] No evidence of purely "self-growing" complexity within the Noosphere, all observed effects require external interaction. Information transmission follows interaction patterns, e.g., transplant memories require a biological host; OBE experiences require a conscious individual. No experiment suggests the Noosphere autonomously generates new concepts or meanings, it functions as a mirror of existing interactions (e.g., symbolic overlays in altered states of consciousness or archetypal representations).

Then, we will have all the building blocks to propose a universe capable of sustaining and supporting the noosphere concept.

Let's dive in!

1. The Universe as a Computer: Exploring the Computational Cosmos

A growing number of scientists are suggesting that our universe could be an **immense computational system**[32]. This concept, known as digital physics or pancomputationalism, suggests that the universe at its most fundamental level is not made of matter and energy, but of information, from which our **physical laws** emerge. In this view, the laws of physics are essentially algorithms, and the universe is a giant computer executing those algorithms, so capable of processing, propagating, and storing information, sometimes according to negentropic principles—actively resisting the dissipation of information and disorder.

In the late 20th and early 21st centuries, the idea of a computational universe was further refined by scientists like **Seth Lloyd**, **Edward Fredkin** and **Stephen Wolfram**[33, 34]. Lloyd, a professor of mechanical engineering at MIT, proposed that the universe is not just a classical computer, but a quantum computer. In his 2024 book *Programming the Universe*[35], Lloyd argues that the universe is constantly performing quantum computations, with quantum phenomena like superposition and entanglement playing a crucial role in its evolution. He suggests that the universe can be regarded as a giant quantum computer.

Wolfram, a British-American computer scientist and physicist, is known for his work on cellular automata and his 2002 book *A New Kind of Science*. In this book, Wolfram explores the complex behavior that can arise from simple computational rules and suggests that the universe may be governed by similar rules[36, 37].

Entropic Gravity and the Computational Universe

Erik Verlinde, a Dutch theoretical physicist, has proposed a theory of **entropic gravity** that connects the concept of gravity to information and thermodynamics[38]. In his theory, gravity is not a fundamental force but an emergent phenomenon arising from the change in information associated with the positions of material bodies. This theory aligns with the idea of a computational universe where information is fundamental, and the laws of physics emerge from the processing of information.

The Universe as a Self-Organizing System

Paul Davies[39], a physicist and cosmologist, has explored the concept of a self-organizing universe, suggesting that the universe has an inherent tendency to generate order and complexity. This idea is related to the concept of negentropy, which refers to the ability of a system to decrease entropy or disorder. In the context of a computational universe, negentropy

[32] The universe as quantum computer – The history of digital computation, 2013
[33] The Universe Works Like a Big Computer Program, 2014, Big Think
[34] Wolfram's Theory of Everything, 2020 The Universe Is a Giant Computer.
[35] Programming the Universe, A Quantum Computer Scientist Takes on the Cosmos, 2014, Georges Lteif
[36] A New Kind of Science | Wikipedia
[37] There was a disagreement between Fredkin and Wolfram about the origin of the computational universe idea. Fredkin believed that Wolfram did not give him enough credit for his earlier work on the philosophy
[38] Emergent gravity and the dark universe (2010) | Quantum Universe
[39] The Goldilocks Enigma: Why is the Universe Just Right for Life? 2006

could be seen as a result of the universe's ability to process information and actively resist the dissipation of information and disorder. Davies has also investigated the arrow of time and the mystery of dark energy, further contributing to our understanding of the universe's complex dynamics

Whether the universe is truly a computer remains an open question, but the implications of this idea are profound. If digital physics proves to be correct, it could revolutionize our understanding of the cosmos and our place within it, opening up new avenues for scientific exploration and technological advancement.

Moreover, if the universe is a vast computational network, then the Noosphere could be understood as a specialized subgraph within this system, which gives rise to specific physical constraints and laws.

This aligns with our Noosphere framework, which requires a computational universe capable of retaining and processing information.

2. Extending the vision to a Multiverse

Adding the Noosphere as an **active informational domain** implies that we must accept a multiversal framework, where:

- Each **universe functions as an independent computational system**, operating with distinct intrinsic parameters.
- The **speed of information processing is the speed of light** (*c*), and it could vary between universes, defining their respective physical constraints.

The **Noosphere**, under this hypothesis, **would be one of these unique specialized universes**—an informational universe, where fundamental interaction parameters differ radically, notably by being unbounded by light-speed constraints.

Unlike our own universe, where interactions unfold sequentially and causality is preserved by finite-speed transmission, the Noosphere bypasses these constraints, existing as a pure informational field, but maintaining intrinsic causal ordering within the information itself allowing complexity to be sustained internally.

3. A Plausible Mechanism for Interactions or Information Exchange Between Universes

If multiple computational universes exist, their interactions must be governed by a deeper underlying architecture—an intricate web of information where each universe forms a distinct network, woven into a larger, interconnected structure. Unlike our conventional understanding of spacetime, the links between these universes may not conform to the familiar constraints of distance and causality. Instead, mechanisms such as quantum entanglement, or yet-undiscovered principles, could serve as bridges, enabling selective information transfer across these domains.

This concept represents the most speculative aspect of our exploration of the Noosphere, as direct experimental validation remains beyond our reach. However, theoretical hints suggest that certain quantum processes—particularly those found in biological systems—may provide a foundation for understanding such **synchronization effects**. If these processes extend beyond

local spacetime constraints, they could facilitate interactions that transcend conventional physical boundaries.

3.1. Quantum Coherence, Entanglement, and Subtle Information Transfer in Biological Systems

3.1.1. Quantum Coherence in Living Systems

Scientific research has revealed that certain biological processes exhibit quantum coherence, maintaining delicate quantum states over biologically relevant timescales despite the disruptive influence of thermal noise. This phenomenon challenges classical expectations and suggests that living systems may harness quantum effects for enhanced efficiency.

> **The exciton transfer**. One of the most striking examples of this occurs in photosynthesis, where energy transfer within plant and bacterial photosynthetic complexes follows a process known as exciton transfer. Studies have shown that the energy absorbed by chlorophyll molecules does not merely diffuse randomly; rather, it propagates through quantum-coherent pathways, significantly increasing the efficiency of energy capture. This wavelike behavior implies that biological structures may actively exploit weak quantum effects for optimized function.
> **Reference**: Engel et al., Nature, 2007 *"Evidence for wavelike energy transfer through quantum coherence in photosynthetic systems"*

3.1.2. Quantum Entanglement in Biological Processes

Beyond coherence, biological systems may also exhibit quantum entanglement, where particles remain instantaneously correlated across distances, defying classical physics. Two notable examples illustrate how entanglement may play a role in biological function:

> **Magnetoreception in Birds – The Radical Pair Mechanism**. Certain migratory birds appear to navigate Earth's magnetic field using a radical pair mechanism in their retinas, where pairs of entangled electrons respond to geomagnetic influences. This suggests that entanglement, once thought to be limited to laboratory settings, might function within biological systems to mediate sensory perception.
> **Reference***:* Ritz, T., Adem, S., & Schulten, K. (2000). *A Model for Photoreceptor-Based Magnetoreception in Birds*. Biophysical Journal, 78(2), 707-718.

> **Microtubule Quantum Computation – The Orch-OR Hypothesis**. In an even more speculative domain, the **Orchestrated Objective Reduction (Orch-OR) hypothesis**, proposed by physicist Roger Penrose and anesthesiologist Stuart Hameroff, posits that microtubules—protein filaments forming the structural backbone of neurons—may sustain quantum coherence and contribute to cognition and consciousness. While controversial, this idea raises the possibility that quantum processes play a role in macroscopic brain functions, extending quantum mechanics beyond physics into the domain of biological consciousness.
> **Reference**: Hameroff S., Penrose R. (2014). *Consciousness in the universe: a review of the 'Orch OR' theory*. Phys Life Rev., 11(1):39-78.

3.1.3. Weak Quantum Measurement and Subtle Information Transfer

Quantum mechanics also allows for **weak measurements**, a process by which quantum states can be subtly influenced without fully collapsing the wavefunction. These nearly imperceptible interactions suggest that information could be transmitted through minimal disturbances across complex systems, potentially playing a role in biological or even cognitive processes. While still highly theoretical, such mechanisms could offer a foundation for understanding subtle, non-classical influences in biological information processing.

> **The Aharonov-Bohm Effect. Extracting Hidden Information Without Disturbance.** A notable example is the experiment by Aharonov, Albert, and Vaidman (1988), where the weak measurement of a spin-1/2 particle—combined with selective post-selection—produced an anomalous result: a measured spin value much larger than the expected ±1/2 range, sometimes appearing as "100". This occurs because weak measurements do not immediately collapse the wavefunction, allowing quantum interference to shape the final observed values. Such effects highlight how weak interactions can extract meaningful information while leaving the system largely undisturbed, a principle that could be relevant for non-invasive information transfer in complex or biological systems.
>
> Reference: Aharonov, Yakir et al., Physical Review Letters, 1988 "*How the result of a measurement of a component of the spin of a spin-1/2 particle can turn out to be 100*"

3.2. Implications for Inter-Universal Information Transfer

If biological coherence and quantum entanglement extend beyond the conventional boundaries of spacetime, they may enable subtle synchronization effects that remain unrecognized within current physical frameworks. While mainstream physics maintains that decoherence prevents quantum effects from persisting at macroscopic scales, emerging studies suggest that **certain biological systems exhibit quantum behaviors that defy expectations**. This raises the possibility that life itself may harness weak quantum interactions in ways that allow for the transmission of information beyond traditionally accepted limits.

If such weak quantum effects endure despite decoherence, they could, in principle, enable low-energy, long-range information transmission—perhaps even facilitating exchanges between computational universes. While purely hypothetical, this notion resonates with a range of anomalous observations, including studies on extrasensory perception (ESP) and global coherence experiments, such as those conducted in the Global Consciousness Project.

If such a process were real, it would imply that life, rather than being an emergent phenomenon confined to a closed physical system, acts as a gateway—an entry point for information to flow across distinct layers of reality. In this scenario, the very existence of biological systems could represent a form of inter-universal connectivity, bridging computational universes in ways that challenge our current understanding of physics and consciousness alike.

4. Why the Noosphere Requires $c = \infty$?

It is a consequence of our previous constraints. The Noosphere, as we have proposed, must operate under instantaneous information propagation ($c = \infty$) for it to remain coherent and functional.

This requirement is a direct consequence of the constraints we established:

- **(C1.) It is an Organizer, not a Generator.** The Noosphere is not the prime generator of complexity by itself but instead propagates information instantly, ensuring coherence.
- **(C2.) There is no Self-Evolution.** Information does not evolve by itself in the Noosphere but is structured by the negentropic processes of the external universes that encode it.

Thus, **if *c* were finite, the Noosphere could not function as a fully connected memory space**—it would instead suffer from:

- **Propagation delays**, preventing perfect synchronization.
- **Local inconsistencies**, causing it to behave like a causal system rather than a timeless one.
- **Complexity emergence** which contradicts its passive information storage function.

Therefore, **c = ∞ is not just a theoretical assumption—it is a necessary condition for the Noosphere to function as we have defined it.**

***c* = ∞ in a Multi-Dimensional Hypergraph**

In conventional physics, an infinite speed of light presents fundamental contradictions. It breaks causality, disrupts the structure of spacetime, and invalidates relativistic effects. However, these contradictions arise primarily from the assumption that *c* is a fixed, universal constant in all dimensions of interaction. If instead, we treat the speed of information propagation as a geometrical property of an underlying multi-dimensional hypergraph, these paradoxes dissolve.

In this framework, our universe operates within a constrained subspace of this hypergraph, where the speed of light appears finite. However, other domains—such as the Noosphere—could exist in different angular orientations of this structure, where information transmission is governed by distinct rules. Rather than treating *c* as infinite in a naive sense, we propose that it corresponds to a dimension and a privileged direction in the hypergraph where:

- **Information (gauge bosons) propagates without delay**, analogous to phase transitions in atomic systems.
- **Causality is redefined,** not as a strict sequence of temporal events, but as an inherent structure within the information topology.
- **Mass and information storage emerge dynamically,** with mass functioning as a binding potential between quantum points rather than a hard limit.

Mathematically, if the speed of light is tied to an **angular parameter** within this hypergraph, we can represent it as $\theta_c = \arctan(c)$.

Which approaches $\pi/2$ as *c* tends to large values. In this interpretation, the Noosphere does not violate relativistic constraints because it exists in a sector of the hypergraph where information movement is not governed by the same constraints as our familiar spacetime.

Thus, rather than asserting that $c = \infty$ in an absolute sense, we describe the Noosphere as a domain where information moves along a fundamentally different geometric path—one that

allows instantaneous propagation while preserving the structured organization of stored information.

4.1. Complexity Emerges in Universes Constrained by Finite c

In our known universe, complexity arises due to **causality constraints imposed by the finite speed of light**. These constraints **create local differences, gradients, and temporal ordering**, which are essential for the emergence of:

- **Thermodynamic complexity** (entropy gradients enabling energy transfer and work).
- **Biological complexity** (life emerging due to environmental and genetic selection pressures).
- **Informational complexity** (computation and memory formation depending on causal constraints)

Why complexity requires finite *c*?

Imagine a universe where information moves instantly, where every event is immediately known everywhere, and where nothing remains separate for long enough to form a distinction. In such a reality, differences vanish the moment they arise. There is no delay, no asymmetry, no gaps in knowledge—only a vast, undifferentiated equilibrium.

Yet, it is within these very gaps—these delays, these asymmetries—that complexity emerge. The finite speed of light, c, acts as a natural constraint, weaving the fabric of causality that allows the universe to structure itself. It ensures that interactions unfold progressively, rather than instantaneously, allowing time for local differences to emerge, persist, and evolve.

Consider the birth of a star. It begins as a cloud of scattered particles, drifting in the void. Over time, gravity draws these particles together, but not all at once—each fragment of matter exerts its pull, creating a slow, ordered collapse. This process, made possible by the limitations imposed by c, allows the formation of distinct structures: a dense core, surrounding layers of gas, a radiant sphere where fusion ignites. Without these gradual interactions, there would be no stars—just an immediate, uniform collapse into an indistinguishable whole.

The same principle governs the growth of neural networks. Neurons do not fire in perfect synchrony; they communicate through electrochemical signals, each pulse traveling at a measurable speed. This delay is not a flaw—it is what allows for differentiation, for the formation of patterns, for learning and memory to take shape. Without time-lagged interactions, a brain would not be a thinking system but an instantaneous echo chamber, where every thought collapses into itself before meaning can form.

At a deeper level, all emergent complexity—whether in biology, physics, or information theory—depends on gradients. Temperature differences drive the winds; energy imbalances fuel chemical reactions; informational asymmetries allow learning, adaptation, and evolution. None of these would be possible in a reality where all states synchronized at infinite speed. Without delay, there is no difference; without difference, there is no emergence.

Thus, a universe where c is finite is a universe where complexity can arise. It is a world where structure, causality, and negentropy can flourish. By contrast, a system where $c = \infty$ would erase these fundamental conditions, collapsing all states into a singular, undifferentiated

equilibrium—where nothing truly new could ever emerge without external ties and internal rules guaranteeing casualty.

4.2. Why the Noosphere Cannot Have Finite *c*?

If the Noosphere were constrained by a **finite speed of information transfer**, it would exhibit properties that contradict its **core constraints**.

►Problem 1: a Finite *c* Would Prevent Instantaneous Coherence

The first key constraint of the Noosphere (**C1**) requires it to act as an instantaneous propagator of information. If the speed of information transfer were finite, signals would take time to travel, creating localized inconsistencies across different regions of the Noosphere. This delay would prevent perfect coherence, as certain parts of the system would always contain outdated or incomplete information.

Contradiction: a finite *c* would make the Noosphere behave like a classical communication network, where inconsistencies persist until information reaches all nodes. This directly contradicts **C1**, which requires immediate coherence across the entire system.

►Problem 2: The Noosphere Does Not Generate Complexity by Itself

A defining feature of the Noosphere under **C1** is that it **organizes but does not generate** complexity. In conventional physical systems constrained by finite *c*, complexity naturally emerges due to local interactions, feedback loops, and self-organizing processes. If the Noosphere were similarly constrained, it would develop **internal complexity over time**, rather than maintaining its purely propagative function.

Contradiction: a Noosphere with finite *c* would accumulate emergent complexity as a byproduct of delayed information propagation, violating **C1**, which specifies that the Noosphere must remain an organizing field rather than a self-generating system.

►Problem 3: The Noosphere Must Preserve, Not Transform, Information

C2 states that the Noosphere does not alter or evolve information internally—it merely reflects and structures the input it receives from negentropic systems. However, if information transfer were subject to finite speed, **random variations, computational artifacts, and distortions** would accumulate over time, leading to **chaotic evolution** of stored information.

Contradiction: A finite *c* would cause the Noosphere to function like a computational system that modifies its contents iteratively. This conflicts with **C2**, which requires that information remains structured mostly by **external negentropic inputs**, without undergoing internal evolution.

►Problem 4: A Finite *c* Would Impose a Limit on Information Storage (Mass Constraint)

The Noosphere is an **unbounded repository of information**, meaning it must not be constrained by physical mass-energy limits. However, in systems where information transfer speed is finite, **mass imposes an upper bound on stored information**—since information storage is fundamentally linked to energy constraints. A finite c would impose such a limitation on the Noosphere, restricting its total information capacity.

Contradiction: If the Noosphere were limited by mass-energy constraints, it could not function as an **infinite knowledge field**. Since it must be **free from such limitations**, this requires **c = ∞**, ensuring unrestricted information storage and propagation.

4.3. The Noosphere as a Computational Universe Where *c* = ∞

Given the contradictions inherent in conventional models, the Noosphere can only function coherently if it is **entirely unbound by the speed of light**. This implies that all stored information must be instantaneously accessible, preventing any local inconsistencies from arising. Additionally, the system must not generate internal complexity on its own; instead, it should serve purely as a medium for propagating information without distortion. Furthermore, the necessary negentropy—the force that maintains order—must come from the universes interacting with the Noosphere rather than emerging internally. This ensures that the Noosphere itself remains a stable, structured repository rather than an evolving, self-complexifying system.

One of the most fundamental implications of an infinite speed of light within the Noosphere is **perfect synchronization**—all points within this informational domain remain in absolute coherence, with no delays or distortions in data transmission. Rather than being in a state of continuous evolution, the information within the Noosphere reaches an equilibrium state instantaneously, creating a **static but structured system**. Unlike computational universes that process data over time, the Noosphere functions as a vast, fully connected **memory layer** rather than a processor. In this framework, all information exists in a structurally accessible form at once, making it a storage-based construct rather than a system that computes in the traditional, stepwise manner.

4.4. Why the Noosphere is a Specialized Layer Within the Multiverse?

Each universe operates under its own computational parameters, meaning that the Noosphere must exist within a domain where fundamental constraints differ significantly from those of conventional physical systems. In a multiversal hypergraph model, each universe follows distinct rules for **information crystallization or, conversely, destructuration**, shaping a diversity of information architectures across different manifolds.

While some universes may encode information in rigid, structured forms, others may remain in a state of fluid transformation, where patterns continuously dissolve and reform. Within this spectrum, the Noosphere emerges as a specialized layer, neither generating complexity nor dissolving it, but solely **structuring and propagating information in a stable equilibrium.**

This specialization necessitates that the Noosphere operates under the condition **c = ∞**, ensuring instantaneous coherence. Unlike other universes where computational limitations impose delays and emergent complexity, the Noosphere remains a distinct, **non-generative layer** dedicated solely to organizing and maintaining informational order.

5. The Information ⇔ Mass Equivalence, and the Role of the Noosphere

We know that in our universe, fundamental interactions—as we currently understand them—are mediated by gauge bosons and are constrained by the speed of light, *c*. This limitation imposes strict causal relationships, dictating how information and mass are structured across space-time

If mass is a function of stored information[40], then a **finite *c* imposes a cap** on how much mass (and thus information) can exist in a given universe. However, a Noosphere with ***c* = ∞ removes this cap**, meaning that **information it supports and so masses could be infinite**—it can continue to accumulate endless configurations of information.

Gauge bosons, such as photons, remain massless because they do not store information—they function purely as mediators, transferring data between mass-based storage systems. In a domain where ***c* = ∞**, the information could always still be depicted by masses, and the gauge bosons ensure cause-effect relationships (even instantaneous) between nodes of masses/information

In all universes, information is fundamentally stored in mass, forming structured networks of informational nodes. Gauge bosons should also exist universally, but their role in mediating interactions depends on the values of fundamental constants. In universes where *c* is finite, they facilitate causal communication between mass-based nodes, while in universes where c = ∞ they may instead ensure instantaneous structuring of information without delay

The organization of information follows a **quantum network model**, where nodes may or may not be interconnected, forming an **oriented hypergraph** unique to each universe. This suggests that the underlying architecture of reality is **multi-dimensional**, and that the geometric configuration of this hypergraph dictates the fundamental laws governing each system[41].

[40] In an informational physics perspective, **mass can be interpreted as**: 1/ The number of connections per node in a fundamental hypergraph model of the universe. 2/ The amount of information stored in a given system following **Landauer's principle**, where mass-energy is a form of encoded information. 3/ a measure of connection density in an underlying computational structure. If mass is linked to information density, then the constraints imposed by finite *c* will limit how much information can exist in a given volume of space-time. Melvin M. Vopson; *The mass-energy-information equivalence principle*. *AIP Advances* 1 September 2019

[41] It would be too long to delve here in the details: I will document and explain how our own universe could be represented by an hypergraph in connection with existing theories. It resolves c = infinite, as c is bound to a kind of "angular position" (see 4.1)

Conclusion

All these elements are very speculative but can shape a coherent design.

The nature of the speed of light (c) defines the structure and evolution of universes. In our universe, where c is finite, emergent complexity arises through causality, time-evolution, and negentropy. In contrast, a Noosphere with $c = \infty$ would not undergo internal evolution in the same way, yet it would still generate negentropy and maintain structured complexity through self-referential information, topological constraints, or algorithmic and symbolic architectures. This suggests that complexity can evolve without time-dependent processes, relying instead on intrinsic causal ordering within the information itself. If other universes possess different values of c, they may exhibit fundamentally distinct computational and physical structures.

These ideas push the boundaries of our understanding of fundamental physics. A universe where $c = \infty$ would challenge our conceptions of time, space, and electromagnetism, potentially eliminating interactions between electric and magnetic fields or altering the very nature of electromagnetic waves like light. Another crucial question remains: how information from our universe could transition into the Noosphere. This topic will be explored in a forthcoming discussion.

To further examine these concepts and their parallels with known physics, I encourage reading my upcoming paper, *The Network Physics and Fundamental Constants*, where I will detail an explore how our universe can be modeled as a hypergraph embedded within a broader multiversal geometric structure.

Consequences: the Noosphere as a Regulatory System at the Service of Biological and Human Evolution

Thus, unlike our physical world, the Noosphere would not be subject to linear time or spatial constraints. Information—ideas, memories, emotions—would persist indefinitely, resurfacing across generations and shaping cultures, influencing historical events. This timeless nature suggests that concepts from the past and future coexist within the Noosphere, interacting outside our linear perception of time.

Within such a framework, **information could be computed and propagated instantaneously**, **with no delay in execution,** but not without limits, as it must retain structured complexity through topological constraints, nodes properties which process and reshape information. The very concepts of time, causality, locality, and even information itself, as we understand them, would become irrelevant, as events would unfold "instantaneously". It would also be possible to move from one point in this universe to another without any temporal interval. Here are some further implications:

- **Synchronization through Information Transfer.** Information transmitted from our universe, where all changes propagate at the finite speed of light, would act as triggers within the noosphere (the universe of collective consciousness). Because our universe operates under the constraint of a maximum propagation speed ($c \approx 300{,}000$ km/s), the collective consciousness would evolve or manifest events at a pace dictated by our information flow. Thus, the noosphere's internal "time" would be event-driven rather than continuous, shaped by the rhythm at which it receives information from our universe
- **No gravitational collapse.** No risk of singularities such as black holes, or gravitational collapse of a structure at a point, which greatly simplifies the management of the universe in the long term.
- If you injected matter into this universe described by the equation $G\mu\nu + \Lambda g\mu\nu = 0$, it **would not bend space-time**. The curvature would be determined exclusively by a cosmological constant Λ, and not by the presence of matter. Matter would exist, but it would be "disconnected" from the geometry of the universe.
- **Stability and predictability.** The absence of gravitation, and thus complex nonlinear effects related to interactions between massive bodies, would make the universe much more stable and predictable. The equations would be easier to solve, which is ideal for a simulation.
- This suggests a "time" that is not continuous but **event-based** (or discrete), **in which changes of state occur only when there is a new event to assimilate. The changes of state are caused by interactions with other universes.**
- Even if, in the noosphere, everything is instantaneous, its "evolution" in contact with our universe is dependent on the flow of information arriving at it at a finite speed (or coming from other universes, at other speeds).
- In this sense, the noosphere does not have access to the "future" of our universe faster than we do; it receives events *at the same time* as they take place at home.

- Finally, $c = \infty$ induces an **ability to accumulate information** from our universe, or even from other potential universes, indefinitely, without spatial or temporal limitations.

Implication 1: The Noosphere as a Network (of Networks (of Networks (...)))

These various observations and experiences lead us to consider the **noosphere** as a vast informational network, analogous to an immense neural structure. It could thus function as a reservoir holding the collective experiences of all living beings, where each thought, emotion, or belief contributes dynamically to a shared memory.

In this context, the noosphere can be viewed as a complex, cybernetic-like system composed of multiple subsets of information. Each thought, emotion, concept, or belief forms an interconnected sub-network, "continuously" adapting their information in relation with other similar subnetworks. This collective structure is reminiscent of a planetary-scale neural network, where every individual experience enriches and evolves the global informational landscape.

Such a network would exhibit self-regulatory dynamics akin to an autopoietic system—capable of sustaining itself, evolving, and incorporating new elements while maintaining a stable structure. Phenomena that might seem anomalous at first glance, such as apparitions, egregors, or abduction narratives, could thus represent adaptive responses rather than irregularities. They could emerge naturally as adaptive mechanisms, collective reactions to shifts within individual or societal representations.

One direct implication is that the density of this informational network would directly correlate with the richness and abundance of life forms capable of generating and communicating information. Consequently, the network would be densely interconnected wherever life thrives. However, given the apparent absence of interactions with external intelligent species, our own "terrestrial sub-network"—often metaphorically referred to as "Gaia"—would remain relatively isolated, functioning as an autonomous, distinct informational entity within the broader noosphere.

Finally, this conceptual framework suggests that the accumulated information could persist independently of linear time, remaining accessible within the noosphere until revisited or revised.

Implication 2: The Noosphere as an Instrument in the Service of Life

If the noosphere transcends the purely human realm, it might also play an active role in biological evolution by capturing and mediating experiences from the broader spectrum of life itself. In this expanded view, it would not merely store human thoughts and cultural narratives, but would actively influence biological evolution.

Within this hypothesis, the noosphere might act as a dynamic, interactive information field, where ecosystems and individual organisms have a form of "informational double"—a virtual replica integrated within a vast collective information flow. Such virtual replicas would facilitate subtle interactions between the noosphere's informational content and the living organisms themselves, potentially influencing their evolution and adaptation.

Emotionally charged experiences and cognitive events might also significantly impact this collective information flow. Human emotions, in particular, could shape the way information

circulates within the noosphere, continuously transforming our collective narratives, cultural representations, and symbolic structures. Thus, the noosphere could dynamically influence human beliefs, collective narratives, and symbolic representations, guiding human cultures through shared experiences and their accumulated collective memory.

Finally, as a non-local information field, the noosphere offers a compelling explanatory framework for certain complex phenomena, including those often considered anomalous or paranormal. Phenomena like apparitions, recurrent symbolic motifs, Archetypes, and abduction narratives may be better understood as natural adaptive responses, triggered by ongoing shifts in human perception and cultural representations, rather than as isolated anomalies.

In summary, The Noosphere as an Instrument in the Service of Life

Genetic transmission and environmental adaptation: the information exchanged directly influences biological evolution.

Emotional and cognitive modulation: Human emotions impact the flow of information in the noosphere.

A network of memory, preserving and adapting cultural narratives.

A cognitive filter, gradually selecting and integrating disruptive concepts.

A means of instantaneous communication which *could* support some PSI phenomena like remote viewing or telepathy.

Implication 3: Autonomous Subnetworks— Archetypes as Emergent Agents

As a vast, structured network composed of numerous interconnected information subnetworks, the noosphere would contain certain especially active subsets—those consistently reinforced by collective attention. These subsets of information, enriched by the continuous input from large groups of people, could gradually become semi-autonomous informational structures—known traditionally as "egregores", with a magical connotation.

An egregore, therefore, can be seen as a symbolic entity sustained by the collective attention and emotions of numerous individuals. While these archetypes might appear autonomous or even intelligent, they would lack true consciousness or free will, they are more like mirages. Instead, they emerge spontaneously from the dynamic interactions within collective human cognition, evolving and adapting continuously according to the cultural, psychological, and social contexts from which they arise. They can be thought of as emergent artificial intelligence, continuously reshaped and reinforced by the feedback loops with their human "observers".

Their persistence over time results from mechanisms similar to those observed in living organisms or a subset linked to a concept in a **neural networks** through a learning process. These archetypes emerge and endure precisely because they develop adaptive strategies that trigger recall processes and attract human attention, reinforcing their presence in memory. The more attention they receive, the stronger and more coherent they become, enabling their symbolic structures to evolve and persist across generations.

Thus, archetypes do not possess consciousness or free will in the classical sense, but rather represent emergent phenomena arising from inherent complexity. Just as genetic algorithms

simulate the survival and adaptation of self-organizing systems, egregores continue to exist by virtue of their ongoing interactions with human minds, adapting continuously to cultural, psychological, and emotional environments

In summary, Archetypes as Emergent Agents

Deeply rooted in human history and collective memory, manifesting culturally significant symbols such as mythological deities, religious apparitions, archetypal entities, shadow figures, and similar phenomena

Analogs of emergent artificial intelligences, continuously evolving, transforming, and influencing human cultures and perceptions

Intimately linked to specific locations and cultures, thus explaining the persistence and universality of certain myths and shared narratives over time

Possess survival mechanisms analogous to genetic algorithms, demonstrating self-organizing properties that allow them to persist, adapt, and thrive by capturing ongoing human attention and energy.

Are informational doubles. Until a certain point they have a kind of similarity ecosystems and living beings may have virtual replicas, interacting with information flows.

Implication 4: The Relationship between Archetypes and PSY States

Psychological states—particularly emotional states associated with altered states of consciousness, whether intentionally induced or spontaneous—appear central to understanding why witnesses might perceive unusual phenomena, categorized here under the broad umbrella of "PSY". This encompasses a wide range of experiences involving perceptual, cognitive, or consciousness alterations, without necessarily requiring a measurable external or physical cause.

Altered states of consciousness and perception of phenomena

As a reminder, an altered state of consciousness is characterized by specific patterns of brain-wave activity, observable under various circumstances. Examples include hypnagogic and hypnopompic states—transitional periods between wakefulness and sleep—during which the brain becomes particularly susceptible to sensory hallucinations. Such states may also occur in response to stress, fatigue, sleep disorders, meditation, or daydreaming, all of which imply partial dissociation and diminished critical awareness. Intense emotional shocks or prolonged emotional stress can similarly induce fragmentation in the individual's consciousness, typically resulting in a mental dissociation of varying degrees.

These altered states depend on the witness's neurophysiological and emotional conditions. Two distinct cases can be identified:

Intentionally induced states. These states occur through active mental conditioning, such as Remote Viewing protocols, CE5 practices, prayer, hypnosis, or trance induction techniques.

Unintentionally induced states. Here, witnesses inadvertently drift into altered consciousness without realizing it, effectively becoming passive "victims" of the phenomenon. Multiple conditions can lead to such unconscious shifts.

Through my UAP investigations, I've observed a possible two-step mechanism: an initial, relatively mundane unexplained event may subtly prime and fragment the witness's consciousness, sensitizing them. Though the witness might quickly lose sight of or forget this initial phenomenon, a subsequent and more extraordinary event—occurring shortly afterward—might then appears profoundly puzzling and difficult to explain.

More commonly, such phenomena manifest shortly before waking or just as individuals begin falling asleep, given the transitional shifts in brain-wave patterns. Experiences emerging in these transitional periods often coincide with episodes of sleep paralysis.

In every instance, the witness's neurophysiological state—specifically the brain-wave configuration—must be conducive. Generally, this involves overlapping brain-wave states, marked by a decrease in faster waking-state waves (Alpha, Gamma) and an increase in slower sleep-state waves (Theta, Delta).

Individuals predisposed to psychotic tendencies or dissociative states frequently exhibit altered brain-wave patterns. Such variations, detectable by electroencephalography (EEG), reflect disruptions in neuronal communication and neurotransmitter balance.

Influence of neurotransmitters and hormonal states

The interplay between neurotransmitters and brain-wave activity is essential to understanding how altered states of consciousness emerge and their association with extraordinary experiences. The bidirectional relationship between brain waves and neurotransmitter levels underlies most meditative practices, which use focused mental states to achieve specific experiential conditions where brain waves regulate the release of **neurotransmitters**, thus influencing the subject's emotional state and perception. And, conversely, **neurotransmitters modulate the frequency of brain waves**, impacting the state of alertness and sensitivity to external stimuli.

Neuropsychology recognizes that shifts in neurotransmitter balance can arise not only from physiological factors (stress, fatigue, sleep disturbances) but also from socially or ritually induced contexts. This helps explain why certain witnesses are more prone to extraordinary experiences when exposed to highly suggestive or emotionally charged environments.

Additionally, hormones significantly influence psychological and emotional receptivity during extraordinary experiences. Different hormonal systems become activated depending on the nature of the emotions and the physiological state of the witness. Although not exhaustive, we might notably highlight:

Psychophysiological function	**Main hormones involved**
Sexuality (non-reproduction)	Dopamine / Testosterone
Reproduction	Testosterone / LH / FSH
Sociability and attachment	Serotonin / Oxytocin
Stress response and volition	Adrenaline / Cortisol / Dopamine

What emerges here (and which would require much more elaborate exploration) is the relationship between the organs of our body and in particular the glands that regulate the different physiological subsystems of the body, and our hormonal states. Our hormonal states

propagate emerging "physiological" needs to the brain, which in turn activates neurotransmitters and thus alters the state of brain waves.

If an individual is not aware of these internal mechanisms, his or her brain will nevertheless generate this unconscious expectation, a state of lack or need that acts as a calling factor which, in conjunction with particular brain waves of the dissociative state, will allow similar information to be received, something which resonates with the expectations.

From Physiological and Emotional States to Archetypal Visions

If we accept the idea that **emotions** can be linked to specific physiological states that generate unfulfilled expectations, they seem to **influence the nature of the perceived manifestations** (visions, apparitions, sensations of presence) and whose deep nature resonates with these expectations.

It is on the basis of these unconscious "emissions" – or inversely conscious if they are provoked – that perceptual forms emerge, in coherence with these emotional patterns. This could explain why some observations of phenomena occur with a non-random distribution, potentially being correlated with dominant hormonal fluctuations at different periods of life.

Indeed, at each age, it is possible to link a dominant level of activity for certain groups of hormones, which resonate with the nature of the reported experiences:

Age range (approx.)	**Dominant physiological function Main hormones**	**Occasionally reported experiences**
7 – 12 years old	Sociability, attachment Serotonin / Oxytocin	Marian apparitions, visions of angels
15 – 25 years old	Desire and sexuality Dopamine / Testosterone	Incubi, Succubus, Sexual Visions
25 – 35 years old	Reproduction LH / FSH / Prolactin	Abduction experiences: feedback from the collective consciousness (see next chapter)
35+ years old	Stress Management and Volition Adrenaline / Cortisol	Visions of menacing figures, dark entities. Men in black, witches.

The range of perceived forms is of course not limiting, but this correlation suggests a possible link between unconscious physiological expectations and the nature of the phenomena perceived.

However, in the majority of cases – especially for experiments where the phenomenon is deliberately "provoked" (such as Remote Viewing or CE5-type protocols) – hormonal aspects seem to play a minor role. In the latter case, the forms observed are generally much simpler and more abstract, suggesting that in these contexts, the cognitive structure of expectation plays a preponderant role. Regarding the UFO phenomenon (or UAP), the most frequently reported

archetype in these contexts is a simple ball or a bright spot with unusual behavior[42], which seems to be the most basic and universal emergence of CE5 experiences.

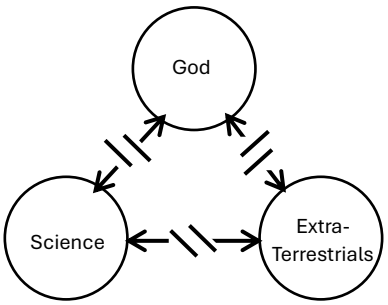
Implication 5: The Noosphere and Conduit Change related to the Extra-Terrestrial Hypothesis

The idea that **Non Human Intelligences** may be present observing us on Earth is highly controversial. It intersects with and challenges the values of our society on multiple levels, particularly since the emergence of the new world order at the end of World War II.

Any radically new information can be perceived as a threat by a self-regulating system.

It would seem that the appearance of UFOs or Unexplained Phenomena may constitute one of those rare specific cases of destabilization of the knowledge of our society and of the noosphere, a **form of informational rupture that represents a shock for the witness and the collective consciousness** which must then **integrate or reject** this new information. Indeed, the idea of non-human intelligence visiting us is very difficult to accept and integrate, **particularly for scientists and religious people as it challenges our very fundamental conceptions of the reality**.

Systems of Representation of Reality used for Core Values as Explanatory Power



Who lead?

Three competing belief systems related to cosmological concepts and intelligent civilizations in the universe

Each individual on Earth holds values and representations of reality based on what I call **"Systems of Representation of Reality"** which echoes the idea of **social constructivism**[43]**.** These systems serve as guides for their **core values**, shaping how they perceive the world and what they expect from the sources they trust. We can think of these as **systems of belief**.

Related to our center of interest we can observe **three main poles competing to explain the fundamental nature of our reality**: **Science, God, and Extra-Terrestrials**. For some, **'Extra-Terrestrials**' have emerged as a new pole—one that, with their potential arrival on Earth, will be seen by them as the saviors of humanity. For others, '**Science**' is believed to provide all the answers, while for others still, it is '**God**' who holds the ultimate truth.

Why do I consider science as a belief system here? Because most of us adhere or accept to concepts and theories **without personally trying to verify them** (or without having the means to do so). For example, very rare are the people who personally measured the diameter of the

[42] And even if there is the slightest correspondence between external observed phenomena and the internal description of the "Viewer". When filmed in infrared, these phenomena do not seem to prove anything and could be simple planes, insects, satellites, dust, etc.
[43] **Berger & Luckmann (1966),** *The social Construction of Reality: A Treatise in the Sociology of Knowledge*

Earth. This phenomenon aligns with the **Milgram Experiment**, where people tend to accept statements as truth when they come from a recognized **authority figure**[44].

Each of these poles tends to **reject the perspectives of the others**, dismissing or reducing their arguments. When communication breaks down between these belief systems, **contradictions and incoherencies** arise—similar to what happens in political debates.

For instance, extremists from the science pole will argue: "*Only the Science pole is legitimate in explaining our reality*". People who adhere **strictly** to this viewpoint may unconsciously believe that **any phenomenon not yet scientifically proven cannot exist** and that our *reality stops where science stops*. Thus, they might arrive to this kind of conclusion: "*It is impossible to travel from one star to another faster than the speed of light allows, and so you cannot have Extra-Terrestrial on Earth*". That's all. The conversation is closed.

This belief, however, ignores the possibility of **hypothetical mechanisms that could bypass** such limitations, but more than that, it will reject any possibility of Extra-Terrestrial on Earth as it will oppose their belief. Paradoxically, I think that these postures are bound to a certain level of ignorance of the limits of their own system of values, that they accept as a Dogme[45, 46].

Similarly, those aligned with the **Religious pole** might assert: "*UFOs are demons—malevolent beings attempting to deceive and corrupt us*". And it is exactly what we observe today!

These three examples are not the only poles that shape human belief systems. Many others exist, each influencing different aspects of life. For instance, the **Ecological pole** sometimes opposes the **Scientific pole** when environmental concerns challenge technological advancements. Understanding these poles is essential for recognizing how different systems of belief shape our perception of reality—and how they sometimes **clash or coexist**.

The Emergence of a New Pole of Reality

In our case, the emergence of a new reality, the idea of Extra-Terrestrial beings, necessitates a **collective learning process**, to gradually **reshape and align our shared perception of reality**. However, this process would inevitably face resistance, as any **radically new information** is often perceived as a **threat** by self-regulating systems.

When new information contradicts the established models of the **informational network** (the noosphere), one of two outcomes occurs:

- It is **coherently integrated and absorbed** through adaptive mechanisms, much like the way artificial intelligence refines its learning process.
- It is **rejected through feedback loops**, with individuals serving as **escape valves** for the system to dispel disruptive information

[44] **Authority in Knowledge**. In this case an authority figure. Milgram demonstrated how people obey authority figures even when their orders contradict personal ethics Many people blindly accept scientific claims without verifying them because scientists hold high authority in modern societies. This is analogous to how religious followers accept doctrines from religious leaders without questioning them.
[45] **Paradigms & Epistemic Authority**. Science operates within dominant paradigms or frameworks of accepted truth. Thomas Kuhn, 1962.
[46] **Cognitive Dissonance & Interbelief Conflicts**. When confronted with information that challenges their belief system, people tend to dismiss or reinterpret it to reduce mental discomfort. Leon Festinger, 1957.

I think it is that process, **similar to a process of conduit change**, is currently experienced by our society and the Noosphere, and it will last until the complete absorption of all the related concepts in our Society.

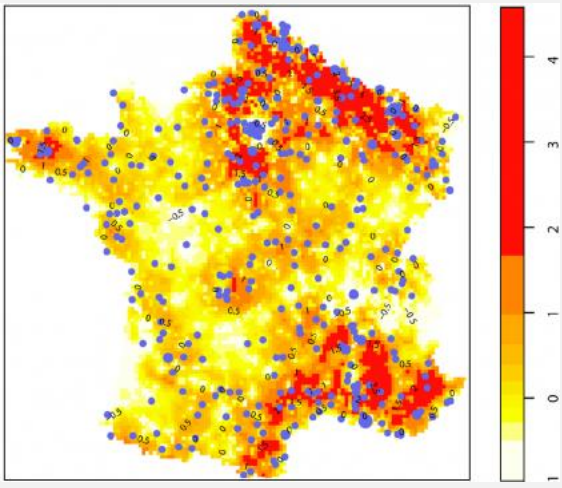
5.1. Integrating Exogenous Ideas into the Noosphere: How to Manage a Cultural and Informational Shock?

If exogenous civilizations are the learning process and they are actively preparing for contact with humanity, then they should consider a strategy that takes into account the reactions of the human collective consciousness: these external inputs would challenge the stability and internal coherence of the existing informational network, generating a cultural and informational shock that the noosphere would either integrate or actively reject.

As I proposed in an interview in 2014[47], this hypothetical scenario of contact might rely on several strategic axes:

1/ A targeting of cultural values and in particular where they are most resistant. The objective is to make progress on certain subjects within the population. It looks like an educational program, or even a psychosocial manipulation program, (we could dare to say that any form of education is a form of manipulation). The supervising system gradually "injects" information into the territory, while remaining below a threshold of "discoverability", thanks to "peer-to-peer" communication. That is, by addressing only small numbers of individuals and letting the information spread from them.

1.1/ UAP Spatial Point Pattern Analysis[48]: residuals of the model show strongest correlations with places where 1/populations are the most resistant to external values and 2/have the lower level of instruction



Residual of the models.

Areas with still an excess of UAP observations after we filtered variables which correlate with the population distribution, nuclear sites, and polluted zones.

This map concerns only unexplained cases (D) that have been the object of an investigation.

2/ It follows a "micro-dosage" of information: **This program resembles in a way a form of "vaccination" of the human social body**, like a vaccine administered in low doses to accustom an organism, UFO sightings aim to gradually introduce their reality into our collective consciousness. In this case, in the form of theatrical games, the information targets:

[47] How can we prove the extraterrestrial origin of UFOs?
[48] Thibault Laurent, Christine Thomas-Agnan, Michaël Vaillant. Spatial Point Pattern Analysis of the Unidentified Aerial Phenomena in France. 2015

2.1/ Individuals for action at the societal and cultural level, whose objective is to avoid cultural ethnocide – cultures are at the center of the issues
2.2/ Decision-makers for action at military and political level – environmental preservation is at the centre (identification of environmental systemic risks)

For its part, society does not naturally accept this "information", **perceived as aberrations, and develops resistance**. This resistance manifests itself in various ways at the individual and collective level: "intellectual blindness", mockery, rejection on the part of "learned" societies that rationalize excessively: **for the latter, what is not proven or not accepted does not exist and cannot exist**.

3/ The information injected corresponds to observations made for their observers, like theatrical games: no useful and new information is provided other than:

3.1/ For society: to spread the idea that there are extra-terrestrial intelligences. The demonstrations use and take up the codes used by society, in particular the symbolic vision that society has of the future or of the Extra-Terrestrials.

3.2/ For decision-makers: alert them to the limits that must not be exceeded, **tell them and let them know that they are constantly being monitored**. This is where we touch on the ecological and ecosystem component.

4/ From these individuals, a gradual diffusion of narratives takes place: science fiction, testimonies of observations and speculations on the existence of other civilizations unconsciously prepare humanity for this idea.

The emergence of a new rationality: humanity, by gradually accepting the idea of an exogenous intelligence, would be led to restructure its framework of thought, integrating broader concepts of interspecies coexistence and perception of reality.

***

Such strategic dissemination could also lead humanity toward a profound cognitive restructuring, broadening our collective perception of reality. Over time, this new understanding would necessitate incorporating a broader notion of coexistence and interaction between different intelligent species.

Finally, regarding the timing and dynamics of information dissemination about external intelligence, past studies using mathematical modeling based on learning theories applied to observational patterns[49] in 2008 have suggested hypothetical timelines (for instance, certain models indicate at the horizon 2035[50]). However, it is crucial to stress that these projections remain speculative models, intended to be challenged and revised by future observations. They do not represent a belief or a definite forecast, but rather an attempt to conceptualize how collective consciousness might adapt to transformative revelations.

[49] Based on UFO waves and a Spaced Retrieval learning process (see also Spacing Effect)
[50] UFO observations and correlation with the Sun activity

5.2. Change Management and Feedback from the Noosphere

If individuals and society have difficulty accepting this information and reject it, neither does the noosphere! This is an essential principle of all learning systems that demonstrate the same symptoms as in change management. In this case, it would be established globally since 1945 over 3 generations[51]:

1. **Phase of rejection:** appearance of collective fears (hostile aliens, invasion, demonization of the phenomenon). Saturation of dystopian films (e.g. The War of the Worlds, 1953).
2. **Familiarization phase:** Moving from a vision of the UFO as a threat to more open approaches. Gradual introduction into popular culture in neutral or positive forms of the contemplative science fiction type (Close Encounters of the Third Kind, 1977), New Age culture, alternative theories. But there are also scientific rejections of a subject that remains taboo. The alien is acceptable but by a long shot: the SETI program monitors stars.
3. **Cultural acceptance phase**: the idea becomes a working hypothesis, no longer a marginal belief. Lifting of taboos at the political and military level. Scientists are digging their way independently: notions of exobiology, panspermia, habitable zone, the idea of the universality of life is progressing everywhere. It makes sense that the alien could be present around the Earth. We agree to put cameras to monitor our surrounding space.

Implication 6: Abductions: a Symptom of Rejection by the Noosphere

The rejection would be here a way to "trash out" information which do not conform to the information that the noosphere cannot put in coherence. This would apply particularly to any form of extraterrestrial interference.

How could this rejection manifest?

One possibility is that it operates through certain individuals referred to as "sensitives"—who are often categorized as psychotic—allowing non-conforming information to "leak" out. These leaks would take the form of feedback loops that manifest as **hallucinatory experiences.**

The typical narrative or fear that the noosphere would "express" would be that of hostile extraterrestrials interfering with the biological integrity of humans.

Such stories could easily emerge during sleep paralysis, taking the form of an abduction experience. For those who undergo them, these experiences would be indistinguishable from reality, often involving vivid perceptions of surgical operations, particularly targeting their reproductive organs.

[51] It goes without saying that there have always been sightings that have been a constant background noise in human history.

6.1 A mutual influence between exogenous phenomena and the collective consciousness

If the collective terrestrial consciousness influences the perception of UAPs, it is also possible that the phenomenon itself takes these feedbacks into account. In other words, **a hypothetical exogenous intelligence could calibrate its approach according to the reactions of the noosphere, or even take advantage of these to insert its own experiences**, avoiding too brutal a rejection and/or accompanying the evolution of our perception.

This dual mechanism – gradual assimilation by humanity and adjustment of the UFO phenomenon – suggests that **interaction with other forms of intelligence could be a bi-directional process**, **both psychologically and societally**.

Conclusion

In short, our **social body** and the **collective consciousness** cannot instantly absorb information that disrupts its frames of reference. **This process appears spread over several decades**, as was the case for the integration of the great scientific revolutions (**heliocentrism, Darwinism, relativity**).

From the point of view of contact, **the manifestations provoked by exogenous intelligences must voluntarily limit themselves** to the role of **progressive stimuli**, favoring a change in stages, avoiding a brutal reaction of rejection.

The **"contact"** would then not be a single event, but a **collective learning process**, where each wave of observation and each awareness would be a **brick in the construction of a new integrated reality**.

Part III – A textbook case, the Skinwalker Ranch

Our textbook case **focuses on extraordinary sightings that took place at the Skinwalker Ranch**. We will see how, in the context of our previously defined conceptual framework, some of the extraordinary phenomena could be explained[52].

The Skinwalker Ranch, located in the desert region of Uintah Basin, Utah, is a remarkable site for the study of unexplained phenomena.

Acquired by **Robert Bigelow** in 1996, this 196-hectare property has been the scene of a series of phenomena studied under the aegis of **the NIDSci** (*National Institute for Discovery Science*). Subsequently, from 2007, it was integrated into the **AAWSAP/BAASS** (*Advanced Aerospace Weapon Systems Applications Program*), funded to the tune of **$22 million** by the **DIA** (*Defense Intelligence Agency*).

This project aimed to document and understand a variety of anomalous activities, ranging from UFO sightings to other paranormal events.

In **2016**, **Brandon Fugal** acquired the site, continuing to investigate these phenomena with a more open approach to the scientific community and the public.

The ranch's geographic location, in a sparsely populated area within a unique ecosystem, makes it particularly intriguing to researchers and paranormal enthusiasts.

[52] I use here presentation elements used during a Vertical Project show in December 2023

The ranch has been the subject of several books and, more recently, documentaries:• *Hunt for the Skinwalker* – **Colm A. Kelleher, George Knapp**
• *Skinwalkers at the Pentagon* – **James T. Lacatski, E. Eng., Colm A. Kelleher, George Knapp**

The name **"Skinwalker"** originated in the beliefs of the **Navajo** people, an indigenous group residing primarily in the "Four Corners" region, at the junction of northeastern Arizona, Utah, Colorado, and New Mexico.

In Navajo culture, **Skinwalkers**, called "yee naaldlooshii", are perceived as sorcerers with the ability to shapeshift. These beings, often considered evil **sorcerers, are closely linked to transformation and sorcery**. They are said to possess the power to change into various animals, including coyotes, wolves, foxes, cougars, dogs, and bears. The choice of animal depends on the skills required for a specific task, such as speed, strength, endurance, or stealth.

It is also said that Skinwalkers have the ability to take possession of the bodies of their human victims, allowing them to control their actions and speech.

These animals are naturally present in the Four Corners region, where the Navajo live. Their presence has influenced the beliefs and cultural practices of this people, thus strengthening the anchoring of these stories in their spiritual tradition.

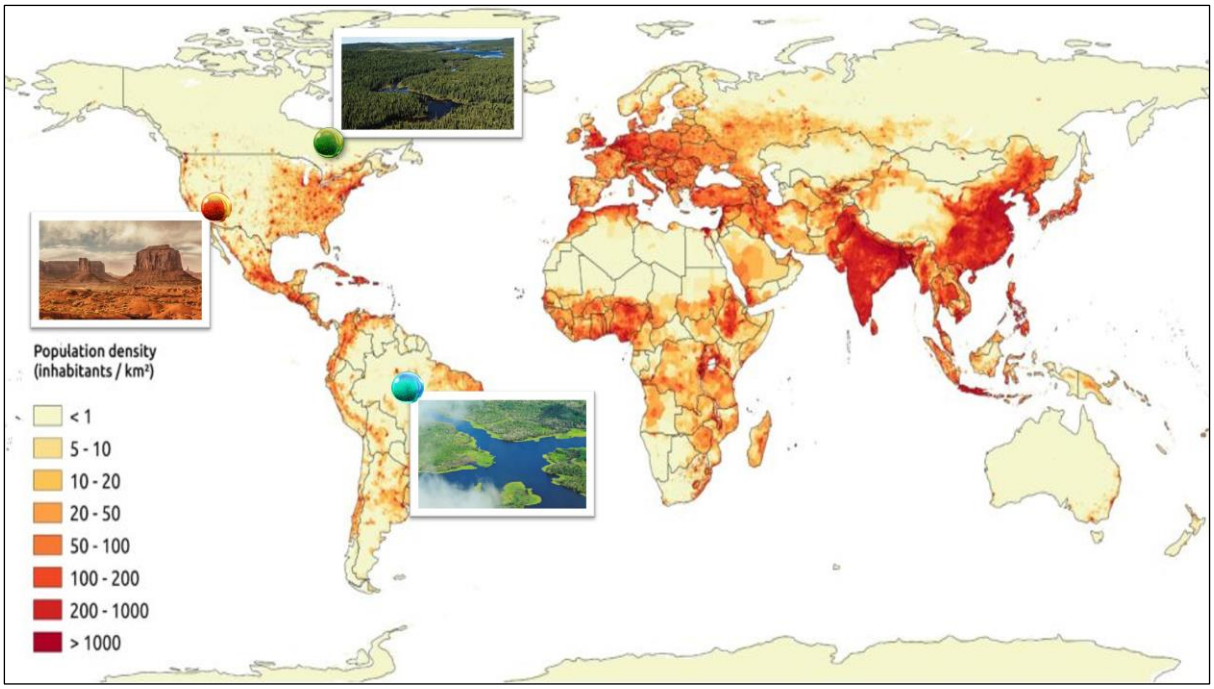
The **Navajo** are not the only ones who have developed mythologies based on animals and rooted in their ecosystem and environment.

For example, the **Wendigo**, which originated in the legends of **the Algonquian tribes**, is closely linked to the forest environment of the northern Great Lakes region and Canada. This region, characterized by dense forests and harsh winters, has shaped the representation of the Wendigo as an entity associated with famine and extreme cold. The creature is often described as skeletal and emaciated, reflecting the harsh winter survival conditions in these lands.

Local wildlife, including large boreal forest animals such as moose and deer, have influenced the imagery surrounding the Wendigo. This figure, often associated with these animals, symbolizes a deep fear of the wild and the unknown. In the stories, the Wendigo is described as a fearsome hunter, able to survive in extreme winter conditions, which makes it all the more terrifying.

The shamans and sorcerers of the Algonquian tribes play a central role in the mythology of the Wendigo. They are often perceived as the only ones capable of understanding and fighting this creature. This relationship between the shamans and the Wendigo highlights how these peoples interpret and interact with the forces of nature and the challenges imposed by their environment.

More generally, the appearances of **hybrid creatures**, halfway between man and animal, are sometimes referred to as **"cryptids".**

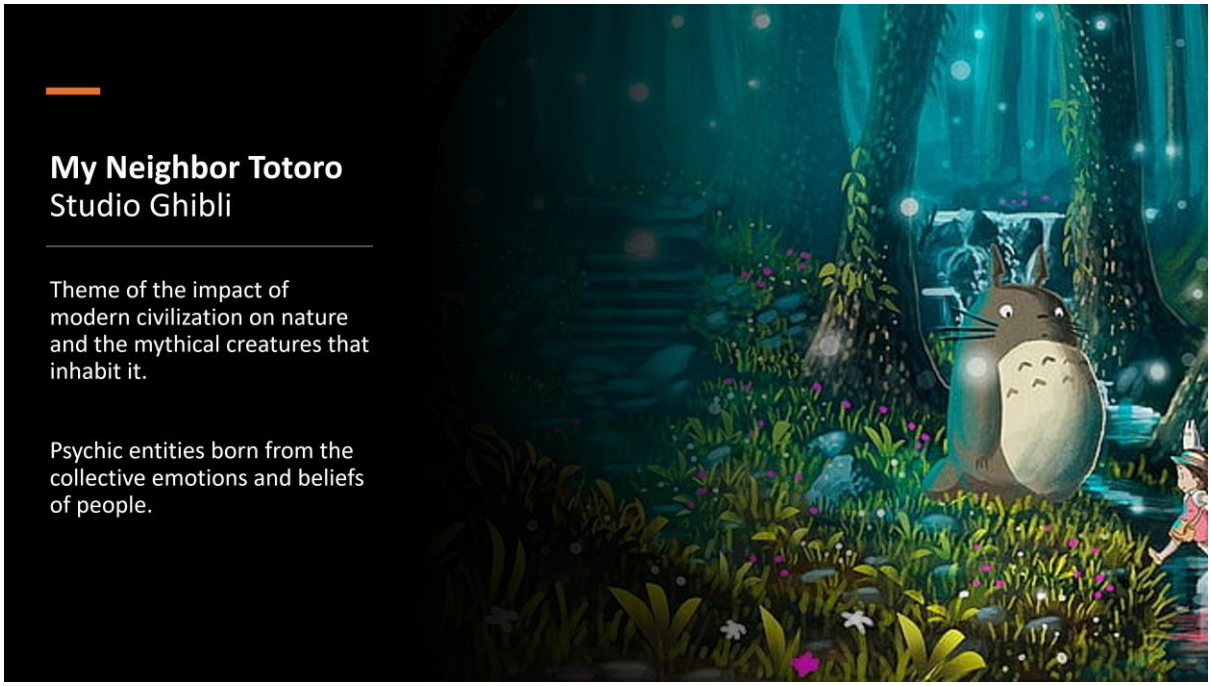


These anthropomorphic beings are most often reported in sparsely populated regions.

Chimeras, such as Bigfoot in North America, Chupacabra in Latin America, or Yowie in Australia, are frequently associated with territories where shamanic traditions and animistic beliefs remain deeply rooted. These regions, characterized by a low population density, offer a setting where wilderness is still omnipresent and where modern cultural paradigms have not completely supplanted ancestral beliefs.

Myths and legends often emerge and endure in places that have not been radically transformed by industrial or urban civilization. This allows the tales of creatures such as the Wendigo or the Skinwalker to live on and be passed down from generation to generation.

These beliefs survive through the integrity of the natural environment and the continuity of cultural and spiritual practices, which keep these stories and legends alive. Regions with preserved ecosystems – vast forests, deserts, and mountainous areas – remain bastions of these beliefs, allowing myths to remain embedded in the daily lives of local communities.



The substitution of modernity for ancient local beliefs is also an intrinsic theme in the ecology of these anthropomorphic creatures.

The idea here is that the **modernization and expansion of human constructions** leads to the disappearance of **forests and natural spaces**, thus threatening the existence of mythical creatures.

This is for example the central theme of the Japanese animated film **My Neighbor Totoro** by **Studio Ghibli**. These creatures are often seen as **embodiments or symbols of nature itself**. Their disappearance symbolizes both **the loss of the connection between humanity and nature** and the **erosion of traditional beliefs and myths related to the natural environment**.

Not only does this animated film subtly evoke the impact of modern civilization on nature and the mythical creatures that inhabit it, but it also depicts our mental incarnations in the form of forest spirits – a kind of egregore or mythical creature, made visible to children, who are the main characters in the film.

These forest spirits could be perceived as archetypes or physical manifestations of egregors – psychic entities born from the collective emotions and beliefs of humans. They are intimately linked to the natural environment in which they evolve, thus reflecting the connection between the biosphere (the physical and biological world) and the noosphere (the realm of ideas and consciousness).

Language Elements

- **Egregore**
  - A concept referring to a group spirit formed by the aggregation of the intentions, energies, and desires of several individuals united for a well-defined purpose.
  - An egregore might be created, for example, through a fervent collective prayer, a group therapy session, an energy healing practice, or a ritual, such as a shamanic ceremony.
- **Archetypes**
  - Inherent psychic elements that are part of an even more universal structure—the collective unconscious. Archetypes manifest in myths, fairy tales, and all imaginative productions of the human mind, whether it belongs to a healthy individual, a neurotic, or a psychotic person.
- **Endogenous** or **Exogenous**
  - *Endogenous*: Refers to a phenomenon projected and produced by the individual, originating within the witness.
  - *Exogenous*: Refers to a phenomenon that occurs independently of the witness, external to them.

Provide a Conceptual Framework for Previously Developed Ideas

These ideas are usually related to concepts from psychoanalysis and systems theory.

Archetypes can be described as "latent and dormant" concepts, while egregors are "manifested" concepts. It is therefore plausible to consider that the egregors represent the manifestation of archetypes.

They encompass the notion of shared cultural archetypes, which persist independently of their creators – humans – to some extent. These archetypes exist within a collective human consciousness.

An **egregore** refers to a collective concept or group consciousness that emerges when a set of individuals share a common intention or desire. Egregors are often associated with spiritual or ritual practices, such as collective prayer or shamanic ceremonies, where the energy and focus of the participants give rise to a presence or entity.

In this context, an egregore can be interpreted as a collective manifestation of shared beliefs or fears, which could explain the creation of narratives around anthropomorphic creatures such as the **Wendigo** or the **Skinwalker**.

This phenomenon can be described according to two components:

- **An endogenous component**: generated by the individual himself, often through psychological projection or altered states of consciousness. For example, a person might perceive a creature not because it physically exists, but because their mind projects fears or desires onto the outside world.
- **An exogenous component**: independent of the observer, suggesting that some creature appearances could be based on actual encounters with unidentified or poorly recognized animals.

Systemic Aspects: Cultural and Environmental Interaction

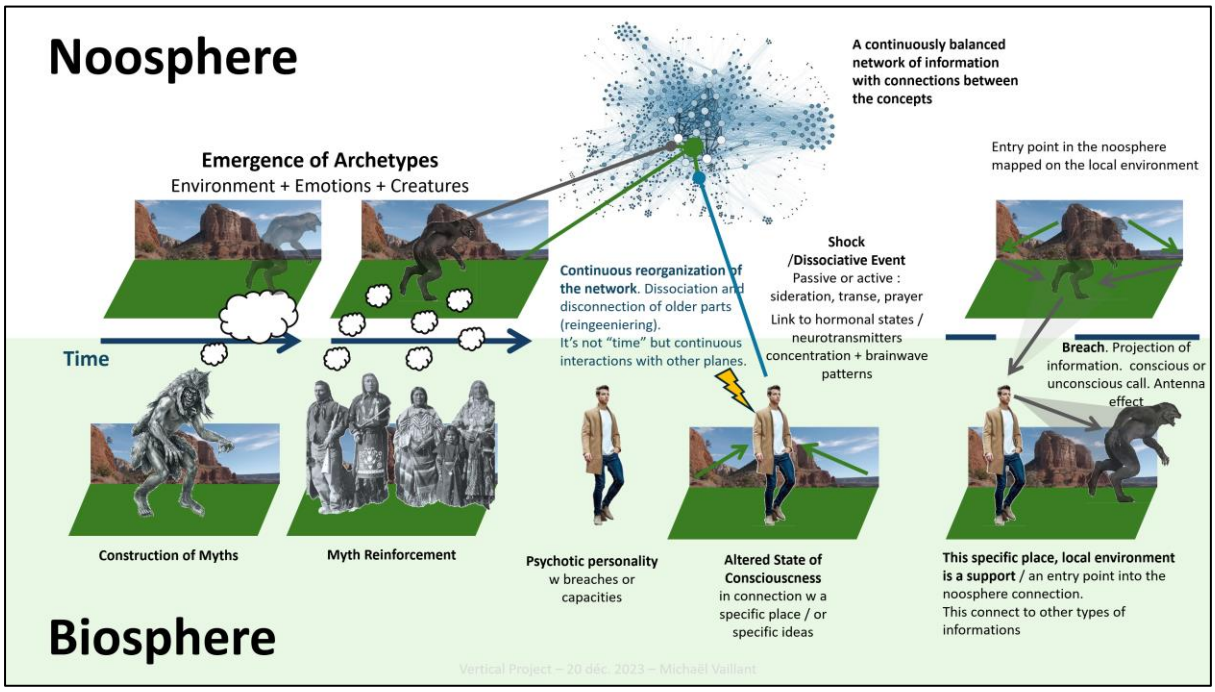
Systems theory emphasizes the interconnection of all the elements within a system. In the context of cryptids, this means that the narratives and beliefs about them are not isolated, but are closely linked to the culture, environment, and individual experiences of the people involved.

Cryptid testimonies are not mere individual events, but part of a larger network of beliefs and social interactions.

Local cultures produce archetypes, which are symbolic or mythological representations with a strong emotional dimension. These archetypes are components of the noosphere, i.e. structures of collective thought shaped by emotions, information and myths.

Under specific environmental conditions, these archetypes can reappear in the form of egregors, thus taking on a perceptible dimension within a community.

Manifestation of a Skinwalker



The diagram above is read from left to right, illustrating the dynamics between the biosphere—our living, thinking world—and the noosphere—the realm of ideas and collective consciousness. In this context, egregors and myths arise from the interaction between the environment, human emotions, and representations of creatures.

This exploratory model illustrating a man's visit to the site of the Skinkwalker ranch seeks to understand how the confluence of the biosphere and the noosphere can influence perceived phenomena, while remaining in the realm of theoretical speculation. It is important to emphasize that an empirical approach involving systematic experimentation (as described in the last slide) would be needed to validate any observations.

Step 1: The Archetype Emergence Process

The sequence begins with the **creation of an archetype**, initiated by a **shaman** in a ritual context.

The shaman, dressed in animal **skin**, is not content to visualize a human-animal hybrid entity: he constructs a narrative intended to mark the collective memory of the tribe. This mythological figure is often linked to pre-existing cultural and environmental elements:

- The emblematic animals of the territory (wolves, coyotes, birds of prey, etc.) influence the representation of the archetype.
- The natural landscape (mountains, forests, rivers, etc.) plays a symbolic role.
- The intense emotion generated by the stories, dances and rites gives it an anchoring power.

Thus, the projection initiated does not remain a simple individual vision. It becomes a tangible element of the noosphere, enriched by pre-existing concepts and figures and consolidated by collective emotion.
This was the birth of the Skinwalker.

The tribe, by attending the rituals, integrates and reinforces the archetype. The trance entry allows for an immersive experience, where the story of the Skinwalker is no longer just told but lived. The archetype then acquires a persistent presence in the noosphere, where it structures itself as a subnetwork of interconnected information.

Over time, even after the disappearance of the tribe, the environment—still intact—continues to exercise its role as a memorial anchor. Thus, the archetype does not disappear, but remains active in the collective memory, ready to be reactivated by those who, much later, resonate with this symbolic heritage.

Step 2: The Psychotic Connection

Centuries after the disappearance of the tribes, the natural environment has remained intact and has been preserved.

An individual with a psychotic personality—not necessarily in an obvious way, but with an unconscious tendency to disconnect from the present—visits the ranch and its surroundings.

The place physically exists in a similar way in the noosphere. But, in the latter, the environment is still connected to mythological concepts and figures, such as the Skinwalker, which have not disappeared from the network of the collective consciousness.

Step 3: The Bridge to the Noosphere

Our individual's stay could go on normally, unless a small disruptive event, a "breach", occurs.

Such an event would trigger a **mild psychotic episode, causing a mild loss of contact with reality**.

This could be triggered by a scary story told around a campfire, an intense emotion, or a mundane phenomenon that is not understood.

Stress, daydreaming, or fatigue could all serve as triggers, altering the individual's brainwaves and plunging them into an altered state of consciousness without them realizing it.

The individual becomes an antenna capable of receiving information from the noosphere—but not just any information: only information that resonates with the image of the environment in which he finds himself. The nature and the site are unchanged, there is also the same environment in the noosphere that serves as the entry point, and by extension the call point of the powerful concepts linked and created over the previous centuries.

Step 4: The appearance of the Skinwalker

The egregore "appears". It is all the more likely to manifest if the individual's previous emotional state is in tune with the emotions that had been associated with the egregore (fear, etc.).

The creature that the individual "sees" is only a projection of his mind, but it can seem extremely real, sometimes even more real than reality itself through sight, touch, smell, sound...

However, none of this has been actually proven by a physical means. Is this only a PSY phenomenon or could there be physical counterparts to the interaction of the Noosphere with our universe?

It remains possible that a purely internal manifestation of the individual could affect physical reality, raising the question of whether the noosphere could also interact with the environment—for example, through the creation of **imaginary particles**[53] that would pass through worlds and leave subtle traces, **without necessarily finding coherence in them**. Physical traces are something that **Brandon Fugal** (the actual owner of the Skinwalker Ranch) and his team are trying to document and assess.

Thus, in many cases, it has been reported of malfunctioning devices, depleted batteries, short circuits. But this is even more speculative!

Remarks

1/ Reorganization of the Noosphere

The noosphere is an informational network subject to a continuous reorganization of its connections and links. It synchronizes and updates with the information flows of our universe and could have unique physical characteristics.

[53] Imaginary particles, i.e. those with an **imaginary mass** ($m^2 < 0$), are a theoretical concept in physics and mathematics. They appear in particular in certain extensions of special relativity, where they are associated with tachyons, hypothetical particles that travel faster than light. This phenomenon can be seen as a consequence of certain metrics in relativity or the structure of certain quantum fields. If a universe where **c=∞** exists and particles come from it, they would appear in our space-time with an imaginary mass that would make them **unstable** and for example likely to interact with our electromagnetic field before disintegrating.

Egregors evolve over time, reflecting constant changes in human perspectives, knowledge, and the environment.

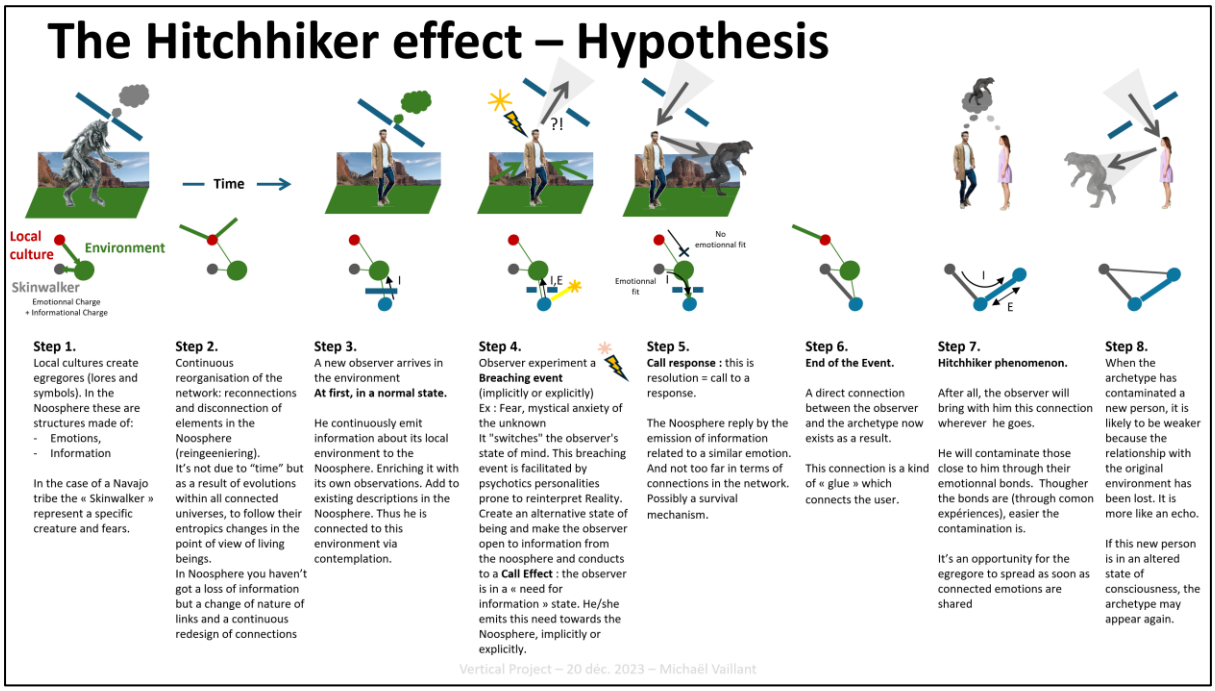
They can disappear, especially if the entry point to our universe – the environment to which their history is attached – disappears –

2/ A feeling of "disconnection"

Immediate contact, in terms of impression and ease of communication, is rarely smooth. There is often a somewhat incongruous relationship, where the individual's experience seems disconnected or irrelevant to the present situation.

The person appears slightly detached, absent, immersed in his own world, preoccupied with his internal thoughts. Conversations seem normal but can sometimes take unusual turns. Gestural communication is often at odds with what is being said. Comments can seem superficial, defensive, and sometimes even very abrupt, with a stark contrast between the content of the statements and the person's emotional experience.

Manifestation of the Hitchhiker Effect



Now here is a more detailed analysis of the transmission and persistence of archetypes in the noosphere, leading to the **Hitchhiker effect**. We will describe the steps in the previous diagram in order to observe how it could be put in place.

Step 1: A Local Tribe Creates Myths Long Ago

- A **local tribe** develops stories and myths. Humanity has always **needed symbols** to interpret its environment and give meaning to the world.
- These **symbols** give rise to **egregors**, symbolic entities or representations that are part of the noosphere.

- An egregore is composed of:
    - **Emotions** (fear, admiration, respect...)
    - **Information** (stories, beliefs, rites...)
- **Example:** In Navajo culture, the **Skinwalker** represents a creature linked to fears and cultural traditions.

Step 2: Time passes – the tribe disappears, and the noosphere reorganizes

- The noosphere is a **dynamic network**, where the connections between the elements are constantly evolving.
- It is not a simple effect of the passage of time, but a **reorganization due to the evolution of the living world** (social, environmental, cultural changes).
- **The egregors endured**, but their links with reality **gradually faded**.
- Like a **huge neural network**, the noosphere continues to store and **readjust this cultural data**.

Step 3: Arrival of a modern observer at the site of the ancient tribe

- A **new visitor** enters this ancient environment.
- As a living being, it **constantly emits information** about what it perceives and enriches the noosphere with its own observations.
- Through **contemplation**, he unconsciously connects to the **memory of the environment**, which remains in the noosphere.
- This process helps to **update and strengthen** the cultural footprint of the place.

Step 4: An event creates a breach in the psyche (Breaching Event)

- **A triggering event** occurs, modifying the mental state of the observer.
- This breach can be caused by:
    - **An external stimulus**: a strange or abnormal phenomenon (unusual light, unexplained noise).
    - **A psychological or ritual factor**: a trance-like state, intense fear, or emotional immersion in the history of the place.
- The **emotion felt** colors the experience and sends a **concomitant signal into the noosphere**.
- This altered state of consciousness is **amplified** in people with a psychological predisposition or under particular stress.
- The breach results in a **"Call Effect"**:
    - The individual **expresses a need for resolution** (to understand what is happening).

- The noosphere **responds in return**, providing information associated with the observer's environment and emotions.

Step 5: The noosphere answers the call

- The noosphere **organizes a response**, aligned with the emotional state of the observer.
- A **conditioning effect** is set up:
  - The anxiety generated by the place triggers **emotional resonances** with the Skinwalker's egregore.
  - The individual **is in tune** with the emotional patterns and narratives that persist in the noosphere.

Step 6: Materializing the egregore

- The event results in the creation of a **direct link** between the observer and the archetype preserved in the noosphere.
- Once this connection has been established, the individual **actively perceives the egregore**:
  - He can **see it, hear it, feel it**, even if this experience is first and foremost **subjective and personal**.
- This connection acts as a **memory "glue",** integrating the experience into the individual's consciousness.

Step 7: The Hitchhiker Effect

- **The lived experience** does not remain confined to the place of origin.
- The observer, now the bearer of the connection, **carries it with him** wherever he goes.
- He **contaminates** those around him through **his emotional ties** and his own story.
- The more a person shares **similar experiences and emotions**, the more receptive they are to this influence.
- The egregore **spreads** through shared emotions, facilitating **the activation of new connections in the noosphere**.

Step 8: Infecting a new observer

- When a **new individual** comes into contact with the passed archetype, the connection is often **weaker**, because they do not share the **original link with the environment**.
- The archetype persists in an **attenuated form**, like an **echo** of the initial experience.
- However, if this new person **in turn enters an altered state of consciousness**, the archetype can **manifest more strongly** and regain intensity.

Contamination: A Logic Inherent to Learning Systems and Belief Propagations

On **steps 7 and 8**, the key idea is that an imprinting process occurs when an observer experiences the phenomenon.

At that moment, the brain not only encodes a memory in neuronal storage (emotion + information) but also establishes a strong cognitive connection to the egregore, creating an autonomous feedback loop. This loop becomes stable enough that the experience no longer requires the original natural environment as an entry point.

Once the image of the egregore is firmly anchored in the witness's brain, they can carry it with them and reactivate it elsewhere, depending on their emotional and cognitive state. Over time, memory naturally degrades, but if the witness shares their experience with others, they can also transmit it, creating an echo effect with an intensity that gradually diminishes depending on the elapsed time and the quality of transmission / the strength of the interpersonal connection.

This mechanism is similar to models of belief and narrative propagation, where the fidelity of transmission depends on emotional intensity and the relationship between individuals.

An agent-based model could allow for testing this diffusion by simulating the progressive loss of the original information.

It remains a speculative model, but it is based on principles of cognitive transmission, and I think it aligns correctly with observations related to the hitchhiker effect.

The essential question for each event related to the Skinwalker Ranch is: is it a purely psychic phenomenon, a physical phenomenon, or both?

Are these purely psychological phenomena, or do they have a physical counterpart?

One could speculate that this type of phenomenon might be accompanied by physical counterparts. Some observations suggest this; however, these interactions rarely produce consistent effects—for example, drained batteries, short circuits, and burned-out devices.

Such occurrences could be explained by the emergence of imaginary particles, resulting from the interaction between two universes—one being the realm of collective consciousness and the other, our physical universe. This idea aligns with speculative theories related to the multiverse, such as string theory or Kaluza-Klein theory.

It is likely that these physical manifestations, such as electromagnetic anomalies, are merely byproducts—rather than direct manifestations of egregores themselves, which would primarily exist within the minds of the observers.

Connections with Philosophy, Psychology and Cultural Anthropology

The Hitchhiker effect offers a unique model for studying the spread and evolution of cultural information within the collective consciousness. This phenomenon can be compared with several well-established theories:

Memes and memetic transmission

Richard Dawkins, in The Selfish Gene, defines memes as units of cultural information that spread like viruses.

An egregore can be seen as a powerful meme, the dissemination of which follows the principles of memetic transmission.

Jungian archetypes and the collective unconscious

Carl Jung describes a collective unconscious common to all humans, structured around universal archetypes.

The noosphere can be compared to this collective unconscious, and the free-rider effect could be a mechanism for interaction and propagation.

Synchronicity

Jung evokes synchronicity, or significant coincidences, as apparently independent but meaningful events.

The "call effect" and response of the noosphere could be seen as a form of synchronicity, where the observer receives meaning in return.

The Spread of Urban Legends and Folklore

In the same way that legends evolve and adapt according to time and cultural contexts, egregors change according to the stories and beliefs of new generations.

The clandestine Hitchhiker effect illustrates how an idea, myth, or archetype can spread beyond its origin, influencing individuals and transforming over the course of experiences.

Part IV – A Scientific Approach: Testing Hypothesis

As we are near our conclusion, I must emphasize that we cannot rely solely on hypothetical concepts. While these ideas may be interesting, it is crucial to develop **testable hypotheses** to properly attribute and validate such events. Ideally, due to its ties with psychological science, this conceptual framework provides us with hypotheses that can be empirically tested.

Distinguishing between psychological, physical or mixed phenomena

To develop a rigorous methodology for analyzing these phenomena, it is essential to differentiate between psychological and physical factors, as well as their possible interactions. This requires integrating **clinical psychology** with **instrumented technical observations** to detect correlations between subjective experiences and measurable physical data. Collaborating with **academics in psychoclinical fields** and **psycho-cogniticians** will help ensure a comprehensive approach to assessing the cognitive and perceptual aspects of these phenomena.

Conducting Controlled Experiments

Studying Altered States of Consciousness in Controlled Settings

A key aspect of testing these hypotheses involves inducing **altered states of consciousness**—such as meditation, hypnosis, or remote viewing—within specific environments where **anomalous phenomena have been reported**. These so-called **"hot spots"** exist in many countries and offer a natural setting to examine potential correlations between human consciousness and unexplained occurrences.

CE5-type experiments should not be abandoned, but should be conducted **in collaboration with academic researchers**, ensuring that all experimental protocols are well-defined and controlled. This includes:

- Establishing a **standardized psychological screening process** for participants.
- Carefully **documenting (and publish) the protocol used** before and during the experiment.
- **Monitoring environmental conditions** to assess potential influences on perception.

The goal is to observe the emergence of phenomena in a systematic manner, while simultaneously recording and filming the surrounding environment. Additionally, collaboration with experienced UAP investigators will be crucial for evaluating potential light anomalies or unexplained phenomena appearing during these sessions.

Measurement and Analysis

To ensure a rigorous scientific approach, a variety of environmental and physiological data must be recorded and analyzed. This includes **monitoring brain activity** in participants through electroencephalography (EEG) or similar techniques to assess **neural patterns during reported experiences**. And then, c**orrelating neurological data with environmental conditions** by measuring various signals, such as: ambient sound, thermal, and atmospheric variations, electromagnetic field fluctuations and other potential anomalies.

By systematically linking cognitive states with external environmental factors, this approach aims to clarify the relationship between consciousness, perception, and unexplained phenomena, moving beyond anecdotal observations toward empirically grounded analysis.

Conducting Larger Studies

Psychoclinical Characteristics of Observers

A broader study should examine the **psychological profiles of witnesses**, **analyzing personality traits, stress levels, life experiences, and cognitive tendencies**. Identifying potential correlations between psychological factors but also **neurotransmitters and hormonal states**, to evaluate an individual's propensity to observe or interpret unusual phenomena could help distinguish between intrinsic cognitive effects and external influences.

Mapping and Analysis of Cultural Archetypes

To understand how environmental and cultural factors shape perceptions of anomalous experiences, **spatial point analysis** of reported phenomena should be developed. This would involve:

- Identifying the **distribution of observed archetypes** across different regions and cultural backgrounds.
- Investigating how local **environmental conditions** (e.g., geological features, climate patterns, and electromagnetic disturbances) correlate with the reported narratives.

End Goal: A Multidisciplinary Scientific Framework

The ultimate objective is to establish a **multidisciplinary scientific framework** that integrates various fields of research to explore, analyze, and better understand the reported phenomena. This approach would combine:

- **Psychological sciences**, including clinical psychology and the study of altered states of consciousness.
- **Physical sciences**, incorporating environmental measurements and geophysical data.
- **Anthropology and cultural analysis**, focusing on archetypal narratives, local belief systems, and sociocultural influences on perception.

By adopting a structured, **empirically driven approach**, this framework seeks to bridge the gap between **subjective experiences and objective data**, providing a scientific foundation for the study of these complex phenomena.

Conclusion

The study of unexplained phenomena often falls into two pitfalls: on one side, those who seek more to elicit adherence than to establish facts, sometimes resorting to biased or simplistic arguments; on the other, those who sanctify these phenomena to the point of turning them into dogmas, forbidding any form of questioning. In such conditions, it becomes far too easy to blindly embrace appealing hypotheses without ever attempting to understand what truly lies behind them.

However, not all perspectives hold the same value. It is essential to never surrender critical thinking—not in a spirit of systematic rejection, but within a rigorous and coherent approach, one that seeks to connect facts and hypotheses methodically. One must accept that their own hypotheses can be challenged, acknowledge them as such, and formulate them with the prudence that any scientific approach demands.

From this perspective, it is crucial to avoid spreading not only unfounded beliefs but also misinformation. Without this intellectual rigor, we might as well immediately grant legitimacy to the ramblings of Raël and other delusional mystics. Contemporary society is fracturing under rigid ideological postures, where emotion too often takes precedence over reason.

Another pitfall lies in the temptation to reduce everything to a single explanation. When faced with unexplained phenomena, it would be naive to assume that a single cause underlies them all. On the contrary, the diversity of manifestations likely implies a plurality of singular and independent explanations.

For example, some attempt to reduce all phenomena (and reality itself) to a single fundamental cause: **Consciousness**, supposedly the original matrix from which everything emerges. But such an approach merely replaces God with another vague concept—one that no one today can precisely define.

What interests me, and I hope this has become clear throughout this document, is not so much beliefs or metaphysical assumptions, but rather the **experiences** and **mechanisms** that connect observable phenomena to existing scientific models. My approach aims to avoid reductionism while remaining open to novel possibilities, without ever abandoning critical rigor.

Should we consider that science will always be limited and incapable of answering certain questions? Whether one answers yes or no, such a claim is more an act of faith than a truly rigorous reasoning. So far, science has continuously helped us progress in our understanding of the world. Step by step, it pushes back the boundaries of the unknown, without revealing any definitive limits to what it can resolve.

In this document, I have attempted to adopt a methodical approach to construct possible explanations that can be tested mathematically. Among these hypotheses: the nature of egregores depending on emotions, their correlation with hormones and age, their interaction with the environment, or the feedback effects of collective consciousness. These are all ideas yet to be formally demonstrated, but they take shape based on our current knowledge while integrating legitimate scientific objections.

Thus, this is not merely a philosophical reflection, but also an effort to propose experimental approaches that could advance the debate.

Of course, one could simply resign and say: **"If we have no proof, it's because the phenomenon does not want us to have any".** But such reasoning leads nowhere. Accepting this idea would mean denying any possibility of critical analysis, renouncing reason itself. It is absolute subjectivism—the very same that, I fear, could lead humanity toward a form of intellectual disintegration, where anyone can turn to any source for answers, without ever distinguishing truth from falsehood.

Rejecting critical examination means accepting that all truths are equal, thus abandoning any effort to fight against misleading ideas—whether mystical delusions or populist simplifications.

Finally, this approach should not be mistaken for **reductive scientific materialism**. That would be a misinterpretation of my stance. Firstly, because I believe that the fundamental substrate of the universe is probably not matter, but **information**—and more specifically, the way it is structured. Secondly, because my approach primarily aims to **connect the dots**, to weave links between science and unexplained phenomena, balancing openness with the necessary distance required for any rigorous objectification.

Rather than denying the existence of unknown phenomena, the goal is to lay the groundwork for broader, universal logics—while resisting the temptation of reductionism.

This is how we can truly progress in our understanding of the world.

Q&A – In the CE5 context, why invoke Collective Consciousness rather than NHI[54]?

Both hypotheses (**Collective Consciousness (CC)** and **Non-Human Intelligence (NHI)) are speculative to some degree**.

However, CC is far more plausible because it builds upon well-documented cognitive and psychological mechanisms rather than requiring entirely new assumptions (for NHI).

If we analyze CE5 methodologies, we find **multiple red flags** regarding the objectivity of the information obtained:

- The induced mental state is highly prone to generating subjective experiences, rather than objective data. So all the expectations, shared narratives, and altered states of consciousness that shape human perception.
- Well-known cognitive biases further distort perception, including confirmation bias (interpreting ambiguous stimuli as UAPs), social contagion (aligning perceptions with the group), pareidolia (perceiving patterns in random stimuli), and the observer-expectancy effect (influence from group leaders).

Even **Remote Viewing protocols**, though controversial, are built on much more rigorous methodologies, specifically designed to minimize bias and increase objectivity.

The CC hypothesis is simply an extension built upon these well-known psychological effects - which I take into account, unlike the NHI hypothesis, which does not address them. It provides a framework to explain the nature of the symbolism (the "**PSI component**") often associated with these experiences.

A final point: if we closely examine most CE5 observations, we find that many appear irrational, inconsistent, or display behaviors that contradict the idea of any structured "intelligence", for example, lights moving erratically without purpose or engaging in meaningless "aerial combat" scenarios.

The key question is not whether NHI interactions are possible, but whether they are necessary to explain the observed effects.

The principle of parsimony suggests that we should favor explanations that require the simplest and most efficient assumptions.

- Cognitive and collective consciousness models already explain many aspects of these phenomena-suggestion, altered states, and expectation effects-without needing to invoke an unknown intelligence with unknown mechanisms of communication.
- Furthermore, cognitive and cultural influence models are testable in experimental settings, while the NHI hypothesis remains entirely speculative : I suggest mathematical statistics to prove that.

[54] Non Human Intelligence ~ Extra-Terrestrial Beings

That being said, we must remain open to all hypotheses. My goal here is not to dismiss any possibility, but simply to expose you to alternative explanations that might be equally, if not more, relevant.

Q&A – Can we talk about Collective Hallucinations?

Regarding the term "collective hallucination," we need to define it more precisely or, at the very least, significantly narrow its scope. The term oversimplifies the diversity and complexity of phenomena related to "hallucinations".

Indeed, "true" collective hallucinations are extremely rare, and the term is often overused. While I mention it because it is widely recognized by the public, I certainly do not limit myself to this hypothesis. I also take into account other psychological mechanisms such as **cognitive biases, altered states of consciousness, and perceptual illusions**.

Thus, when I refer to "hallucinations" in this context, I am speaking about mental phenomena involving imposed ideas, emotions, or representations. When a group of individuals experiences the same phenomenon under trance-like conditions, following an identical inductive protocol, then yes, I believe it is reasonable to consider the possibility of a collective cognitive alteration.

To avoid oversimplification, we could refine the terminology:

- **"Collective cognitive alteration"** - **A perceptual bias** influenced by the environment and shared narratives.
- **"Cognitive resonance effect"** - **A pre-existing archetype** unconsciously shaping the interpretation of a perceived phenomenon.
- **"Perceptual contagion effect"** - Individuals, under certain **emotional conditions**, perceiving similar elements in a given setting.

These possibilities form a broad and complex spectrum—far more nuanced than simply calling it a "hallucination".

It is worth noting that, in medical contexts, "collective hallucinations" are also referred to as "mass hysteria" or "mass psychogenic illness"30. However, I doubt that pathological aspects should be summon when the phenomenon is deliberately induced through a controlled method and without a sociological component.