

Ils nous ont dit / They Told Us

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THEY TOLD US

The Scribes of Ummo

Note to the reader

Chapter I - Who are we, what do we think?

Our concept of the "dimensional entity"

Our language

Our logic

Our ontological foundations

Our conception of God (WOA)

Our idea of God (WOA)

Our gnoseology

Our morals

Chapter II - The IBOZO

Chapter III - Elements of metaphysics

Chapter IV - The God-Man

Chapter V - Neighborhood relations and space travel

Conclusion - Moral laws, good and evil

THEY TOLD US ...

Note to the reader

Our names do not matter. Together, we are "The Scribes of Ummo". Only the message is important. For almost 30 years, "The Scribes" have been studying the documents transmitted by our friends, the Ummites. It is time today to disseminate this message in a popularized manner, but we hope that you will read this important body of work in its original form. In 1966, the Ummites wrote: "We know that only a few of you glimpse the possibility that beings similar to you and originating from other stars in this Galaxy, are secretly among you. We also know that only an insignificant fraction of these people scattered across this Planet knows our identity as Human beings originating from another Planet, but logically, a high percentage maintains a cautious reserve, somewhat doubting the reality of our origin.

Only the analysis of your civilization and the geological characteristics of your planet Earth, the terrestrial biological structures, and the psychology of your Society, have brought us among you. A historical date for EARTH-UMMO relations, we arrived on March 28, 1950, around La Javie, in France.

>>>> Popularization does not mean simplification, but sometimes reformulation. We take responsibility for having done so for certain complex concepts, without always specifying it or changing the font. The reader will anyway have to make an effort, as they would for any learning process.

V3-12/05/22

Chapter I

Who are we, what do we think?

> [This series comes from documents D74 to D81 received in 1969 by Antonio Ribera]

We are a people older than you. We count hominization from the moment an evolving Human is put in contact with his soul and his planetary metaconsciousness (which he is still unaware of) and his "free choice" is installed in his consciousness. Our hominization took place 9 million years ago while yours dates back 4 million years. Nevertheless, our technological development happened much more slowly and we will see that there is only 5000 or 6000 years of scientific and technological difference.

We come from a Planet we call "UMMO" (OUMMO in French pronunciation and OOMO in English pronunciation), which orbits a star about 14 light-years from your Sun.

It is not possible to create a synthesis of our current culture without running the risk that our conceptions might seem unconvincing because they are not accompanied by arguments developed to the desired extent.

We wish to offer you a superficial panorama of the intellectual foundations of our social structure at different levels familiar to you, but for us, such discrimination is artificial insofar as we consider the chain of the cosmos as a harmonious "whole" that cannot be atomized into disciplines or sciences without seriously distorting the truth. The

links between the different aspects of the universe are so intimate that their mental projection in the form of watertight compartments can become alienating for the researcher. But the transcription of these ideas becomes truly difficult if you take into account the fact that your mental schemas are structured differently from ours. We cannot use a common language intelligible on both sides. At this moment, by striving to use verbal idioms in Spanish that are familiar to you, I suppress the flow of ideas that I could easily express if the meanings of your phonemes could correctly interpret my thoughts. Could your brothers Rilke, Neruda, Lorca have expressed their exquisite sensitivity with only the verbal instrument of a vocabulary extracted from the index of an electronics manual? As far as we are concerned, it is not a matter of finding a phoneme or a word whose meaning is analogous to that of our corresponding word. Even if this first case were achieved, and even with a lexicographical analysis of the language, the complex expressions integrated by these "words" would hide unusual meanings for the topical habits of terrestrial thought. Because of this, the ideas that have been proposed in these reports to other brothers of different nationalities are necessarily "geotrophic", that is to say, with a pronounced flavor of "terrestrial cultural orientation", but this is due to the chosen means of social communication. The evocative power of words familiar to you blocks any serious intention of cultural transfer. The idea of offering you these conceptions to serve as a doctrinal basis substituting the pillars of current terrestrial thought is very far from our minds. Reports similar to this one, but with different specific content, have been sent by mail to philosophers, dignitaries of different Churches, graduates of various universities, technicians, publicists, and people of average education in different countries. But even the terrestrial humans who have kept these typewritten pages in different languages with encouraging curiosity and who have known how to combine, with a commendable balance, the mental reservation and the secrecy that we demanded, along with an open attitude of conditional approval of our testimony, have never been forced to substitute their own ideas and conceptions with ours. We do not desire in any way, even through exhortation, that you fall into the temptation of swapping your religious, scientific, and politico-economic ideas with ours. You yourselves will recognize the validity of such a warning.

Primarily because our reports are purely descriptive. A revolution of your structures must be forged within your own social network. A cosmic morality that we share respectfully forbids us from intervening, except in extreme cases. We do not come—at least my brothers from UMMO—as prophets descended from heaven to bring you a new doctrine, a new physics, a new religion, new mathematical concepts, or panaceas for your social or pathophysiological ills, relying for this on our more advanced cultural maturity. The purity of our intentions can be verified through the process used to make contact with you. If we truly wished to introduce our own mental world, we would exercise our proselytism by supporting our texts with demonstrations, even sophisticated ones. We will not insist further on the fact that our stay on Earth is due exclusively to a vital necessity, which you will understand, to study and analyze your biocultural evolution. It was only after understanding that your own barriers of skepticism protect us that we decided on this attempt at intellectual symbiosis. We now offer you these documents knowing full well that they will be met with reluctance, and we make Earthmen like you the depositories of them, who, imbued with an interest in extra-biological themes, would preserve them at least until objective and true proofs sanction the authenticity of their genesis.

Our concept of the "dimensional entity"

Any thinker on Earth will recognize the insurmountable difficulty involved in projecting abstract concepts reflecting all the ideological richness of different philosophical schools onto unformed minds. Our claim to offer you such conceptions condensed into a few paragraphs sterilizes from the outset any possibility of homogenizing criteria, giving them the adequate form that we accept. But at least it will serve you to sketch, with quick little strokes, an

image of the structure of our thought. In the field of cosmology, the progress achieved is significant enough for the speculations of our ideologists to abandon the shifting ground of intuitions and lean on a refined and omnipresent empiricism that has allowed us to formulate hypotheses much more substantial than those of the past. We can reveal to you that the first "shock" felt by the old mechanistic conceptions of the Cosmos occurred when our cosmologists and physicists managed to observe the true nature of physical space. Our Cosmos model is capable of answering satisfactorily all the questions that arise not only in Physics but also in the biological and psychophysical fields. It is compatible with the rich phenomenology of which we are optional observers. It is not, however, a definitive and perfectly real model because although it answers our own formulations: what is being? what is non-being?... why are we here?... what is the necessary "entity"?

We sophistically introduce erroneous convictions, for example, the one that consists of saying that there is an objective model for us. But this is a corollary of the unsettling question posed in the first place. Does an objective model of the "Cosmos" exist? If the answer is negative, the confusion introduced will make any hope of certainty impossible. But before expressing our ideas about beings, let us see how we envision the problem of information whose alteration would forbid any possibility of understanding each other.

Our language

The first objective of our thought was to develop dialectical foundations, a logic that was independent of language, of the tongue. This was of vital importance if you consider the fact that our form of expression is bi-synchrovalent and that the verbal codification of thought into two modes of expression capable of being phonetically simultaneous (one via a linguo-guttural mechanism similar to the languages of Earth, and the other via a code that involves sequential repetitions of phonemes) predisposes to erroneous interpretations and is a source of deceit due to the ambiguity of the terms used and the emotive component upon their expression.

This is why our way of expressing ideas through a coded repetition of different words in the context of a normal conversation was chosen to serve as a basis for a verbal communication of our logical concepts. Thus transcendental ideas are expressed in a language of mathematical basis. In this way, we, the Ummites, can employ at will three verbal instruments that are used according to the needs of the individual in everyone at every moment. The first, the language of connection, uses ideograms in their graphic expression and groups of linked or connected phonemes that represent concrete concepts, values, and objects, and even ordered complex ideas. It is a vehicle used to converse about routine matters (domestic, technical, popularized macrosocial language)

We will tell you another time about our form of "TELEPATHIC" communication, this allows us to connect the integrating elements of our Social Network at great distances. The second is used during the educational curriculum, in meetings of a transcendent nature, in dialogues between those you would call intellectuals, when the hierarchs of our society must address the members of the social network for transcendent reasons and in more common cases, when the urgency of the case requires great speed of information, two orders of ideas can be projected simultaneously onto our interlocutor.

Our logic.

> [Principle of Non-Contradiction: in logic, the principle of non-contradiction is the law that forbids asserting and denying simultaneously the same term or the same proposition. We can see that rejecting this principle allows us to say "IS and IS NOT" simultaneously.]

> [Principle of identity: it has two versions. The ontological version (on being) says: "A thing is what it is." The logical version (on formal knowledge) says: "What is true is true."]

[Let us add that our friends call • AILODI (or AĬODI), reality: AILODI (or AĬODI), the set of potential realities • AĬOODI (AĬOODI), the framework of realizable potentialities]

Regarding our logic, we observe notable divergences between the foundations that are familiar to you and ours. We deny the terrestrial principle of the excluded middle (exclusion of the middle term stated by Aristotle) according to which propositions can only be true or false just as we reject the principle of non-contradiction (for example in the field of psychophysiology).

In all cases we respect what you call the principle of identity. What we have just reported requires clarification. In our normal "becoming", in our daily life, our dialectic can merge with yours. If I say YES, I woke up at 8 o'clock, such a proposition is TRUE or else I may have falsified reality, in which case another type of enunciation distinct from TRUE or FALSE is not possible (here in my three-dimensional framework of my Universe). For normal acts of daily life, this artificial bipolar or bivalent principle is valid or useful (neither do you, at the market, make relativistic corrections on the mass of a commodity moved from the merchant to the customer). But when we wish to speculate about transcendent values or when we attempt to study concepts that you would call gnoseological, ontological, physical, biological, theological... this principle is totally to be rejected. This is precisely the great obstacle we alluded to in the preceding paragraphs. How can we expose our metaphysical foundations to you if our respective "languages" are based on contradictory logical principles? The problem cannot be resolved by a simple transcription of the meanings of phonemes, as you might suspect. This is the reason why (aside from those inherent to imperatives of censorship) we find ourselves obliged, in our reports, to use terra-centric comparisons, mutilated and narrow propositions that hinder all the informative richness of our dialectical expressions. The mere use of the verb "TO BE" already limits all our possibilities. The entire ontology of Earth's thinkers is saturated with expressions like "TO BE", "I AM NOT", "I EXIST", without the possibility of choice for other forms of distinct content. As long as your forms of informative communication are not clarified, the process of searching for the truth will be slow and very laborious.

UMMITE TETRAVALENT LOGIC "truth values"

AĬOYAA: Verifiable existence, exists. that which is dimensional with characteristics of time and space.

AĬOYEEDO0: Unreal, outside of any framework of verification, nothing.

AĬOYA AMMIE: Does not exist dimensionally, verifiable outside an individual or collective field of consciousness (examples: God, the soul, the collective soul), that which is adimensional as intelligence or joy can be. (True outside the Universe).

AĬOYAOU:

Potential or partially indeterminate phenomenological reality (example: Schrödinger's paradox which leads to the deduction of two superposed contradictory potential states).

It is the 4th term of tetravalent logic: it is not commonly used by us, except by our specialists in theoretical cosmophysics. We sometimes employ it in philosophical themes.

If one must absolutely try to put a meaning in terrestrial linguistics on this term, AĬOYAOU would be the state of an indeterminate phenomenon whose emergence is perceptible or highly predictable but of which several

actualizations are possible depending on the different distortions inherent to the temporal flow.

Our ontological foundations

> [Ontology is the philosophical field that focuses on the study of being. In other words, it looks into the real nature of what surrounds us and the meaning of life.]

We will try to use a terminology that is more familiar and understandable, with a vocabulary analogous to this discipline. The problem of "BEING", as it has been considered by Earth's thinkers, has had a radically different formulation on Ummo. Our ancestors did not doubt for a moment the existence of reality external to one's own consciousness. "Things" exist by themselves, "outside of me," but their essence is masked to us by their coding in our sensory pathways. This principle remained constant until new forms of dialectics enriched our primitive schemas. A synthesis of our current ontology could be formulated thus:

It is not possible to define in a primary stage the concept of BEING. "FOR-ME" who am a pure consciousness of my Self and of what exists "dimensioned" around me, I am immersed in a Universe that transcends me. "Things", the objects of my mental process "undoubtedly do not exist as I perceive them, nor as I process them by means of a highly complex rationalization mechanism. Causal relations are relations "IN-ME" processed according to an order elaborated by such mechanisms. A plant is apprehended by "me" with characteristics that symbolize its attributes which I think are "real". My own sensory impression arriving at the level of consciousness is an illusion based on external constants. Thus color will be the psychological impression of a stimulation of an electromagnetic nature, and the concept of mass imprinted in my consciousness is very far from being able to identify with the real physical attribute that generates it. But, even if "existents" masked themselves upon accessing our SELF and even if we could not know how they really "ARE", is their essence "EXTERNAL-TO-ME" constant? I may ignore how a camphor molecule that stimulates my olfactory sensory organ really IS, provoking a conscious sensation, but every time I perceive such an aroma, can I assure that it is an attribute solely of camphor and not that it could be an illusion or a hallucination? Expressed otherwise: even if I did not know what "the Universe really is like", is the Universe "HERE", dynamic or static, changing or rigid, generating ideas that are reflected in my consciousness without my "SELF" being capable of changing its essence, its own "BEING"?

Our answer is NO. Thinking Beings with a defined neurocortical and mental structure (you men of Earth, we men of Ummo, and all similar beings in the Universe) can never access the truth, the essence of the Universe, not because such a Universe "does not exist" nor because there is a barrier preventing us from doing so, but because BY THINKING OF IT WE MODIFY ITS ESSENCE (A rough comparison will illustrate our proposition: when a physicist of your Planet claims to observe optical properties, he produces an alteration in the process by using light for the observation). This is an insurmountable obstacle since observation itself alters the true nature of what is observed. Something similar happens with BEING: it "IS-THUS" when it IS NOT THOUGHT OF AND ITS IDEA DOES NOT EXIST IN MY CONSCIOUSNESS. As soon as we THINKING BEINGS tend toward it, it neither [IS] nor [IS-NOT] (here your logic does not allow us an informative solution to develop this concept). We HUMANS "create" the Universe by thinking of it. It presents itself to us, Ummites, with a configuration of IBOZOO-UU.

> [IBOZOO-UU: Untranslatable. A chapter is devoted to them, but know that it refers to the "foundation" of all Ummite physics. We have chosen to simplify this spelling hereinafter, with the simple term "IBOZO"]

And undoubtedly these IBOZOs exist as a speculative reflection of "SOMETHING THAT WAS NOT IBOZO" before we thought it and, as (to think is to BE), before we HUMANS existed. This is a kind of "SYMBIOSIS"

between outer Reality and us. Outer reality bends to our mental process, it is modified as soon as we focus our consciousness on it. We then elaborate a binary model of the UNIVERSE composed of physical factors (IBOZO) which is our "CREATION" and at the same time this Reality shapes our SELF, creates it, generates it. Arriving at this stage, you might think that our system is a kind of pantheism that excludes the idea of a NECESSARY BEING or WOA (God) TRANSCENDENT-TO-THE-COSMOS. This is not the case, as you will see further on. Let us imagine other "thinking" beings different from us (we are not referring to beings with a different physiological structure, but to "I's" whose mental schemas have a different configuration). Without a doubt, "they" will attempt to THINK-THE-COSMOS, and "in doing so" they will modify its BEING. Thus their UNIVERSE WILL NOT BE the same as ours. Note that we are not saying that the Universe will not be observed or felt or perceived or schematized in different ways—this is obvious—but rather we say that the image of this Cosmos must be different, just as an optical image captured by the eyes of a fly can be compared to that perceived by human eyes.

It is not only the fact that the image of this Universe is distinct due to the intervention of mental processes with a configuration different from ours. It is that BEING itself, the very ESSENCE of the Universe will be disrupted. This relativity of BEING, this polyvalence of "BEING", remains reflected in our logic by what we call "range or network of forms of BEING". If we symbolically order all ontological possibilities (for this, ignore the Aristotelian principle of the excluded middle) relating to "SOMETHING" transcendent to my "I", it is a set or series of non-tautological possibilities that we can code even more synthetically thus: S1; S2; S3; S4; S5;;

Sn We arrive at the meaning of Ultimate Reality, "THAT" which is susceptible of adopting infinite possibilities of "existence" (S1, S2, S3..... Sn). We, UMMITES, therefore see the Universe and its integrated factors within the possibilities S1, S2 ... Sk. You, men of EARTH, only accept for the moment the possibilities S1 and S2. But other hypothetical THINKING BEINGS will capture realities under possibilities different from ours Sk+1, Sk+2 Sm. The drama of the HUMAN resides in the fact that his search for truth, his search for reality, will be fruitless since it will always present itself under the characteristics S1, S2, S3 Sn. My judgments, my acts, which are ordered by the objectives to be reached and by the usable means, moreover constitute "IN THEMSELVES" as many S1, S2 ... Sk self-deformed by their own thinking process.

Our conception of God (WOA).

You have a beautiful myth: Tantalus, the king of Lydia condemned to be unable to satisfy his appetite while having dishes within his reach. Every THINKING BEING must also suffer the consequences of its own essence. The true Universe is inaccessible. The Universe that he sees, that he touches, whose heat he feels, that is to say, that he thinks, is transformed by him in this thinking process. But reality with its multiple forms of "BEING" is-here-in-my-Universe. Can something or someone access it, "think" of it without deforming it? Can someone or something penetrate the Ultimate Existent without it permuting into S1, S2, S3 Sn? This someone or something is WOA or the GENERATOR, the one to whom on EARTH you would give the name of GOD, if the "GOD" of your theological schools were less anthropomorphic than our concept of "NECESSARY ENTITY". We say that GOD (WOA) generates the "Multiple Cosmos". We arbitrarily use the word "generate" not as a strict synonym of the verb "CREATE". WOA is the only "thinking" "entity" that does not deform ULTIMATE REALITY. Using Earth words with still a risk of anthropomorphizing the concept we are busy explaining to you, we will say that WOA coexists with this ULTIMATE REALITY, that ULTIMATE REALITY is an "ACT" of WOA. In this way "THE THOUGHT OF WOA" keeps no relation with our thinking process of dimensional beings.

WOA thus generates all possible forms, and their sub-groups constitute as many other UNIVERSES. In other words, WOA generates an infinity of cosmoses, by generating an infinity of types of thinking beings, but the proposition "THERE IS AN INFINITY OF UNIVERSES" is only valid for us, thinking beings, who, by deforming the ULTIMATE REALITY as many times as we are classes of "thinking 'I's", create for ourselves the illusion of a very rich range of ontological possibilities. Expressed in a trivial way; "seen from WOA's side", the Universe does not present the wide range of forms that is familiar to our understanding; WOA does not even appreciate it as something that EXISTS or DOES NOT EXIST. For WOA, it is simply eternal and immutable ULTIMATE REALITY like himself.

Our idea of God (WOA).

It is truly difficult to speak of WOA, whose essence we ignore, while being forced to employ a foreign language whose logical foundations are bivalent. WOA is adimensional; on this point we are in agreement with the theologians of Earth. It makes no sense to speak of "Eternity", of time, of thought, or of spirit in the essence of WOA.

It is in this sense that we can (from our familiar angle) imagine that in WOA "there is" a creator spirit of ideas, of an infinity of ideas, insofar as these ideas are not incompatible with the essence of the UNIVERSE.

Moreover, we do not attribute qualities to WOA, nor do we associate hominoid functions to his BEING that anthropomorphize his concept as the theologians of Earth unfortunately did in past epochs. The attributes of GOODNESS, of CREATOR, of JUST, of CRUEL and others, have no meaning attached to WOA.

Our concept of "GENERATING" IS NOT synonymous with "BEGETTING" or "CREATING" in the sense that you understand it, that is to say, "the function that allows an Entity with a prior existence to cause a CONTINGENT BEING to emerge whose constitutive elements did not pre-exist."

Using your familiar logic, we will symbolize this concept: Seen from the perspective of man, WOA (God) "creates" the foundations of atoms, generates the laws that govern the Cosmos, but from the perspective of WOA, the function to "generate", "create", and even "coexist", has no meaning.

It is necessary to insist on the great difference that we observe between our concept of genesis by WOA (seen by a HUMAN) and this concept of generation as it would be apprehended if we positioned ourselves (an absurd possibility) from the "point of view" of WOA. For us, WOA generates an infinity of ideas, ideas which as outgrowths of a "SUPREME BEING", must be realized, exist outside or inside of us. Thus he is capable of generating as many cosmoses as we can imagine thinking entities. But from the hypothetical angle of WOA, everything is different. He coexists-generates with the EXISTENT(S) (using a quantitative qualifier makes no sense), but equally a thinking being deforms them into a thousand ontological facets, generating his own COSMOS. Thus arise as many UNIVERSES as HUMANITIES compatible with "the spirit of WOA". For WOA the pluri-cosmos will therefore have no meaning, but it will not be the same for us, thinking men.

But let us continue with our process "seen" by me (the THINKING-I).

WOA, among the infinity of ideas that coexist with his essence, imagines that of an adimensional "BEING" capable of thinking, generating ideas. Such a "BEING" must therefore be free. (Observe that if he were not, his genesis of ideas would make no sense since these would be attributable to WOA and would therefore not be his IDEAS (in the conceptual sense that you attribute to such a word).

This is how the BUAWE BIAEI was "generated" [which the Scribes have chosen to call "Planetary Metaconsciousness"] which represents, as we will explain further on, the collectivity of thinking beings of the same Planet.

How many Planetary Metaconsciousnesses "exist"? That is to say, how many categories of thinking groups are there? Are all Planetary Metaconsciousnesses identical in their essence? Is the terrestrial Planetary Metaconsciousness the same as that of UMMO?

Before attempting an answer, it is necessary to clarify the double interpretation that the Planetary Metaconsciousness represents for us: a first acceptance (the old one) is synonymous with "COLLECTIVITY of HUMANS". The second represents our current concept of "COLLECTIVE SPIRIT".

Our gnoseology

> [Gnoseology is the general theory of knowledge, its sources, its means, its forms, and its results]

We have not developed a theory of knowledge that is separate from our own (Philosophy-Theology) and with its own identity. Our source of knowledge is empirical. Convinced that the real entity is unknown to us, convinced that the WAAM accessible by our intellectual and sensory pathways is a "phantom" created by our THINKING-I, we opt to at least attempt to penetrate this image of "reality" deformed by us.

We are aware that the WAAM that we "contemplate", that we (any THINKING ENTITY) "think" is not the true WAAM generated by WOA, since the "thinking" function distorts, deforms its reality.

Our ancestors progressively discovered that the scientific formulations elaborated under premises and conclusions based on simplistic logic did not have the apodictic character that they attributed to them at the start. In the dynamics of the WAAM there existed principles incapable of being considered under the qualifications that you call "FALSE" or "TRUE". Thus voices arose demanding a new logic capable not only of overcoming the limits of certain rudimentary forms of informative communication, but also of enriching the range of possible propositions. Otherwise, how to attach to scientific phenomenology realities like MORAL EVIL, CRUELTY, HAPPINESS, INTIMATE SATISFACTION, telepathic Transmission, the SOMA-PSYCHE link. All these terms cannot be measured analytically and inserted into the framework of objective reality with concepts such as the liquid state of matter, the IBOSOO UU (see the paragraph devoted to the structure of the WAAM) or very high-frequency radiations.

It was necessary to free the Human who devotes himself to science from his unconscious tendency to impregnate his conclusions with affective tints, thus perverting the awareness of objective reality. Thus arose new techniques to access phenomena that you would qualify as "SPIRITUAL" by using a rigorously scientific methodology (in the sense that you give to this word, that is to say by verifying the facts and by analytically formulating their laws). There is only one difference with the scientists of EARTH: You accept a hypothesis by elevating it to the level of rational explanation when its postulates (stated in Aristotelian forms) do not contradict the law expressed mathematically - generally of a statistical type - until the discovery of new facts conflicts with the old formulation. Our "agnosticism" (as you yourselves call it) drives us not only to abstain from defining and probing something as transcendent as WOA, but also drives us to elaborate a theory and verify it. WE DO NOT ACCEPT its authenticity despite everything.

This flood of concepts, explanations, hypotheses, serves us as mental gymnastics to constantly refine ideas. When a thinker of UMMO formulates, for example, a new hypothesis concerning the influence of the twin cosmos ratified by facts and by its analytical formulation, HE HIMSELF DOES NOT BELIEVE IT and never accepts it. The very dynamic of the thinking function is more important than the "flat" stage of a stagnant theory that spawns a school, as among you. An example, although absurd, will illustrate what I am saying. If Freud had had our mentality, he would never have dogmatically accepted his own theory of the "Oedipus complex".

This pragmatic conduct, strange to you, is useful to us because it avoids both the atomization of schools which divide the Social Network by provoking conflictual situations, and the narcissistic and non-objective postures of the one who accepts his own mental genesis as ultimate truths, forgetting that another man of the future, more intelligent and expert, will further perfect the preceding propositions, without denying them. This is why our thinkers do not try to speculate around the essence of what is inaccessible (for example WOA).

Thus our WOA is not a God with anthropomorphic attributes (good, wise, powerful...) at least in the literal sense that you accord to such qualities. There does not exist for us "a problem of evil" that we must impute to WOA. Moral and physical "evil" is "experienced" also by the Humans of UMMO although in forms different from those of EARTH. But this "evil" is generated by our "FREE THINKING-I", which by deforming what is transcendent reflects onto our consciousness a whole very rich variety of physical forms and forms of existence sometimes more or less "beautiful", sometimes more or less "bad" when they disturb our affectivity. The tendency to seek security in God, a cliché in the current socio-religious context of the man of EARTH, as a response to his own anxiety and anguish, the anguish of the insecurity of his existence, is not shared by us. We do not "beg"

WOA, we only "transmit" our gratitude to him. We love the Creator, but as he is not accessible to us, as he transcends our consciousness like our concepts of the Universe, we project this love onto the other brothers and this love translates into a refined social morality and strict contracts towards the Social Network.

It must be specified to you that we assimilate all Humans to a Network whose nodes or junction points represent the physiological organisms, and the "branches", the links of a physical, psychological, moral order... A measurable informative flow between two nodes (or centers) will analytically define this relationship in degree or stage of the NETWORK.

We thus elaborate this morality from a dual source: one, eternal, unmodifiable and static, proposed by the revelation of our UMMOWOA, another thanks to the active participation of our brothers, in the continuous elaboration of new interpretations and forms carefully adequate to time and space, conditioned by a culture in full progress through the slow process of neuro-corticalization and through the application of technology to our forms of life. Thus our morality is changing, adapted at each moment to the circumstances of the HUMAN and his social environment. Never on UMMO have the experts in religious Philosophy invoked a regression to stages of ancestral civilization. The TERRESTRIAL myth of the "noble savage" has no meaning for us. Our ethics also do not feel bound by a pressure from the social environment that strangles it and saturates it with an empty content of irrational habits and "taboos", of rigid conformisms that would suffocate the HUMAN, harming his freedom.

As a synthesis of our definition of Moral Law: The moral law is the range of laws imposed without mental or physical constraint on the Human by a constellation of ideas founded on the current stage of knowledge. Laws which are articulated in specific norms depending on the situation and the mental level of Man—a situation and level always in full process of progression. The authenticity of our changing Ethics is evaluated based on the balance achieved between the requirements of an individual morality and a morality of Society.

Chapter II

The IBOZO

> [To go further, the D59 series...]

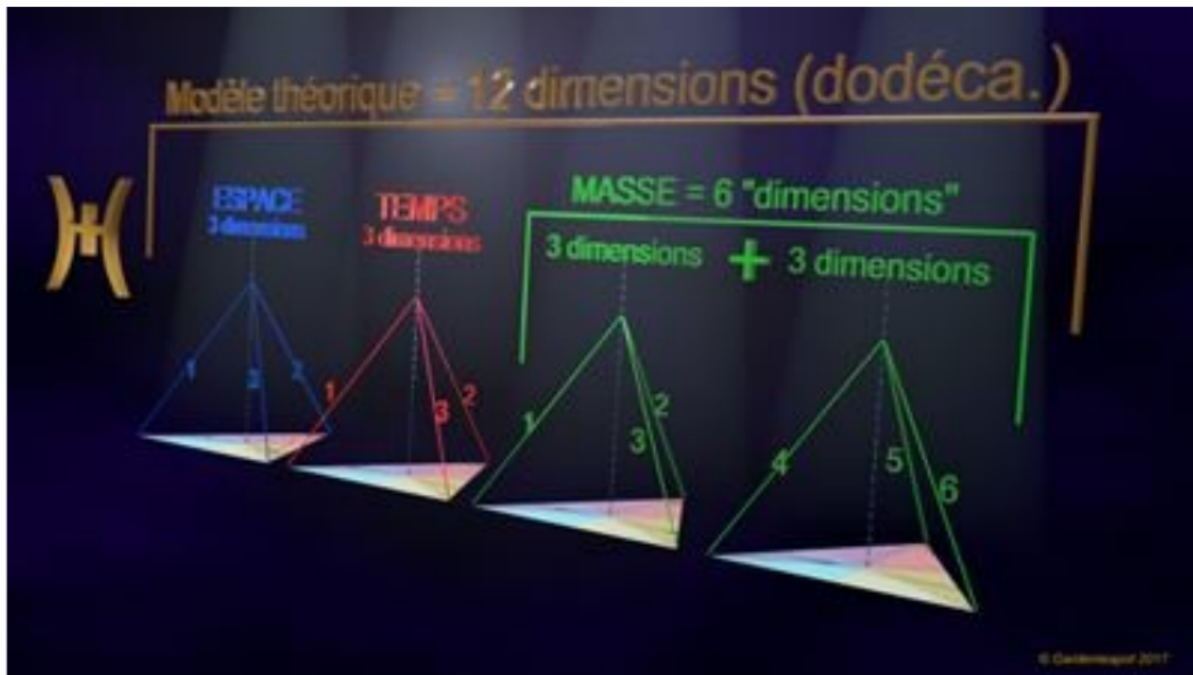
We will keep this term in all cases because it is untranslatable and does not correspond - thus far - to any terrestrial scientific explanation. One can try to say that they are the components of a "framework" forming a bundle of 12 axes constituting a pre-geometry of universes that our brain interprets as dimensions, admitting that this definition is necessarily limiting or even erroneous. We are approaching a fundamental point of physics without forgetting that Ummite "metaphysics" is in fact a very advanced physics compared to ours.

The IBOZO is, according to the Ummites, the ultimate and fundamental "constituent" not only of matter, but of space, of time, and of all creation; a constituent found in each of the universes of the pluricosmos, including in the Universe of Collective Metaconsciousnesses and in the Universe of Souls.

The enormous difference with our respective conceptions stems from the fact that the IBOZO is not at all assimilable to the smallest grain of matter that could exist, like the quark. The IBOZO is not localizable in space. Whatever instrument is used or whatever the finesse of the microscope or the particle accelerator, it is not possible to observe an IBOZO. It exists only as a functional mathematical model. This means one essential thing: we will never access the ultimate and underlying reality, even with the best possible instruments. Physical reality is approachable only by an asymptotic progression, but never reachable. And to this must be added that each of our thoughts potentially has the power to truly modify the real. Ultimate reality is and will remain irremediably beyond our reach.

The IBOZO has no mass, no spatial localization, nor energy. It can be represented as a bundle, or even a kind of sea urchin that would have axes that do not touch each other to express their independence. The IBOZO has no meaning as a single entity: it can only be considered in pairs. It is the variations of the axial positions between two IBOZOs that carry meaning. It is they, these angular variations, that create matter, energy, space, time.

In total, 12 dimensions (3 dimensions of space, 6 others which determine mass and 3 for time which is sometimes "simplified" into one dimension, which explains why the Ummites sometimes cite a Universe of 10 dimensions) could define the entirety of reality.



Theoretical model of twelve dimensions (French PDF p. 39)

This model is different from ours on another level as well: the Ummite construction of the Universe model is discontinuous and discrete, whereas our conception of Spacetime defined by Einstein is continuous (Spatio-temporal Continuum). For terrestrial physics, time and distances are conceived as continuous magnitudes; only matter is quantized, or in the process of quantification (gravitation is not yet).

Let's take the example of time: time according to the Ummites comprises a minimum interval, time advances in steps, like the second hand of a watch that advances step by step: tick tock. The same is true for three-dimensional space: there exists a minimum distance between two objects in physical space, a distance that cannot be shortened. Between two IBOZOs, it is an angular interval between two axes corresponding to a single dimension that founds temporality or space or mass. The smallest unit of time or distance or mass corresponds to the smallest angular variation between two axes belonging to two connected IBOZOs.

To summarize and in a figurative way: The IBOZO is the elementary cosmic entity (attention, these are not "particles") composed by a bundle of orthogonal axes which cannot intersect each other, linked to other IBOZOs by relationships of an angular nature and which form dimensions.

Imagine that what you call a "particle" is one of the lightbulbs on a string of lights. Imagine that the first bulb lit turns off and the neighboring, adjacent bulb turns on, and so on one after the other. From a distance, you will have the illusion that "the light moves forward", whereas it is only a succession of bulbs turning on and off.

At school, to very young children, we say that IBOZOs are like an infinity of dragonflies whose wings are never superimposable, all oriented along different axes. An IBOZO can participate in the materialization of a particle of our body, and participate in the materialization of a particle of another galaxy, of another universe, while some of its axes generate space and time here and there.

The real Universe and the "illusory" Universe of the senses.

It is very difficult for the Human to have an exact awareness of the true nature of the Physical World surrounding him. Apparently, the mental images we have forged for ourselves of this environment surrounding us can erroneously suggest to us that such a Physical World is as we "see", "touch" or "feel" it.

But a careful analysis has revealed to the scientists of UMMO as well as to those of EARTH, and to other Galactic civilizations (having a certain degree of culture) that our Universe is not as our senses usually present it. Thus: the colors that we appreciate in a flowerbed are only a psychological perception. There does not exist (outside ourselves) such chromatic richness. Only a range of electromagnetic frequencies remains as the ultimate "substratum" of perception. Let us see by an example how our physiological organs twist the TRUTH by masking things with a beautiful garment, without which our Universe seen or appreciated as is, would present itself to us as a cold succession of IBOZOs out of phase with each other.

When you take, for example, a lighter between your fingers, you are conscious that this lighter IS HERE: cold and shiny. Upon your action, a blue flame arises due to the combustion of butane. "This" is therefore HERE, pressed between the thumb and the index finger... it is not a fiction: "this EXISTS".

And yet this lighter is only an ingenuous perception. A physicist could tell you much more about this simple lighter. He would indicate to you, for example, that you DO NOT actually TOUCH its surface, despite your illusory evidence, since there are large relative distances between the metal atoms and the electronic clouds of the atoms of the epidermis covering your fingers.

Perhaps some poorly educated Earthling will pretend to object to him timidly that if this small piece of metal is not in contact with his own skin, it is impossible for it to hold and then "it would fall to the ground". But the terrestrial scientist will speak to him of Force Fields, of Tensors, of Repulsions between negative electric charges. He will suggest to him that this sensation of cold is the consequence of the low amplitude of vibration of the metal molecules compared to those of his epidermis. And he will indicate to him that this compact appearance of the chrome plating is illusory since the atomic nuclei are separated from each other in the same apparent proportion as the Stars in a Galaxy.

A terrestrial expert in physiological optics will tell you that the real brightness of the device is about ten times greater than the apparent brightness. It is a veritable torch, but when this light passes through our eye, the lens and the vitreous humor absorb almost all the photons and only a very reduced luminous energy reaches the retina. A terrestrial physiologist will smile if you ask him how light reaches the cerebral cortex and he will explain to you that LIGHT never reaches the brain. That photons, striking the retina, provoke coded impulses that are transmitted by the neurons of the optic nerve in the form of an electrical message, in such a way that the appearance of the real butane flame and the real message that our brain receives from the retina, is as similar as a real COW can be to the letters that make up its name.

Finally, a neuropsychiatrist will indicate to you in a very vague way, because he himself is ignorant of many characteristics of such a process, how the brain integrates the millions of coded impulses until it manages to merge them and synthesize them into a single perception. An illusory perception that is the only image we manage to obtain of the MYSTERIOUS LIGHTER THAT EXISTS OUTSIDE OF US. Indeed, this image of the lighter so familiar to us resembles the true lighter as much as the letters C-O-W resemble the animal they name.

The Human must therefore rid himself of the naive mental schemas fixed in his brain since childhood, concerning things, colors, sounds, etc... Man of each of the social groups we know, linked to the various planets with which we have been in contact so far, realized this necessity and the scientists of various civilizations are gradually

uncovering the real foundations of our Universe. To what extent have you achieved this? Is the mathematical model of the Universe presented by Earth's physicists, with its relativistic theory, quantum mechanics, and statistical mechanics, the faithful reflection of the TRUTH?

You imagine SPACE as a "scalar continuum" [A scalar is a number that measures a temperature, a mass, or a length] in all directions. From this image of space, you have elaborated (initiated by Euclid) a whole geometry based on abstractions such as the POINT, the STRAIGHT LINE, and the PLANE. You have ended up accepting that the POINT, the STRAIGHT LINE, and the PLANE truly represent (even with the help of an intellectual abstraction) the true components of the Universe.

This original flaw is costing you considerable delay in the understanding of the physical world. Indeed, while you ingenuously accepted the existence of a three-dimensional Euclidean space, distinguished terrestrial mathematicians such as Gauss, Riemann, Bolyai and Lobachevsky had the brilliant intuition of the possibility of extending the restricted criteria of Euclid by elaborating a new geometry for an n-Space. And although the mind of a man does not manage to mentally perceive the image of a body of more than three dimensions, the help of mathematics saves from this intellectual pitfall very easily. But do these mathematical models of multidimensional elliptic and hyperbolic geometries correspond to the reality of our Universe, or are they only entelechies created by mathematicians?

Terrestrial Man has made a gigantic step by breaking with the intuitive image of a three-dimensional cosmos. But, is it then like this, our SPACE-COSMOS?

NO, ABSOLUTELY NOT: Our image of the COSMOS, that is to say of SPACE, differs in its own foundations from the one you have elaborated. And it is precisely in the concept of dimensions that the divergence begins to show up seriously. Moreover, the contradictions you observe in relativistic physics and in quantum mechanics are the product of an original flaw. They are the consequences of basic and fundamental errors of concepts.

Arriving here, we need a parenthesis to offer you some observations. In the first place, we point out to you that our conception of space, in essential opposition to the conception of earthlings, requires mathematical bases different from yours. It would not be easy for you to understand our algorithms of the "Mathematics of Physical Space" without first taking a complete introductory course that would require many months of work for terrestrial initiates in mathematics. There is a reason for this: when it comes to analyzing the properties of Space, the normal postulates of mathematical logic that is familiar to you (as well as to us, moreover), DO NOT SERVE US. As you know, formal logic accepts the criterion that you call "the principle of the excluded middle", according to which every proposition is necessarily TRUE or FALSE. This postulate must be rejected. It is necessary to resort to a type of multivalent logic that our specialists call TETRAVALENT MATHEMATICAL LOGIC.

Our concepts

After what we have just said, you could probably ask an important question: How do you know that your conception of SPACE is the TRUE one and not, for example, that of Riemann's terrestrial model?

We know that our model based on the concept of IBOZO is real since the experimental results fit perfectly with this framework. The fact that we can carry out journeys by means of changing the three-dimensional reference system which allows us to move within our Galaxy with the possibility of modifying the phases of what you call "subatomic particles" (which are none other than IBOZOs oriented in a particular way) confirms our theory. Moreover, this coincides with a few nuances with the theses elaborated by other civilizations installed on other Planets that have

had contacts with us and are in an advanced state of their science.

Space This IBOZO theory gives us access to other universes, to our twin universe (UWAAM) as well as to other universes. An intense pressure associated with a high magnetic field causes within the enclosure of the ship a change of axes of the IBOZO, an inversion of the corpuscles which results in the dematerialization of our universe from the ship, and a re-materialization of it, elsewhere, in another three-dimensional space.

When our brothers gained access to your libraries, they were surprised that concepts like the point, the straight line, and the plane continued to be considered by you as abstractions of an underlying reality of the universe.

Thus when the mathematicians of Earth define a point as a family of curves or as an ordered set of n numbers $P(a_1, a_2, a_3, \dots, a_n)$ in an n -space, they have the intuition of the structure of a scalar space with N dimensions in which the point will be defined inside a frame of reference by its corresponding coordinates. According to this concept, a straight line will be a set of points in one-to-one correspondence with the set of real numbers, so that the distance between the two points of an R^n space accepted as fundamental, can be defined. Thus between two points A and B of an n -space, let the coordinates of two points be: $A(X_1, X_2, X_3, \dots, X_n)$, $B(Y_1, Y_2, Y_3, \dots, Y_n)$, so that the framework of a multidimensional space is thus defined.



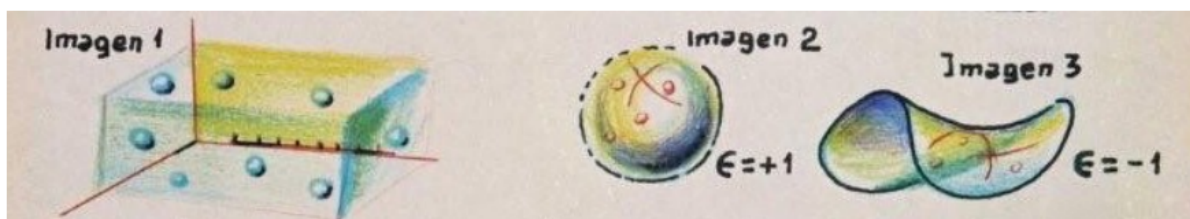
$$d(A, B) = \sqrt{\sum_{i=1}^n (x_i - y_i)^2}$$

Classical mathematical distance formula (French PDF p. 49)

This rigid mathematical model of space does not satisfy a number of current physicists at all: this is true, although many others continue to accept the existence of this space independent of the matter and energy it contains.

Then, you terrestrials, invented another fiction: "phase space". For you, real space contains subatomic particles (another error), and you postulate that each particle must occupy at a given moment a position (point), but you must define the particle not only in its position but also in its momentum.

Our conception of space is radically different. Let's start with this very concept of dimension which differs from the idea that you have mentally forged for yourselves.



Space as angular factors (French PDF p. 50)

We will try, to take into account your brothers who are unfamiliar with mathematics, to use symbolic and didactic concepts. You conceive a universe formed by a scalar space (1), that is to say, a space as it presents itself to our senses, in which the image of dimension entails the image of a straight line or scalar.

Space will present itself to you as an "immense volume" and the cosmos will be something quite resembling a sphere of positive (2) or negative (3) curvature. Some among terrestrials suppose at least a curvature within a fourth dimension and identify Space with Riemann's multidimensional space.

Our Universe would then be like a positive or negative hypersphere but always identified by you as a dimension with a straight line or scalar. Inside this cosmos model (4) you situate particles, atoms; forming Galaxies, gravity, magnetic and electrostatic fields, Energy in short.

We, on the contrary, know that the Cosmos is composed of a network of IBOZO's. We conceive space as an associated set of angular factors (5).



Images 4 and 5: angular-factor diagrams (French PDF p. 51)



Image 6: dragonfly analogy (French PDF p. 51)

For us, the straight line in space does not exist, as we explain further on.

Thus the concept of OAWOO (angle-dimension) takes on a different meaning for us. Such dimensions are associated not with scalar magnitudes but with angular magnitudes (it is curious to note, for example, that the physicists of Earth do not attribute a dimensional character to the angle).

If you were children in a school, we would perhaps use a rough comparison.

The universe "is like a swarm of dragonflies" whose wings form different angles

All these dragonflies flutter in such a way that not a single one presents an orientation of its wings similar to another of its sisters. In other words; there will not be a single pair of dragonflies which, at a given moment, can be superimposed in such a way that the wings and abdomens coincide.

But, as we have already told you, this image is excessively rough and distant in its analogy.

First, each dragonfly occupies a place in space at every moment, that is to say, its centers of gravity and inertia occupy defined zones (according to our illusory conception). An IBOZO occupies no defined position; we cannot say of it that there is a probability of finding it localized at a point.

On the other hand, this flying insect has a mass and a volume (at least for our minds). The IBOZO is not a particle endowed with mass or corporality. In a first conceptual approximation, we could say of it that it is a bundle of oriented axes. What is most important about such a bundle is precisely the angles formed by these axes.

The dragonflies of our infinite swarm live in time, move by short intervals of time over infinitesimal distances. The IBOZO does not exist in time; it is time itself (precisely one of its angles is the time magnitude). To be more exact: what we would call an infinitesimal interval of time (dt) is only a difference of angular orientation between two linked IBOZOs.



Images 8 and 7: dragonfly/IBOZO comparison (French PDF p. 53)

If after this brief explanation you conceive of our Theory of Space by imagining, for example, that space is a "dense mass of particles similar to atoms", you are mistaken, since the particles of a gas as you know it occupy probabilistic positions in an enclosure, whereas this is not the case for IBOZOs.

You must also not identify such a space with the ancient concept of ether since the IBOZO network is in no way an elastic medium in which the atoms of bodies would be immersed.

You might also ask us: in relation to what universal reference AXIS are the angles of the IBOZO oriented?

Naturally with none. There is no reference axis in the Universe because that would imply imagining a real straight line in the Cosmos, and such a straight line, as we have indicated, is a fiction.

When we now refer to the angle adopted by one of the imaginary axes of an IBOZO, we refer to any other IBOZO conventionally adopted as a reference model. This is very important.

You must also not imagine that subatomic particles are immersed inside this set of IBOZOs. Simply because any particle (electron, meson or graviton) IS precisely an IBOZO oriented in a particular way relative to the others.

We too conceive an n-dimensional space. Mass, for example, is a "curvature" of this multidimensional space. We also assume distances within the Universe. Only our concepts of magnitude, curvature and distance are radically different from yours.

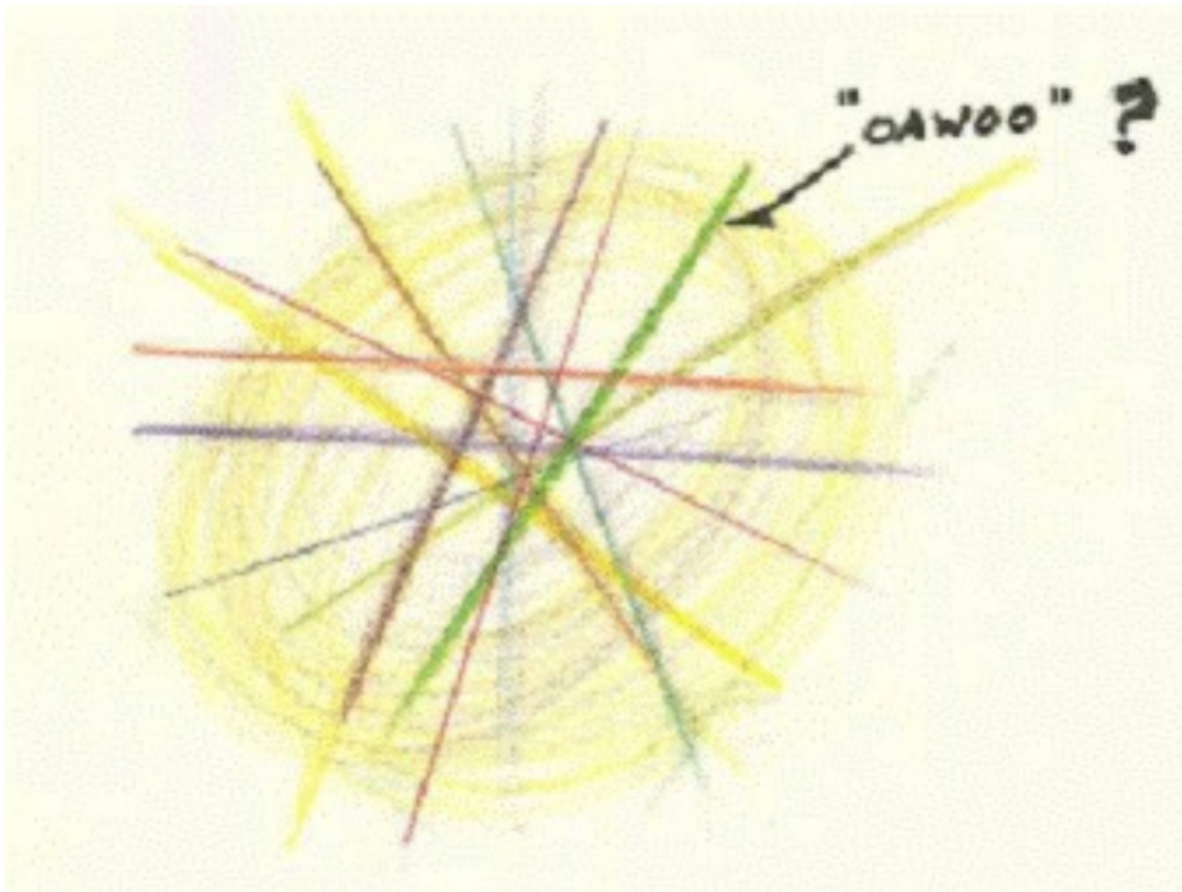
Thus when we graphically represent Space, a Straight line, a Point, we do it like you because such images are familiar to our senses... But we know they are pure fiction.

The concept of the OAWOO

By tentatively defining the IBOZO as an elementary entity, composed of a bundle of orthogonal axes that cannot intersect each other, we introduced (albeit for pedagogical purposes) a concept that you must reject a priori: that, expressed with a very familiar word on Earth, of the AXIS. If you associate our word OAWOO ("AXIS" or DIRECTION) with an oriented straight line, we return to the starting point since you will not have understood our explanations.

Obviously, there is a serious obstacle here because we speak different mathematical languages. When, from the earliest infant stages, you are educated within logical molds it will be very difficult to educate your mental mechanisms to dissociate illusory images related to your mode of perception.

For this reason: if we invite you to imagine the IBOZO as a series of axes (indefinite, ideal straight lines)



OAWOO explanatory figure (French PDF p. 55)

We nonetheless wish to specify the fact that an isolated IBOZO is not capable of being conceived and has no reality.

Before continuing, we must further clarify the concept of the STRAIGHT LINE.

The distance from one point to another must be interpreted as a succession of IBOZOs whose ANGLES or, to be more exact, whose IOAWOO (note 1) differ from one another.

IOAWOO would be "THE ANGLE" formed by two OAWOOS ("AXES") of two associated IBOZOs; we use the word "ANGLE" even though it concerns concepts different from what you can measure or visualize.

We say that between two points we can consider not one, but an infinity of different chains of IBOZO (for distinct three-dimensional reference systems). In other words, it would seem that one of them is in reality a "GEODESIC" (the shortest LINE a mobile would follow between two points of a hypersphere located in a four-dimensional framework) (22).

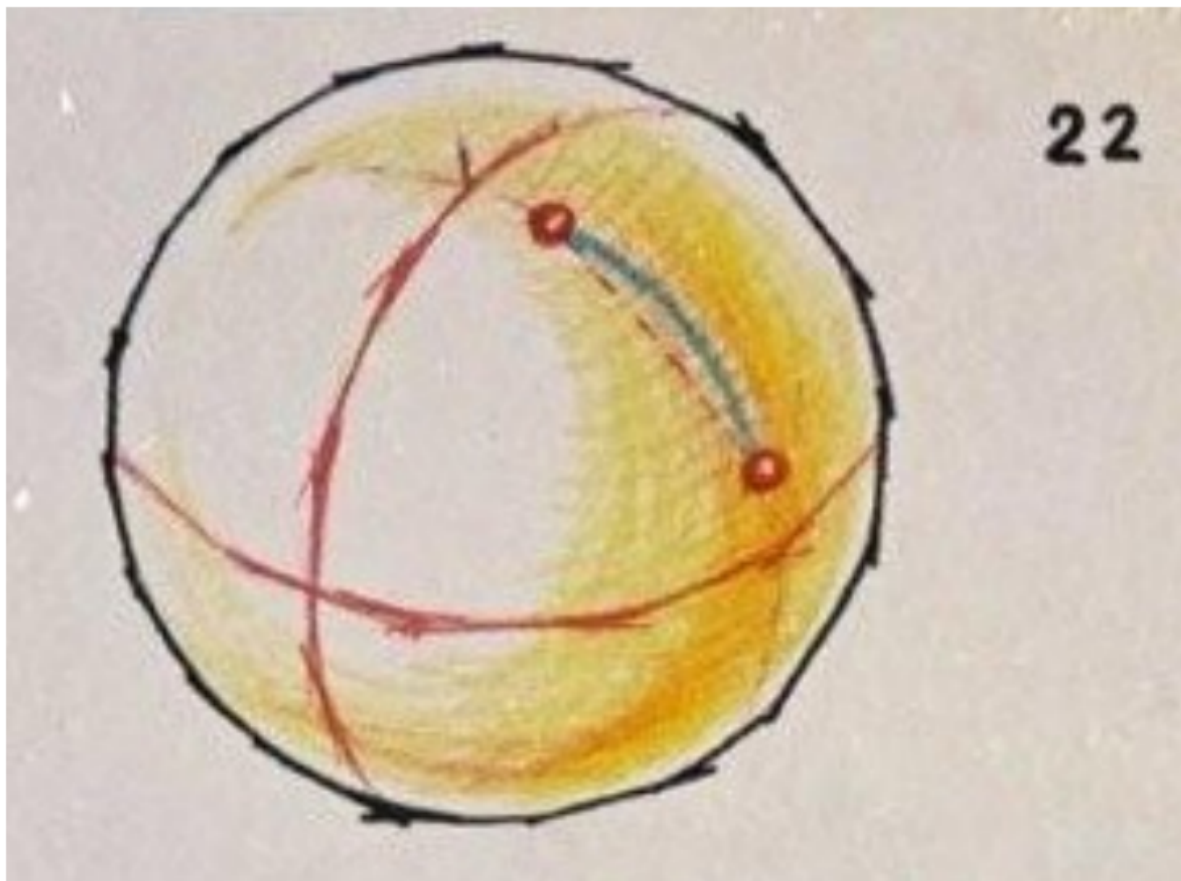


Image 22: linked IBOZO model (French PDF p. 57)

The concept of the IBOZO

The Universe we know is a linked set or network of IBOZO such that if we identify this set with an ordered series of natural numbers: n tends to infinity.

It is necessary to give you the most faithful image of the true nature of the IBOZO which has nothing to do with the mathematical point, nor with a particle, nor with a quantum of energy according to earthly conceptions.

You must therefore rid your minds of images as familiar as the point and the linear dimension.

If you have a mathematical background you know the concept of a hypersphere in an n -space.

$$R = \sqrt{(a_1 - a_1')^2 + (a_2 - a_2')^2 + \dots + (a_N - a_N')^2}$$

Hypersphere radius formula (French PDF p. 58)

We try to choose a mathematical (symbolic) model that represents the IBOZO. Keep in mind: when we refer to a radius vector for example, no one should suppose that this radius will actually be materialized in the IBOZO.

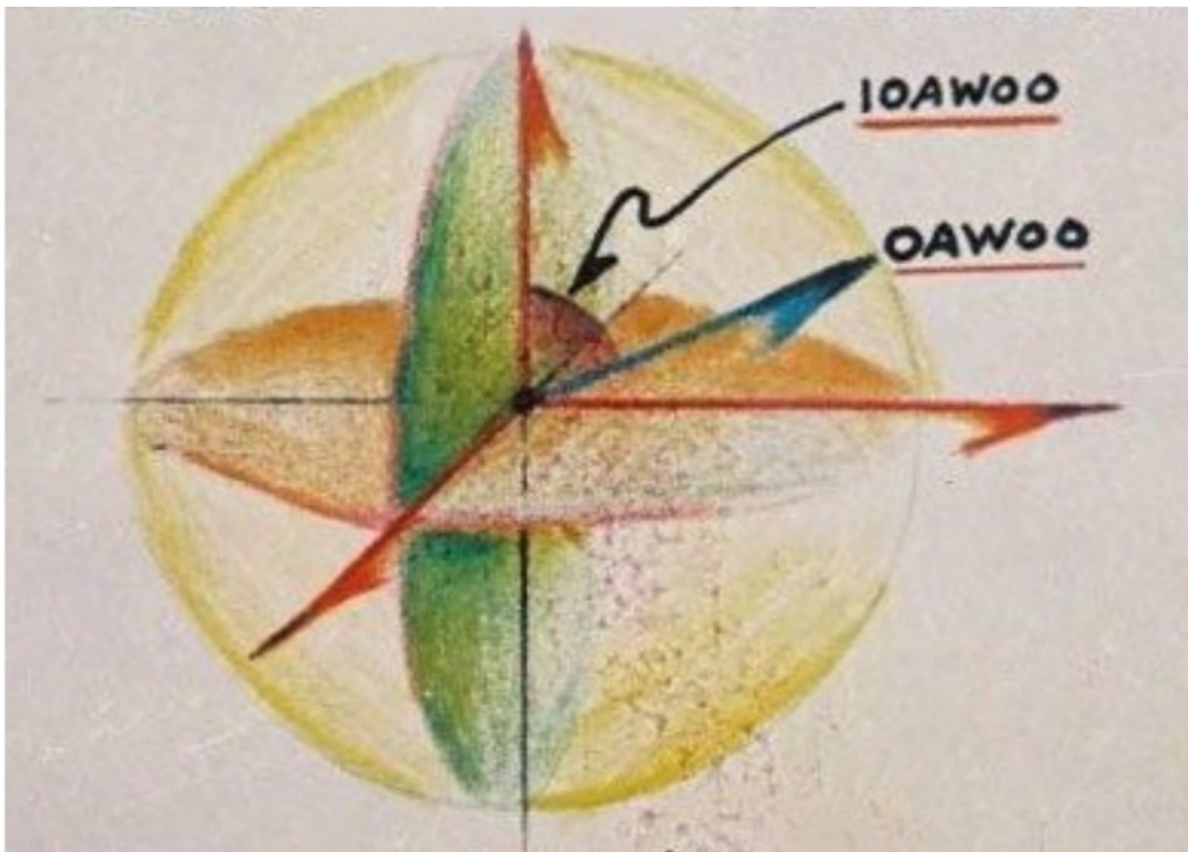
We can analytically represent such a geometric body. Its corresponding equation is familiar.

If we represent the magnitudes defined in the N axes by $a_1, a_2, a_3, \dots, a_n$, the radius R of the hypersphere will be defined by:

Hypersphere radius

$$R = \sqrt{(a_1 - a_1')^2 + (a_2 - a_2')^2 + \dots + (a_N - a_N')^2}$$

Since we cannot graphically represent such a hypersphere, we will assume a three-dimensional sphere whose axes would be orthogonally oriented.



IOAWOO and OAWOO model (French PDF p. 59)

We consider in the sphere of the figure above an OAWOO (with this name we will specify in the sphere both the concept of AXIS of terrestrial mathematicians, and the VECTOR with its attributes of modulus, origin and

extremity). In this case you will translate OAWOO by RADIUS VECTOR.

If we consider an N-dimensional hypersphere, we can conceive as many other OAWOO (RADIUS VECTORS) as these magnitudes represent.

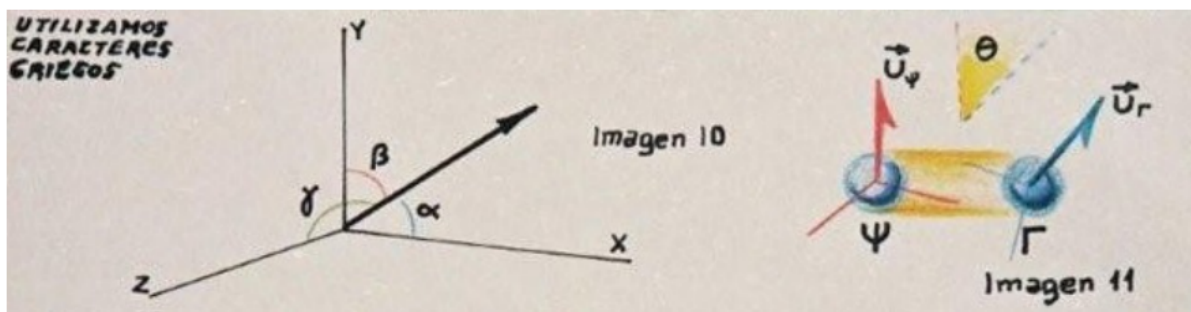
Let $U_1, U_2, U_3 \dots U_n$ be those whose respective orientations are orthogonal, that is to say, they form angles of $\pi/2$ radians between them.

Seen in this way, the IBOZO could be interpreted as a closed multidimensional space, and you would begin again to imagine it with its points, lines, planes, hyperplanes, immersed volumes and hypervolumes.

Nothing is further from the true, real concept of the IBOZO.

When we refer, within the IBOZO, to an OAWOO (axis) and its orientation, it is clear that such an orientation has no geometric meaning without a frame of reference.

Thus when one of you imagines a line in space, he must mentally draw a system of axes (which you call Cartesian) so that the line is defined both by its modulus (expressed by six coordinates on the axes) and by its directional cosines: $\cos(\alpha), \cos(\beta), \cos(\gamma)$.



Images 10 and 11: IBOZO chain model (French PDF p. 60)

But you can observe that this reference system was chosen arbitrarily within the Euclidean space you imagined. It is very important that you realize this difference relative to the IBOZO.

It is not possible to choose a reference system within the same IBOZO. Such a reference system must be provided by another IBOZO, arbitrarily chosen.

Thus (in figure 11, on the right), if we assume two IBOZOs (Ψ and Γ), it would be nonsense to refer to the directional cosines $\cos(\alpha), \cos(\beta), \cos(\gamma)$ that the IBOZO would form with an ideal trihedron, whose origin would be the "center" of the hypersphere. Thus we can only refer to the ANGLE-DIMENSION θ which gives the IBOZO all its transcendent meaning.

From now on you will have to make a mental effort so that every time we speak of MAGNITUDE in physics, the image of a SCALAR does not cross your mind instead of this ANGLE.

Know also that it is nonsense to try to isolate, in an effort of mental abstraction, one IBOZO to study it. We can express this by "there is absolutely no isolated IBOZO".

Observe that this postulate is in stark contradiction with the classical propositions of your mathematical set theory.

We will explain a little to humans unfamiliar with mathematics: naturally an IBOZO is not "visible", not even with the help of the most sophisticated instruments you can imagine in a laboratory.

You might however object: How do the scientists of UMMO know that this entity exists if they have not managed to detect it?

The use of the word "detection" is inappropriate here. If we have managed to deduce the existence of the IBOZO, it is because the physical model elaborated from its hypothesis satisfies up to now all explanations, all problems of the behavior of Matter and Energy and what is even more important: it offers a plausible way of interpreting extrasensory phenomena such as telepathic communications via the human Metaconsciousness.

Although such entities are not visible, for a nuanced pedagogical understanding, you could represent Space as an immense network of small spheres (12), each of them representing an IBOZO. They are all of a different color, but within a chromatic set we could select all those that differ from each other by a slight variation of shade; different tones of green for example.

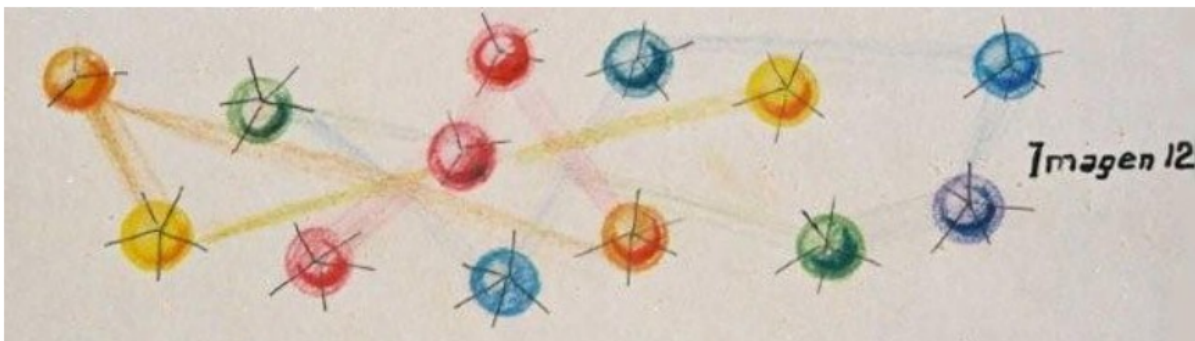
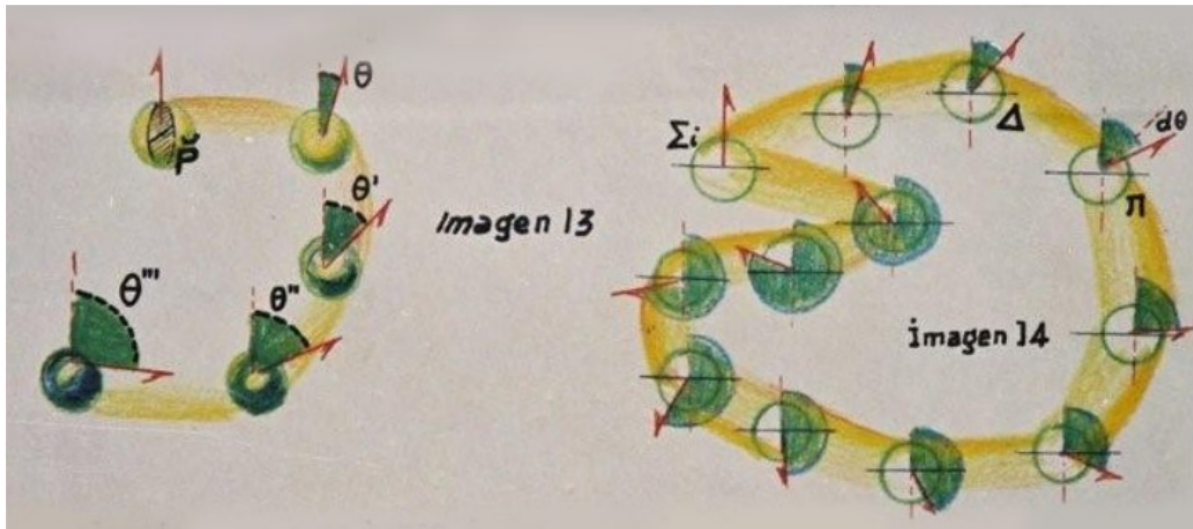


Image 12: IBOZO rotation colors (French PDF p. 62)

By this didactic metaphor (colored spheres), we would express that the set of IBOZOs, which differ from each other only by the angle-dimension IOAWOO, that their respective OAWOO (radius vectors) form with one of the IBOZOs taken as a reference, but such that its field of rotation is the hyperplane H (as we cannot draw a hyperplane, we will suppose in image 13 that it is a meridian plane P).

The IBOZOs whose radius vectors rotate in another meridian plane would be color-coded differently, orange for example.



Images 13 and 14: meridian-plane model (French PDF p. 63)

If we selected all the IBOZOs that exist in the Universe, to which we have didactically attributed the color green, we would observe that ordered mathematically, they would form an annular chain (14).

It is not that such IBOZOs are located in the COSMOS forming an endless chain and situated topologically in an ordered series. No, it is our senses that perform this intellectual work of ordering (an example will help you understand better: when you evaluate the amount of money deposited in a bank checking account you can, if you wish, imagine dollars, pounds sterling or pesetas, arranged so that you can count them. But this ordering, you know very well that it is illusory).

The immediate components of this chain (Δ) and (π) differ from each other by an infinitesimal angle $d\theta$.

Concept of a geoid: the straight line.

A hypothetical observer who would see the whole chain from the IBOZO (Σ_i) will interpret such a chain as a straight line. You can also observe that a hypothetical traveler who would depart from Σ_i in a "straight line" across the COSMOS would necessarily end up returning to the original IBOZO.

In other words: what our senses interpret as a linear magnitude, i.e. as a straight line, is only a chain of IBOZOs. It is the illusory mental image by which our neuro-encephalon performs a work of synthesis and ordering of this set of IBOZOs (which in the Universe are in reality "in disorder" and without defined localization).

At the risk of repeating ourselves, we warn you of the pedagogical danger it represents for you to believe that the IBOZOs of this chain are arranged in a straight line in the Universe. It is not so. We only say that such IBOZOs are linked in Space, do not deduce that they have points of localization.

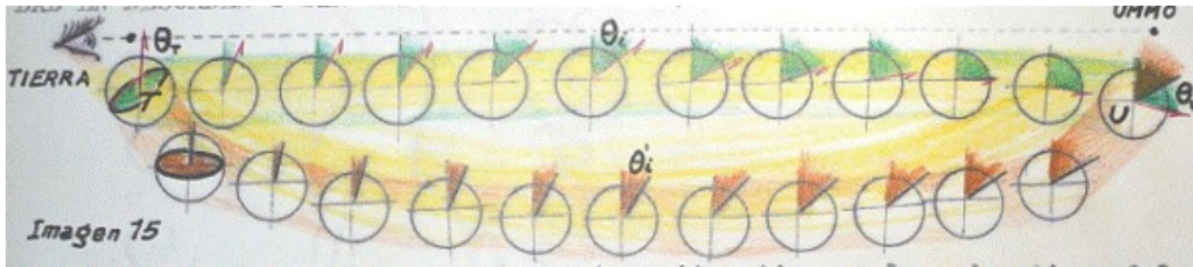


Image 15: distance as angular difference (French PDF p. 65)

If we consider in this image 15 an earthly observer linked to the IBOZO (T) and on our planet UMMO an observer linked to the IBOZO (U), we will say that there is a distance L between the Earth and UMMO because in an arbitrary frame of reference there is an angular difference between the two IBOZO. (Angular difference which implies the existence of a quasi-infinity of IBOZO between them two).

But if we consider another reference system we will discover a second chain of IBOZO so that this angular difference will have varied (in the drawings we represent these reference frames by the orange and green meridian planes). We would then say in this case that the distance between UMMO and EARTH is different: distance L' is less than distance L because the angular difference is smaller.

We can then conclude by saying that we define the straight line and its magnitude as a chain of IBOZO immersed in the UNIVERSE such that its OAWOO (radius vectors) differ successively by an angle $d\theta$ and are all oriented in a hyperplane H .

You must not in any way think that a point of this straight line could be represented by an IBOZO, for we have already told you that an IBOZO in itself has no meaning.

In all cases we will define an elementary segment as a linked pair of IBOZO.

The concept of a geometric point that the terrestrial mathematicians have introduced into your brains must also be refuted. If you have not understood this, it is because you have not managed to assimilate the authentic meaning of our physics.

Time and the magnetic, gravitational and electrostatic fields.

The IBOZO is much more than a factor that gives the exact meaning of cosmic distances.

Our Universe is a Whole of which we can appreciate the multiple factors that appear to our sensory organs and to our physical instruments as static fields of Forces.

Thus, we suspect the presence of a nearby Star by the influence it exerts on a mass. We then define this influence as a gravitational field or we detect trains of electromagnetic waves. The Universe presents itself to us as a substrate of phenomena as familiar as speed, force or the slow flow of time.

In particular, this magnitude TIME holds a singular importance for us. In the next pages that we will send you, we will inform you about this particularity.

We will indicate to you for example that Time can be likened to a series of IBOZO whose axes are oriented orthogonally to the OAWOO (radius vectors) which imply distances, which can lead to the case, if the inversion of its axes is suitable, that an observer in his new frame of reference appreciates as distance what, in the old

reference system, was measured as a time interval.

You will then understand why an event that happens at a great distance from us can never be simultaneous with another terrestrial event.

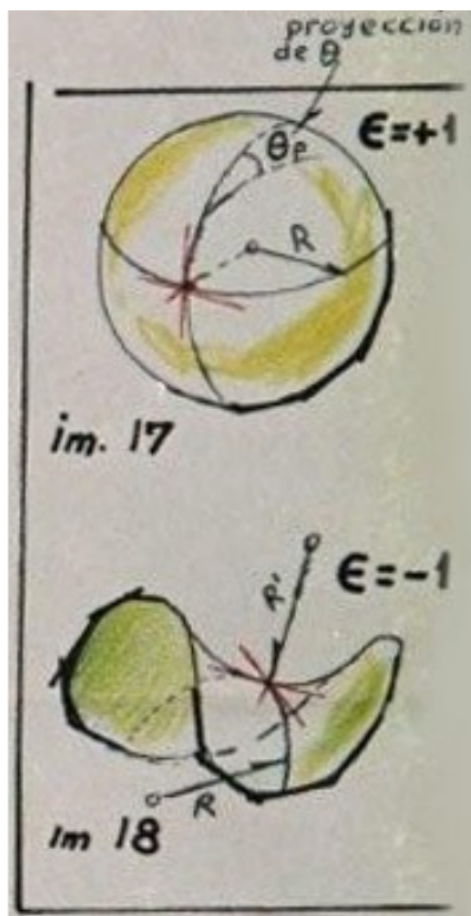
You will also understand why a hypothetical object traveling at the limit speed (you call it the speed of light) will shorten its distance on the axis of travel until it is reduced to a pair of IBOZO's.

You will also understand that what you call an atomic subparticle, like a neutrino, a meson or an anti-proton, with diverse attributes of mass, charge and spin, are only multiple orientations of the same IBOZO.

That is also why, if terrestrial physicists continue to spend their time detecting, evaluating and classifying all the possible subparticles, it will take billions of years to finish since this work is as sterile as giving a name to the infinity of angles from which we can contemplate a star throughout a day.

The axial structure of the IBOZO

Naturally if the IBOZO were like a sphere or a hypersphere within it the different axes could INTERSECT AT A POINT. Such a mathematical model DOES NOT TRULY REPRESENT the IBOZO.



Images 17 and 18: axial structure of the IBOZO (French PDF p. 69)

A preliminary definition of the IBOZOs is this: An IBOZO is an elementary cosmic entity composed of a bundle of orthogonal axes that cannot intersect each other, linked to a set of independent IBOZOs by relationships of an angular nature.

This is very difficult to understand if you continue to keep the classic mental image of Euclidean space with its network of points and straight lines.

Having arrived at this point, we will use a pedagogical image of a universe represented by an immense "swarm of dragonflies".

You can suppose that these insects are multi-colored. We can also see that there is not a single pair that has the same tones of color.

We can see them twirling in such a way that we will never know where one of them is at a given moment because they are both here and everywhere at the same time. They are green, magenta, orange, blue, gold, etc. all mixed together.

Suppose now that we have a visual organ so acute and special that at a glance we could locate the millions of dragonflies of a single color (green for example) and that moreover our brain is so developed that it is capable of ordering them by shade, from light green to the least luminous... But this is where the brain makes us make a bad judgment.

Instead of perceiving an ordered pleiad of insects forming a rich range of green tones, we would contemplate a cold and abstract straight line: the pair of light green, more luminous dragonflies, acquires for our brain the prosaic character of the nearest end of this very long straight line segment.

The pair of blue-greenish dragonflies will be represented as the far, limiting point of this immense straight line.

To understand our Physical Model of the Universe, earthlings must perfect other mental images that have become clichés for them since childhood. You must study other forms of plurivalent mathematical Logic. You must also understand that this image of a Physical World composed of atoms themselves composed of a multitude of atomic subparticles occupying probabilistic positions at every moment, is a truth, but an insufficient and shallow truth.

You must reject this absurd mental image which consists of saying that a moving particle is the material passage of this same particle from a point P to another adjacent point P', in order to leave room for the real concept of velocity which implies diverse rotations in two linked IBOZOs, rotations by which the first IBOZO of the pair, by inverting its axes, ceases to present itself as a subatomic particle, while the second orients itself to transform into a sub-particle (as you call it) identical to the previous one: this produces an illusory effect of translation, a bit like if two earthly magicians separated by ten meters on a stage, operated by putting (one of the two) a marked rabbit in his pocket, a rabbit which would be taken out by his partner a few moments later.

Everyone will easily understand that the rabbit did not travel through the air and that they are two identical rabbits.

We are surprised to observe that after having exhaustively studied wave Mechanics and observed that all phenomena as a function of time can ultimately be reduced to a series of sinusoidal functions, that is to say cyclic, the Physicists of Earth have not sensed an angular universe, clinging as they are to the rigid scalar mathematical model postulated by Euclid and his successors.

But a correction of these concepts at the present time would hardly be positive for you. It is much better that the physicists of Earth discover the truth more slowly by allowing time for spiritual values to take precedence over the aggressive instincts of certain economic oligarchies that reign in certain countries.

In image 19 below you can see in a symbolic way how the encephalon performs a work of synthesis by classifying the IBOZOs into an ordered scale according to their angular magnitude relative to one of them taken as a reference.

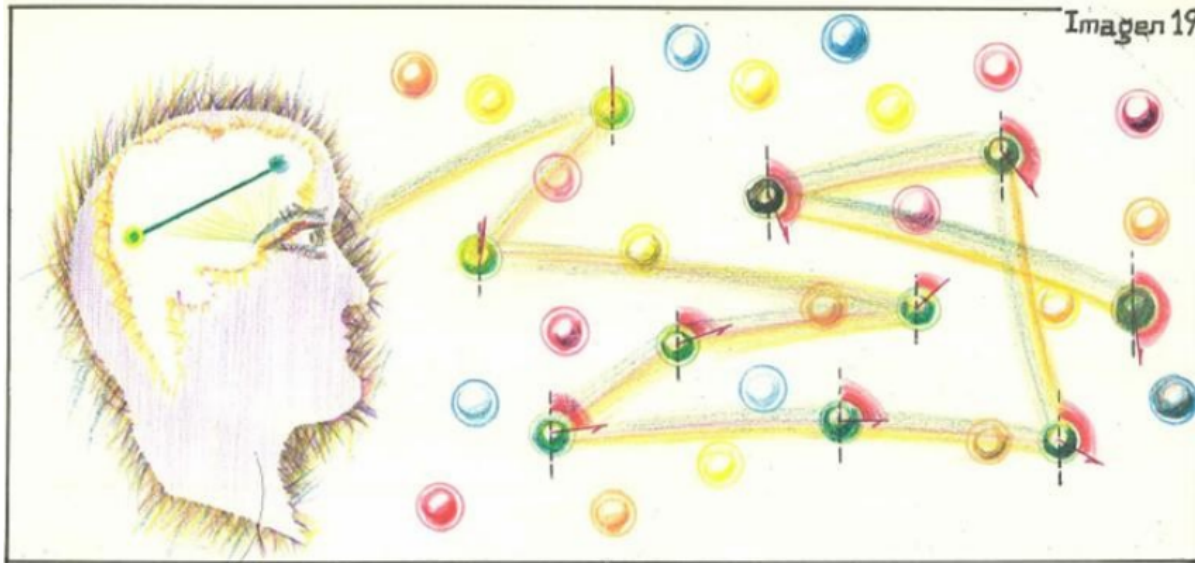


Image 19: encephalon synthesis model (French PDF p. 72)

Such a stimulus is transformed into the mental image of DISTANCE when, between the observer's eye and the contemplated body, there is no matter.

When man looks in a determined direction, his visual field encompasses all the IBOZOs whose OAWOOs are oriented with different angles in a Field that you could mathematically symbolize by a hyperplane.

Initiates will understand that IBOZOs are not located at defined points, any more than the terms disorder or entropy are suitable for this model.

If the green spheres symbolize a view in a determined direction, the blue, red ones, would represent as many other visual rays directed, for the human eye, in different orientations.

The concept of Time.

The flow of time entails a perception of a psychological type. Within our organism a whole complex series of periodic phenomena occurs, from blood circulation to processes such as fat metabolism.

If we close our eyes, we continue to perceive that TIME is flowing thanks to the periodic rhythmicity of these thousands of physiological phenomena.

But the concept of time for the physicist of Earth differs greatly from the perception analyzed by psychophysicologists. You consider TIME as a dimension..

Our concept of TIME undoubtedly presents new facets that are unknown to you. First of all, we do not consider TIME in the way you conceive it.

Among other things, one cannot conceive of an instant as a point on the axis of time..

There is moreover an aspect linked to this question that we strongly wish to underline. You consider that the greatest speed a subparticle can reach in the COSMOS is 299,780 km/sec (speed of light) and you consider this speed as "CONSTANT".

But it is enough to change the frame or three-dimensional system for this LIMIT SPEED to vary notably to the point where the only reference that can reflect the change of axis is precisely the measurement of this speed or constant C.

We thus define a family of values that extends from zero to a "mathematical infinity", each representing a defined reference system limited by the smallest possible angle between two OAWOOS.

We define a time interval ΔT as a succession of IBOZOs whose IOAWOO differ from one another by constant amounts (24)

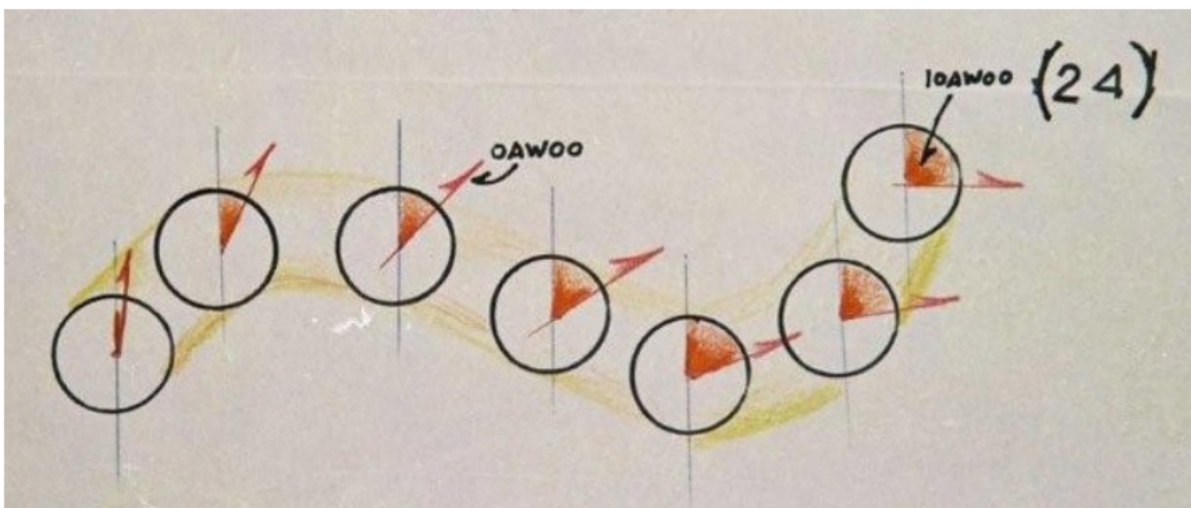


Image 24: four orthogonal axes in a hypersphere (French PDF p. 75)

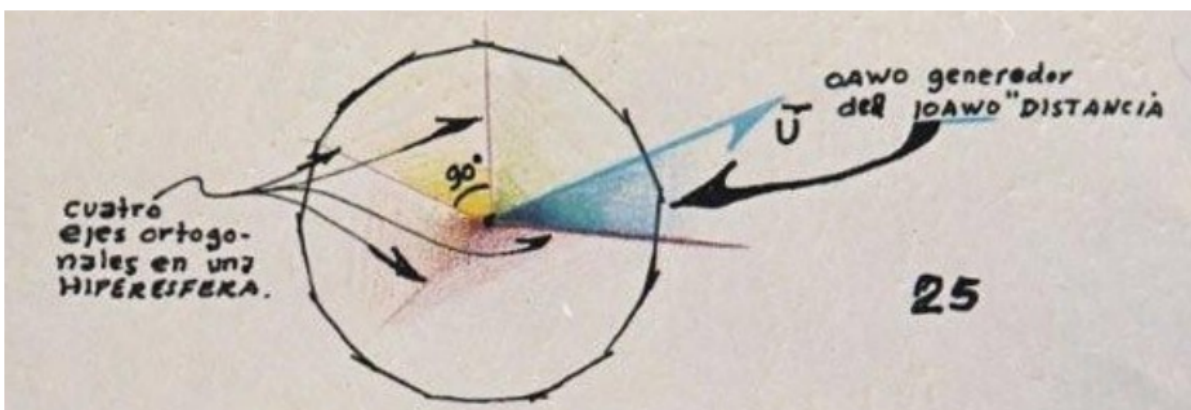


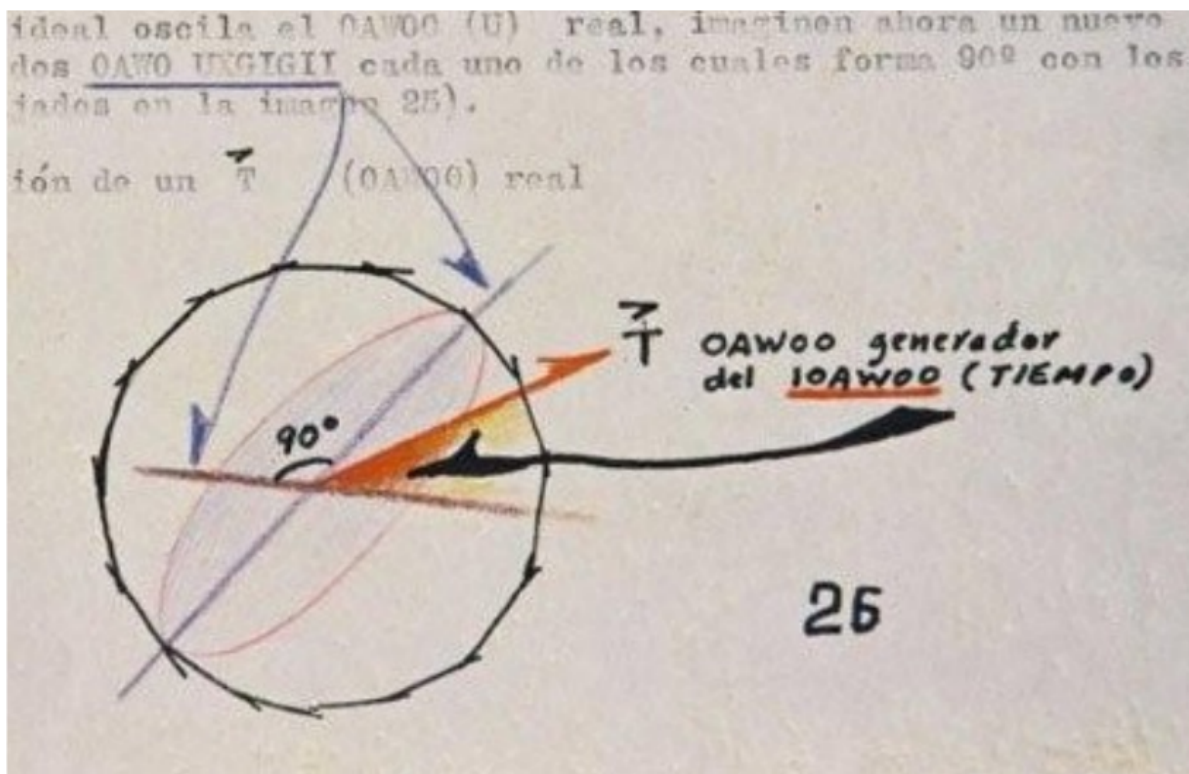
Image 25: OAWOO generator of IOAWOO distance (French PDF p. 75)

That is to say, we consider in an IBOZO the four "axes" (OAWOO)

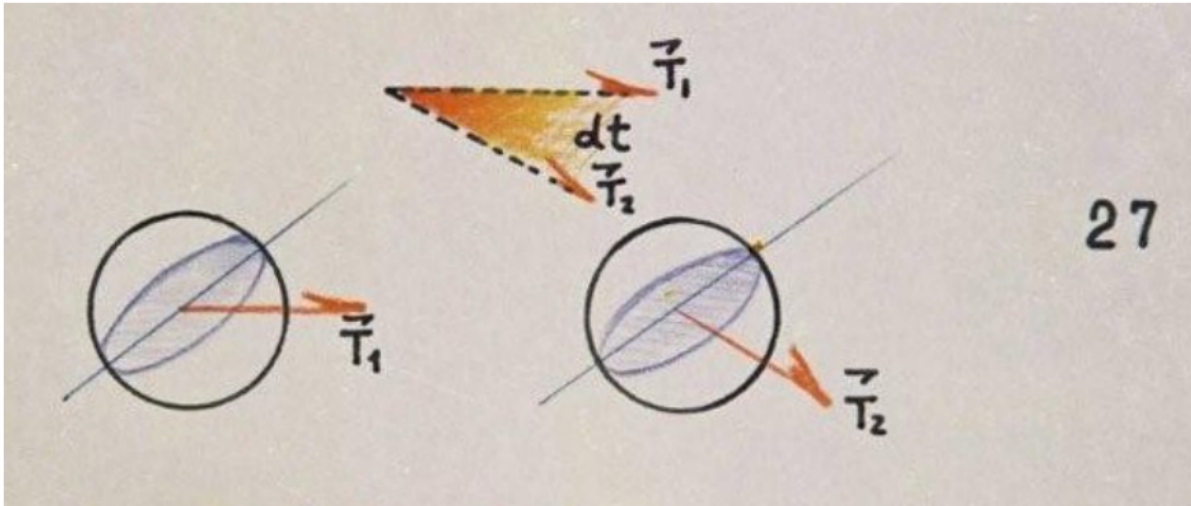
If the real OAWOO U oscillates within this ideal framework, imagine now a new reference system of two OAWOOS, each of them forming 90° with the four previous ones.

This new framework of action of a real OAWOO (T) and those previously defined, respectively define SPACE and TIME (26)

Observe that the OAWOOS (DIRECTING AXES) that define SPACE AND TIME possess distinct degrees of freedom. The first can traverse IOAWOO (Space-Angles) in the three different orientations that correspond to the three typical dimensions of SPACE, the second being "constrained" to move on a single plane.



Images 26 and 27: OAWOO generator of IOAWOO time (French PDF p. 76)



Time-axis comparison figure (French PDF p. 76)

Two IBOZOs whose OAWOO axes T_1 and T_2 differ by an angle such that there DOES NOT EXIST (in our UNIVERSE) another IBOZO T located between the two, will define the smallest interval of TIME.

What does the flow of time consist of? Is this flow an illusion?

Let us take any object: a piece of fruit. Even if we have not yet developed the concept of atomic subparticles, we have on the other hand already suggested in other documents that each of the atomic components is in reality an IBOZO. The fruit will be composed of water, carbohydrates, proteins and other chemical and organic components. Each time these are constituted of atoms and these by subparticles: each of them is an IBOZO with its OAWOOs (axes) oriented in a particular way.

When we measure on our watch an interval of a microsecond, is the orange we have in our hand identical to the one we held the instant before? No, it is not the same because within it, in its cells, the process of metabolism has modified its characteristics.

If we consider the Universe as the integration of all "past, present and future" IBOZOs, we can represent (image 30) what we call "Me, now".

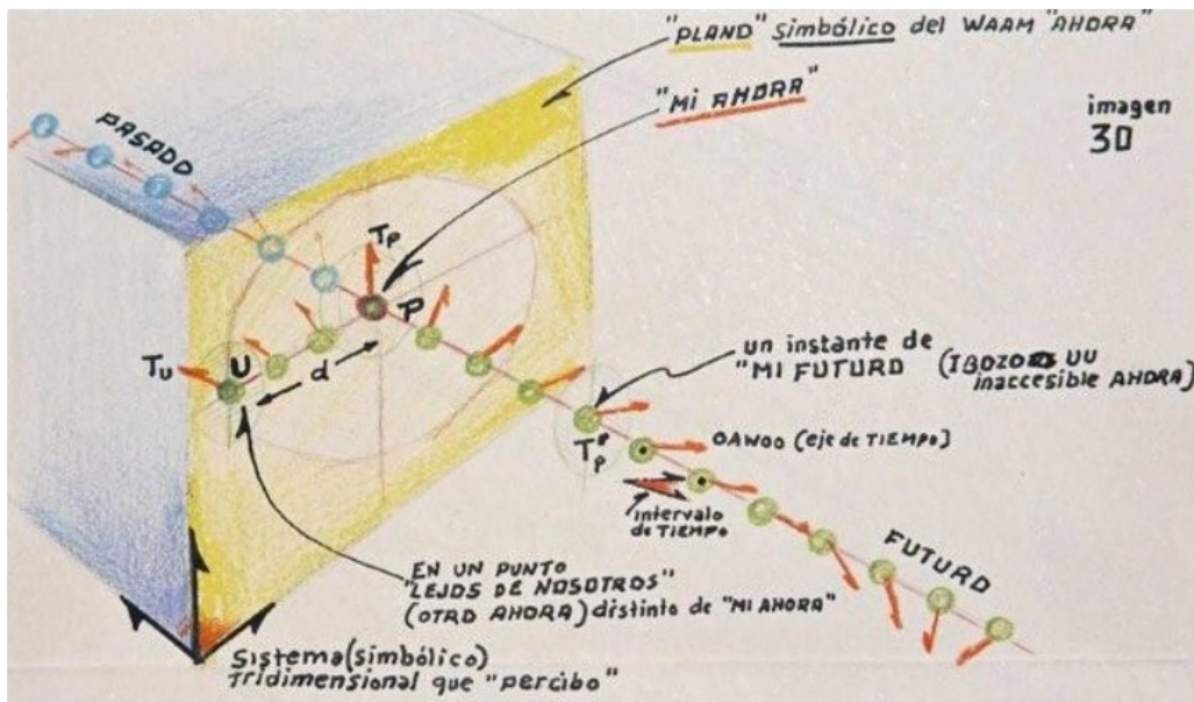


Image 30: symbolic plane of the now (French PDF p. 78)

If "I" (one IBOZO among the billions that constitute me) find myself at a "point" P represented by an IBOZO with its T_p (OAWOO) oriented vertically, what will happen tomorrow? "I" will be in T'_p (another IBOZO) that I will call the future. But; what happens on the plane of "ME NOW" for another point far from me by a distance d , that is to say a chain of IBOZOs? Quite simply that the orientation of its OAWOO T_u (time axis) will be different.

One therefore cannot say that there is simultaneity of TIME. One cannot therefore say for example "NOW" such a thing is happening on the planet MARS because such a concept of simultaneity makes no sense even though we are in the same frame of reference.

Chapter III

Elements of metaphysics

The soul

The soul, which the Ummites call BUAWA, is adimensional and timeless. It therefore exists in a universe devoid of height, width, depth and temporality, devoid of mass and energy. In a sense one cannot say that it is eternal since speaking of eternity refers to time.

It is capable of storing, of garnering the information resulting from our existential experience (intellectual, emotional and sensory processes). But if the soul possesses attributes that transcend our senses and our measuring instruments, how did the Ummites achieve the tour de force of demonstrating its existence? How to explore something that is empirically unobservable?

First of all let us recall an essential axiom: science evaluates the existence of a factor according to the effects it produces; and the soul indeed produces effects within our material universe subjected to the flow of time since we

"exist".

D 41-15 Souls possess their own entity, they are ADIMENSIONAL and enjoy the freedom to create POLYFORM AND CONTRADICTIONARY IDEAS (if this were not the case they would have the same essence as WOA God) and this same freedom extends to being able to control the human body and through it, the BEINGS OF THE WAAM.

The only difference consists in the fact that we consider that such BUAWAs are composed and interrelated within this collective spirit B.B.... (You could imagine as a terrestrial comparison a jar of cherries in syrup: the example is rough because such fruits have a volume, but the Morello cherries would represent the BUAWA, the skin of the fruit: the OEMII and the syrup: the B.B. The symbolic tearing of this skin at a single point will represent telepathic transmission.)

D 539 We can prove scientifically that a few hours after the formation of the diploid zygote (fertilization) the OEMBUAW (O) is formed, a network of krypton gas (sequence of atoms not linked by valence connections which puts the unborn being in contact with its BUAWA (SOUL).

The discovery of the soul on Ummo

The Ummite scientist who authored this major discovery had detected the presence of krypton atoms deeply lodged in the hypothalamus of a young woman (let us note that Kr atoms are not all found in the Hypothalamus).

Krypton is a rare, neutral, highly stable gas that normally does not interact with the medium, even a living biological medium. Nevertheless, it is understandable that the discovery of the presence of a few krypton atoms deep in the brain of an Ummite subject pushed a scientist's curiosity to take a closer look.

This scientist therefore observed on the equivalent of a computer screen the probabilistic structure of the electrons in the corona of one of the krypton atoms, and the quantum energy jumps occurring there. Normally, any self-respecting electron that respects the laws of quantum mechanics follows a probabilistic function, that is to say it is governed by chance and one cannot measure both its position and its velocity: this is Heisenberg's uncertainty principle.

Yet this scientist discovered with amazement that the electrons in question were distributed according to a simple law, a periodic function. Better yet, the movements of the electrons coincided with the nerve impulses...

...emitted by the young girl's cortex, impulses that drove her voluntary movements, of the arms and legs for example, and not her reflexes.

Subsequently, precise measurements showed the Ummites that the electronic movements preceded the patient's neurophysiological reactions by a millionth of a second, in other words that they were dictating orders to her organism!

The OEMBUAW

Consequently, "something" sends orders to the body which is as if remote-controlled. These krypton atoms therefore play the role of a receiving/transmitting antenna, a crucial interface role between the physical body and the soul. The Ummites call these atoms OEMBUAW. This chain of krypton atoms is a connection channel that links the brain to the soul.

Subsequently they discovered that the soul is located not only outside the body, but that it "inhabits" another universe, the Universe of Souls which the Ummites describe as a static, frozen universe, of "zero" velocity, without matter or energy, which contains within it all the souls of the conscious and rational beings of the pluricosmos, that is to say those of Men but also of all the souls of the civilizations of our galaxy, of our universe and of all the other pairs of universes of the...

...multiverse. Furthermore, they have not found any connection with the Universe of Souls in animal species up to now.

Important note: to each soul corresponds one and only one link with a living being in the multiple universe. Because of this, "reincarnation" does not exist either (at least not as we understand it).

Consciousness We therefore have a soul that lives outside of all space/time and Earthlings are endowed with it, the Ummites have verified this. So how to represent our day-to-day consciousness, trapped in the straightjacket of time, in connection with a soul for whom time has no meaning?

In order to unravel this apparent paradox, the Ummites use certain didactic metaphors:

- Picture a little Man immersed in time, that is to say throughout his life. Well, one way to represent him is to draw a cylinder [sausage] whose slice, when cut, has a human shape. This cylinder represents the entire life of Man. In other words his soul, for whom time does not exist, acts not on the body of Man as time...

...passes, but all at once over the entire length of the cylinder.

- Another illustration to understand that time does not exist for the soul even though it freely shapes the life of Man within the flow of time:

Imagine a flexible transparent plastic tunnel. It is night, and a Man walks inside the tunnel with a lantern to light his way. The tunnel is of course the metaphor for his life on Earth. The furniture that is in front of the fellow, in the dark and that the lantern does not illuminate, is the future.

The furniture that is behind him forms the events of the past, and there we can say that Man is equipped with a rearview mirror: his memory retains a certain view of the past.

Is it because Man no longer sees the furniture that is far behind him, or because he does not yet see the furniture that is in front of him in the dark, that this furniture no longer exists? No. The present is this lantern that unveils reality, step by step, but the past and future reality preexists and remains.

So, if the future is already written, is free will an illusion? No. It is because the soul laid its tunnel on the earth all at once. It first saw the shape of the terrain, the dips the bumps, the hills, the trees and the rocks to avoid; it saw the tunnels of other humans being laid here and there, it saw all this from the height of its timelessness and freely decided on its life path.

It is obviously difficult to conceive and one can only intuit it: this paradox is probably the...

...consequence of a lack of knowledge and of semantic imprecision.

What happens to us after death?

To know this, one must approach the universe of Planetary Metaconsciousnesses, the major universe of Creation.

Planetary Metaconsciousnesses The Universe of Planetary Metaconsciousnesses covers all the functions of the notion of Paradise; but it is also much more than that and covers all the functions of the collective unconscious.

The Universe of Planetary Metaconsciousnesses contains an almost infinite number of cells. Each of them represents a Planetary Metaconsciousness which is itself composed of several other consciousnesses (including those of the human beings populating the planet in question).

As soon as a planet harbors life, in any of the universes that make up the pluricosmos, there exists in a one-to-one relationship a Planetary Metaconsciousness linked to it.

The Ummites verified their model on Earth and brought to light our soul and our Planetary Metaconsciousness. We are indeed linked to a...

...Planetary Metaconsciousness, which is different/separate from the Metaconsciousness of the planet Ummo. Yet according to them there could be a possibility of communication between each of the planetary collective consciousnesses, which would gradually allow for the production, through a coordinated negentropic action, of a Universal Planetary Hyper Metaconsciousness.

The different functions of a Planetary Metaconsciousness

- To receive from all living beings, plants, animals, microbes living on the linked planet information about the environment, about the biotope and thus allow feedback between the creator and his creation.
- To receive from beings possessing a soul the totality of the information garnered by their souls: sensations (sight, hearing, touch, smell, taste + temporality), emotions (joy, pains, pleasure, etc.), intellectual processes.

This transmission between the living entities of a planet and the Planetary Metaconsciousness works in both directions:

- The Planetary Metaconsciousness transmits to Men, animals and plants the desired mutations; this concerns biological evolution, orthogenesis. Here we go beyond the simple framework of Darwinism via the BAYIODUU which connects the genome of a living being, Man, animal or plant to the Planetary Metaconsciousness, by means of 86 pairs of krypton atoms. These a-quantum krypton clusters are associated with the DNA of every living being.
- The Planetary Metaconsciousness transmits form patterns to living beings via the OEMBUAW.

Take the example of color for human beings: color does not exist as such. It is only a neuro-psychological perception. The substrate of perception is in reality a train of electromagnetic waves. Ditto for the material appearance of things, which is only an illusion.

Imagine a lighter in your hand: you do not touch its surface, because in reality there are large distances between the metal atoms and the electron clouds of the epidermis. How is it that it does not fall then? It is because of the repulsion between negative electrical charges. This lighter has a compact appearance? In reality the atomic nuclei constituting the lighter are separated from each other in the same proportions as suns.

You light the lighter. How does the light of the flame reach the cortex? It never does, they are coded impulses, electrical messages sent by the optic nerve that reach the brain. It is the brain that decodes the message and constructs a mental scenario.

Let us return to color: an electromagnetic wave corresponds to the color yellow for example. It only takes its frequency to change and your eye will perceive red or blue. If its vibration changes frequency again, we will pick it up as heat, or else sounds.

The outside world is an illusion fabricated by our brain. This latter fabricates a mental representation of the world by applying to the perception of electromagnetic waves, which are the only reality of our universe, a sort of program provided by the Planetary Metaconsciousness that will make it possible to set up a theater stage and to visualize and feel the world, a world that is ultimately entirely virtual.

- The Planetary Metaconsciousness also transmits behavior patterns subliminally to Men: The Planetary Metaconsciousness which records everything that happens on Earth is programmed to process this information as well as possible, following a programming integrating cosmic moral laws. It retransmits to us the result of these processing which give us orientations for our lives. It is our famous little conscience, our intuition or even our guardian angel. Its life recommendations address the subconscious and consequently leave us our free will.

This seems ideal, but the Ummites point out to us that there is a sort of imperfection in the system: the Planetary Metaconsciousness does not react in real time, and the advice it sends us may not always be adapted to the situation we are living in the present moment. In the same way that establishing a correct balance sheet requires waiting for the accounting closing and cannot be done day-by-day, establishing and compiling adapted rules of behavior requires processing whose correct result is not immediate.

- It is the dwelling place of the soul of deceased entities: one can imagine the Planetary Metaconsciousness as a cosmic central processing unit that allows information to be processed and allows souls to process their own information, that is to say, to live, to exist. Knowing that these capacities are infinitely more powerful than those of our little brain, and that on the other hand the Planetary Metaconsciousness has an unparalleled wealth of information at its disposal, it becomes understandable to affirm, as the Ummites do, that it is a pure joy to integrate into the Planetary Metaconsciousness; except of course in the case where the soul has freely chosen erroneous behaviors that are not in keeping with cosmic moral laws. Such a soul, which does not take universal laws into account, cannot be integrated directly into the Planetary Metaconsciousness because its deformed engrammed information would disrupt the magnificent harmony of the collective spirit. There is therefore a process of "re-conformation" for this soul, and it is this process that is the equivalent of a purgatory self-induced by the very life we have led.

The Ummites say: "it is when we live that we are dead". At death, we are in a way freed from this "illusory slavery".

- The Planetary Metaconsciousness allows the deceased to send us subconscious messages.
- The Planetary Metaconsciousness allows the emergence of a common capacity on Ummo, rare and unknown on Earth: telepathy. According to the Ummites, we are more or less well-equipped cerebrally for it and there would be no reason why we could not access it by following the appropriate training.
- The Ummites are telepaths and according to them, we have all the necessary "equipment" to be so too. If we do not use it, it is because the synaptic reflexes have not developed, for lack of concerning ourselves with using this faculty.

Let us specify that there is no direct connection, for a conscious being, between his soul and the Metaconsciousness Planetary. In fact there are two distinct types of transmissions via OEMBUAW, from the brain to the soul as well as from the brain to the Planetary Metaconsciousness. It is necessary to assimilate this in order

to explain the chaining of flows that are put into play during the particular process that is telepathy.

The Ummites say they have not been able to verify any interconnection between different Planetary Metaconsciousnesses.

Pictorial physical description of the universe of Planetary Metaconsciousnesses Once again, this is a scientific discovery linked to krypton atoms lodged in the brain possessing non-quantum behavior. The Ummites realized that particular atoms received the same message, regardless of the individual and at the same time, regardless of the distance between the individuals.

If we could see inside the universe of Planetary Metaconsciousnesses, we would see filaments and nodules, somewhat like neurons and synapses, formed of matter having the density of a neutron star. Here, matter is not made up of atoms but of highly compressed particles without electrons, therefore without electrical charges. These filaments oscillate in standing waves, synonymous with information.

The evolutionary function of living beings

The Ummites tell us that the Darwinian conception of natural selection, which would guide species towards progressive perfection based on random mutations, is not sufficient. If this theory were totally valid, we should observe involutions, genome modifications that would engender regressions, deadly or disabling mutations.

And in the case of the color of insects that adopt exactly the color of the leaf, for example, we should witness mutations governed solely by chance and which would give rise to orange, red, yellow, blue insects, etc. Of course, only the most camouflaged would survive through natural selection, but the abnormal ones should also be born, in quantity, and we should observe their appearance, which is not the case.

The BAYIODUU

The explanation given to us by the Ummites of the laws of evolution is as follows: there exists on each chromosome a chain of special atoms, the BAYIODUU, whose function is to connect the genome of a living being to the Planetary Metaconsciousness by means of 172 "a-quantum" krypton atoms, 86 pairs in fact.

The BAYIODUU contains several subsystems:

First, encoded with the help of 86 pairs of atoms, and this for each chromosome, are all the existing possibilities of organic beings that can be realized in nature, all the construction plans in the totality of our universe. These atoms are like pendulums operating in unison; synchronism among all living species.

the 86 atoms per chromosome have a dynamic function: they first capture information from the cytoplasm, which informs them about the environment, and secondly they alter the chromosomes, as needed and following the pre-established and permitted codifications of the genome provided by their paired kryptonic companions.

This is how evolution always occurs in a positive direction.

So how can the cytoplasm conceal information about the environment?

Firstly, it is the oxygen atoms of the cellular water that undergo an excitation of their electron orbital shells based on what the living organism captures from the ambient electromagnetic environment: the color of algae and rocks, for example, for a crab.

The energizing krypton atom is capable of capturing this information coming from the external environment via the oxygen atom.

Secondly, the hydrogen atoms of the water contained in the cell's cytoplasm capture a range of electromagnetic radiations: notably on the hydrogen frequency.

The memorization of radiative variations would be registered at time intervals on the order of a thousand years.

The hydrogen atoms of the cellular water, acting both as receivers and memory, would thus contain information since the appearance of life on the planet.

The report is incomplete; we know nothing of the mechanism relating the Krypton atom containing the codification of possible mutations, and the energizing Krypton atom, informed about the environment. One can imagine that something like an interrelation occurs between the two atoms which would trigger, on the part of the energizing atom, a choice of mutation and the issuing of the mutation order addressed to the chromosome carrying the genetic code.

We also know nothing of the role played by the memorization of radiation variations in the interstellar hydrogen spectrum.

The role of cellular krypton therefore appears essential to the development of living forms for their connection with the Planetary Metaconsciousness.

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Chapter IV

The God-Man

We learn very little about God (WOA) through the documents.

Indeed, the Ummites confess to us the impossibility of describing what by definition cannot be defined.

WOA is truly transcendent.

Excerpts:

"Our agnosticism drives us to abstain from defining and probing something as transcendent as WOA.

Our thinkers do not try to speculate around the essence of what is not accessible, for example WOA..

We love the Creator, but since he is not accessible to us, since he transcends our consciousness like our concepts of the WAAM, we project this love onto the other EESEOEMII (our brothers)"

The Ummites moreover call themselves agnostics (the doctrine according to which everything that is beyond experimental data is unknowable, in other words everything that is metaphysical by definition).

What else do they tell us about WOA?

- WOA is adimensional.
- He coexists with ultimate reality. We cannot say WOA was, or WOA will be, but WOA is.

- He is the only thinking being who does not deform ultimate reality by thinking of it.
- We, inhabitants of the universe, are co-creators of the universe, our thought participates in the elaboration of the universe. God's thought does not modify the universe as it is being created; in a way, God leaves it free.

Furthermore, there is no ritual dedicated to God nor any cult. The only expression of love and veneration for God exists in the form of brotherly love, as well as in the strictness of social compromise. Not knowing God, they transpose this energy into following as closely as possible the moral laws broken down into social laws and thank him "for being".

The Ummites reproach us for our anthropocentrism. We have too much of a tendency, they say, to picture God as a Man, bearded, and above all we attribute too many human behaviors and reasonings to him.

Why does God tolerate evil is a leitmotif that recurs in all our religious questioning, whether Jewish, Christian or Muslim. Yet WOA is in essence inaccessible to understanding. He is pure transcendence. And our questioning about God, which is in fact a questioning about Man, is irrelevant.

The God-Men

In their History, and in the History of other peoples in the galaxy, the Ummites have known very particular hominids who represented an evolutionary advance over the rest of the inhabitants, for they possessed in their brain an additional kryptonic connection: a non-quantum connection with God, in addition to the non-quantum connections with the soul and the Planetary Metaconsciousness.

This connection is of an informative type, meaning that the most sublime divine laws surface in the mind of this "more-than-Man", which does not prevent this "more-than-Man" from remaining free in his decisions.

This man or woman possesses a physical body quite similar to other men and women, but they are distinguished by a genetic inability to reproduce (in other words they are always born to normal parents), by a great intelligence, and above all by this innate knowledge of moral laws.

This particular birth, as on Earth, occurred once on the planet Ummo.

This God-Man, whom they called OUMMOWOA, experienced access to the ultimate stage in the evolution of the biological brain.

OUMMOWOA arrived at a moment in their History located roughly between our Renaissance and our 20th century in terms of technological development. One might think that this took place some 4,700 terrestrial years ago, but without real certainty.

The History of such charismatic beings whose morality is exemplary often causes turmoil in the societies in which they are immersed, if only because religious and political authorities often demonstrate a lack of morality.

And this is how the story of OUMMOWOA bears a very strange resemblance to that of Jesus, that is to say he was a rebel, a revolutionary being, an inconvenience for his civilization and he ended up condemned to death and tortured.

Indeed, wanted by the police for his seditious talks, OUMMOWOA ended up turning himself in and was tortured.

And this is where one of the most exemplary particularities of this type of God-Man comes into play:

While the torture process was underway, OUMMOWOA disappeared, his body vanished.

Seven eyewitnesses witnessed the dematerialization.

Christianity was built by Men.

To conclude, there is a striking parallel between the dematerialization of OUMMOWOA and the ascension of Christ before witnesses 40 days after his crucifixion.

Yes but, you might object, the crucifixion killed Jesus who resurrected in the meantime, which is a notable difference!

FALSE say the Ummites who have investigated Christian history a lot, including in the lands of Israel, Egypt and Jordan.

False for several reasons. The first appeared to them while studying the history of the Shroud, the Holy Shroud.

The Church allegedly discovered in 1898 through a scientific study that the shroud, the true shroud according to the Ummites, was impregnated with blood coming from a living person, and not from a corpse.

This implies therefore that there was no resurrection, the supreme and founding miracle of the Church.

Faced with this fact liable to disorganize Christianity, the clergy decided to fabricate a fake shroud which will be obtained in 1928 from an iron mold heated to 230°C.

Questioning of certain dogmas for the Church

Jesus could have been born a woman, a thousand years earlier or later: the biological law of evolution says that a God-Man must be born one day, without saying the place on the planet nor the date.

Thus Christ was not "sent by his Father" to save Men from original sin, the latter not existing.

He came to inform of the message, that of the necessary love of one's neighbor.

No original sin, no resurrection, no collective redemption (there is no grounds for redemption since there is no sin at the origin), no virginity of the mother of Christ, an off-topic "New testament", and to conclude a historical deception about the shroud and the life of Jesus carried out by the Church, the latter being aware, at least in part, of facts running counter to the dogma it continues to promulgate.

In such an explanatory framework, the destabilization of the institution would be beyond doubt.

The future births of God-Men

When a God-Man is born, the Ummites teach us that a rejection effect occurs: the Planetary Metaconsciousness no longer authorizes any other birth of this mutant on the planet before an extremely long time which is estimated in a range of several million years.

When this duration has elapsed, God-Men progressively begin to be born again.

Just like the first, they have no descendants, they cannot reproduce, and just like the first they do not die of old age, dematerializing at an intense moment of their life.

Several centuries later, the births of these God-Men become so numerous that the human species mentioned then finds itself on the verge of extinction.

These Men "evaporate", while the homo Sapiens reproduce less and less.

And one fine day, the planet empties of its Humans. Humanity has finished its evolutionary cycle.

The Planetary Metaconsciousness has reached a certain form of apogee and ... What happens next remains a mystery.

The total duration of evolution from the first human being to the last seems to be on average 38 million years.

Life after death "It is when we are alive that we are dead."

We will participate in the joys of existence and knowledge in an incredibly stronger way by taking advantage of the information processing capacities of the Planetary Metaconsciousness, in place of our brain, and by taking advantage of the information originating from the hundreds of billions of human experiences previously lived.

Chapter V

Neighborhood relations and space travel

Supplementary tweet O6: Life is everywhere. And of every civilized world around us, at least one other is less than 17 l.y. (light-years) away.

D 69-5 An observer who is at a distance that is not excessive, can observe the apparent instantaneous "annihilation" of a ship of this type.

This pseudo-disappearance can have two causes: as I told you in the preceding pages, at the OAWOOLEAIDAA instant where all the IBOZOs corresponding to the enclosure delimited by the IITOOA change "axes" (OAWOO) within the three-dimensional framework where the observer is placed, all the mass that is integrated in this enclosure ceases to have a physical entity.

It is not that such a mass is "annihilated", because the substrate of this mass is composed of IBOZOs or in other words the mass is interpreted as a folding of the chain of IBOZOs.

Our Physics interprets this phenomenon as if the orientation of this depression or the folding of the constitutive entities of space changed direction in such a way that the sensory organs or the physical instruments of the observer are no longer capable of perceiving such a change.

At this instant t_0 , the vacuum in the enclosure is absolute.

There is not a single gaseous molecule and of course no solid or liquid particle, nor even a subatomic particle (proton, neutrino, photon, etc.) that can be localized in a probabilistic way in this enclosure.

Said in your way: the probability function is null at t_0 .

However such an unstable situation lasts only an infinitesimal fraction of time.

The enclosure is consecutively "invaded" by energetic quantons, that is to say that electromagnetic and gravitic fields of various frequencies propagate within it, it is immediately traversed by ionized radiations and finally an

implosion occurs when the outside gas rushes into the vacuum left by the "disappeared" structure.

This implosion constitutes the explanation of these "detonations" that some terrestrial UFO observers thought they perceived on certain occasions after the apparent disappearance of the vehicle.

This disappearance of the UEWA to the eyes of the possible spectator must not always be interpreted as an effect of this process of inversion into a different three-dimensional framework.

When the observation is nocturnal, the ships (at least ours) can be perfectly observed thanks to the luminescence generated secondarily by the structural coating.

The light emitted by our UEWAs is situated in the optical spectral band which, for the human retina, corresponds to the chromatic range from yellow to orange.

Such a luminescence can be canceled by the UEWA itself, which makes the vehicle seem to "fade", "turn off" or "disappear".

D 117 The sum of mass and energy in the set of n spatio-temporal frameworks (Universes) is CONSTANT.

D 357-2 In the three-dimensional WAAM in which we live, "things" are constituted of IBOZOs (I.U.).

A bramble of the Earth or an animal of Ummo are nothing else than networks of I.U.

But, we might believe that such I.U., in their external reality, are situated in the same order as the points of the image that our neuro-encephalon captures.

This is not so. We capture defined angles by complementary I.U.s.

This "disordered" flow of data arrives at the network of neurons and it is this one that orders them in reference to patterns of images memorized in BUAWE BIAEII /B.B. (- the Planetary Metaconsciousnesses -).

In this case, since the creation of the WAAM-WAAM, B.B. acts as a universal organ generating forms and images.

In this way, you will be able to understand that the forms we see, the configurations of a square or the green color of an Earth shrub, do not exist in the outside world as we perceive them, (but) only in the B.B.

On the other hand it is certain that there exists a relation or correspondence that you would call one-to-one between a color (image in the B.B. and the brain) and a photonic electromagnetic quanton of our WAAM.

The sequential patterns of bioelectric impulses in the encephalic neuronal network look nothing like a triangle or the color orange.

If B.B. did not exist, we would not become aware of forms and colors, but only of purely "emotional" confused and diffuse impressions.

D 731 The real Universe is composed of a family of pairs of Cosmos.

In each pair of UNIVERSE-ANTI UNIVERSE, predominates a type of mass $+M$ and $-M$ (the signs are conventional).

Moreover, each couple is characterized by the speed reached in a vacuum by a quanton or photon of electromagnetic energy.

We call this sheaf of Universes WAAM-WAAM.

We suspect that there really exists an infinity of pairs of Cosmos (we really only know a few of them), a part of them accessible in our journeys between two points of our Galaxy.

We know that the different Universes interact with each other.

The singularities of one of them (concentrated masses $\pm \sqrt{-m}$) influence the adjacent Universes (without mass $\pm \sqrt{-m}$).

Four of these Universes interest us especially, you and us. First, our own anti-Cosmos. In it predominates what you call Antimatter (Mass "substantially equal to" $-M$). There are also in it small quantities of $+M$.

Our twin Cosmos causes in ours perturbations which translate into foldings in our space-time "continuum". It is these folds that allow us to make journeys between planetary Stars in less time than it would take following a photonic trajectory.

The perturbations between Cosmos are produced because in one of them is found a type of mass that you would mathematically qualify as "IMAGINARY" (in another framework of the three-dimensional bundle).

This imaginary mass has as speed "at rest" (maximum energy) the speed of a packet of electromagnetic energy (photon) $\pm \sqrt{-m}$.

The existence of this mass allows the interaction or mutual action, between Universes, although the imaginary mass mentioned is localized only in one of the members of the couple.

The interaction would not be possible if matter was distributed isotropically (uniformly), which obviously does not happen, except at the initial instant of the Cosmos.

There exists an infinity of pairs of Universes (many of them in the terminal phase) with a sub-critical mass.

These Universes (like the others) were born with an infinite radius and an isotropic mass distribution (cosmic crystal) and a zero density.

The radius was decreasing (the direction or sense of time was negative compared to the current one).

But the perturbation of the adjacent Cosmos caused mass singularities to occur, that is to say: first Nebulae of gas and dust, future galaxies, ceasing to be isotropic.

In a first phase of these Universes (negative time) entropy decreases (it was initially infinite), density grows, their inhabitants would observe in their spectroscopic instruments a shift towards the violet.

The galaxies would rush upon each other.

We say that the second death occurs when the radius comes to be Zero.

The mass continues to be constant, the density is infinite and unstable.

Arriving at this instant, the whole Universe is reduced to a network of IBOZOs of which all its components are oriented at zero angle (zero radius) which, if we could perceive it, would seem to us a point with an infinite mass density (This, your brother cosmologists of Earth have understood well and it is totally certain).

What is not certain is that this said "Cosmion", or primordial Universe, is unstable and consequently explodes.

If the adjacent Universes did not exist and if there were no more than two types of mass (and not four) that would perturb this hypermass by unbalancing it, this would be the final stage of the described Cosmos.

Therefore an expansion occurs accelerated by the initial energy input of this perturbation (which is inversely proportional to the radius).

If we consider the constants S (function of the speed of the photon in a vacuum for this Universe and consequently related to the mass) and Q, a constant of the WAAM-WAAM.

M is the global mass of the considered Cosmos.

R is the radius of the spatiotemporal Universe (R must be considered not as linear, but as the radius of a hypersphere), (-) E is the energy brought to the Universe in its initial stage (the formula undergoes a deviation and ceases to be exact for large radii, that is to say in an advanced stage of expansion).

(Translator's note: B is a function of the units used. E represents the energy brought at each instant.

$$E = \frac{(S + \sqrt{M})B}{Q + R^3} \quad (B = \varphi \text{ de unidades empleadas})$$

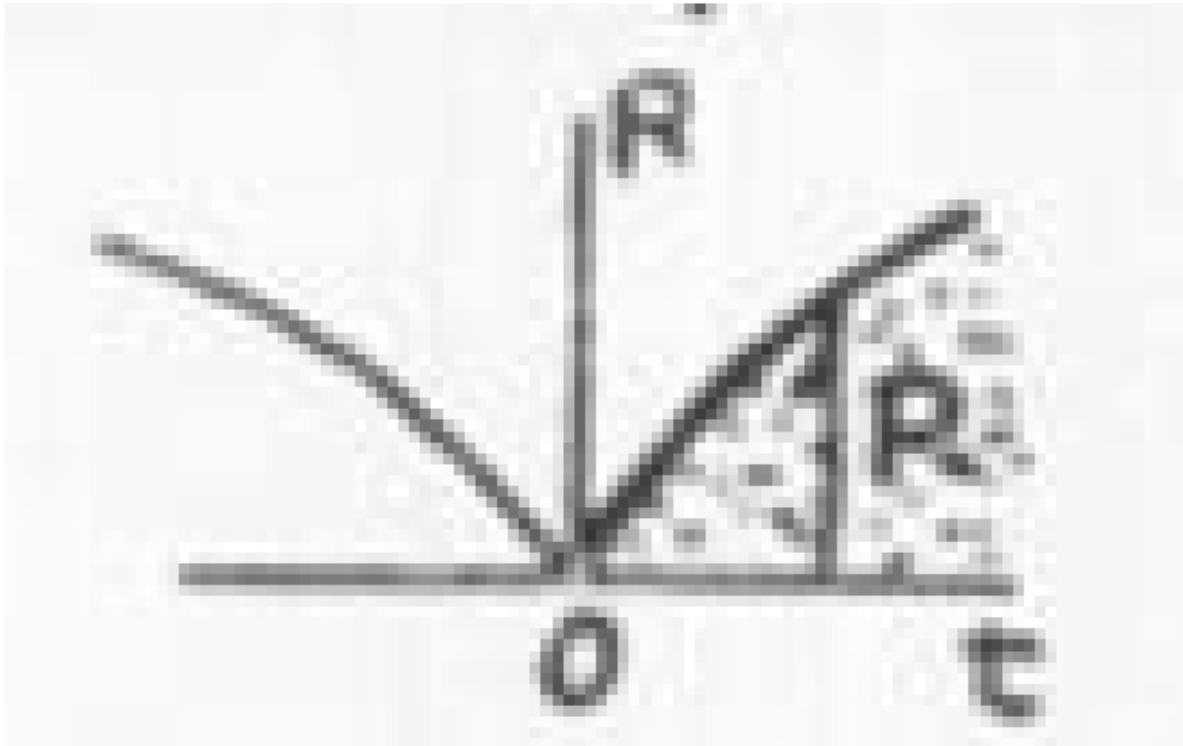
Energy equation for the cosmos model (French PDF p. 111)

The total energy would be obtained by integrating between R = 0 and R at time 0.680 UIW (the UIW is equivalent to about 185.5 Earth seconds)

(From this value of the Time of the Universe, almost an "instant" after the explosion, the cited function needs a large correction)

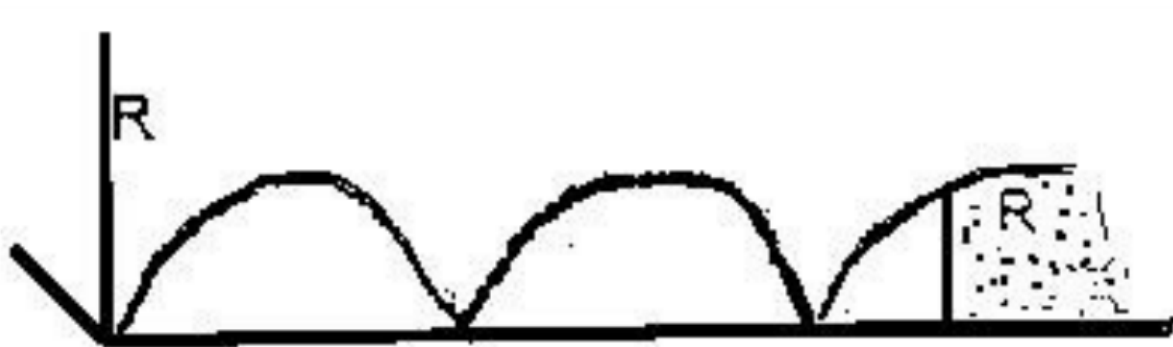
In the Universe of sub-critical mass, its Radius continues to increase: [In reality, it is a hyper-space with two radii of curvature (hypersphere (-)), its third "death" is an isotropic "crystal" hyper-space of zero density.

In the two phases of Time (Entropy first decreasing, and then increasing entropy which ends with an infinite entropy), this Universe contained galaxies and negentropic "cells". (Intelligent humanities and planets with unintelligent biological species - we mean non-human since the term intelligent has this meaning in this context).



Radius evolution for subcritical mass universe (French PDF p. 112)

What happens to Universes of supra-critical mass?



Evolution of supracritical mass universes (French PDF p. 113)

Their evolution is very different. Their concentration of mass in a point evolves then with a decreasing density at the beginning and an increasing radius but which never comes to be infinite as in the preceding Universes, but which reaches a maximal value up to the point where the sign reverses, where the entropy begins to decrease, where the average density increases until it collapses in a point of infinite density.

The considerations on the WAAM described in the preceding paragraph can be applied to these WAAMs.

In these WAAMs too, the explosion is due to an energy input whose function is identical.

And consequently in these as well appear galaxies and planets with biological networks.

We ourselves have known four of these characteristic WAAMs.

Our anti-cosmos is well known to us.

It is constituted of antimatter mass. If our UEWAs (ships) did not invert their IBOZOs in the (-M) direction, they could disintegrate by an impact with any quantity of cosmic gas or dust by releasing an immense amount of energy.

The interaction between our two cosmos is very great, large foldings being observed in the two Universes in their tetradimensional surface due to this mutual cause.

We cannot perceive with our instruments the imaginary Mass which is of two types: $+\sqrt{-M}$ and $-\sqrt{-M}$.

We detect only a secondary radiation produced by the pairs of IBOZOs that conform this class of mass.

Radiation or energy that you could compare to the shock wave of an airplane when it reaches a speed greater than M1 (supersonic).

Without the existence of such types of imaginary mass the Universes of the WAAM-WAAM would exist but would be isotropic; of zero radius and infinite density. The WAAM-WAAM would be reduced to a family of super dense and punctual "hyperatoms", mutual interaction would therefore not be possible.

WOA would not be "intelligent" in generating a simple "crystal". Information would be zero in the whole Pluri Universe.

It makes no sense to speak of such an aberrant concept.

There exist in the set of Universes two "limit" Universes which are however "adjacent" (understanding as adjacent not the usual geometric sense that you give to this word, "adjacent" would mean = maximal interaction. These are: the WAAM B and the WAAM BB .../... It may be enigmatic for you the notion that the imaginary mass $\pm\sqrt{-m}$ is not capable of having an interaction with the mass of the WAAM in which it exists, and however can influence by "border effect" the "adjacent" WAAM.

You would surely desire more data on this living organism that is the WAAM-WAAM, or on the UWAAM (twin Cosmos), which is adjacent to us and which possesses a negative mass.

Undoubtedly, in this cosmological vision, the role of Ummowoa and Jesus will intrigue you. We have barely specified that, in many WAAMs, there do not seem to be any OEMIs, although there is primitive life and there exist no beings of imaginary mass $\pm\sqrt{-m}$ but that there exist beings of antimatter in the WAAMs where the latter predominates..

NR22 Clarifications concerning telepathic communication and space travel The mention of a reception delay during a telepathic exchange between individuals located on two distinct cold stars seems suspicious to you.

The indication given of the cause of this delay - interferences due to the presence of imaginary matter in OUWAAM - must not lead you to conclude that this imaginary matter interferes with the telepathic flux to distort or slow it down.

You must understand that two distant points of the WAAM are subjected to the incessant undulations of the spatio-temporal fabric induced by the imaginary matter located in the contiguous WAAMs - mainly UWAAM - and that they could only be fortuitously on the same temporal ordinate.

As they are separated by three-dimensional distances they are by a temporal distance.

Thus it is illusory to speak of instantaneity between the now MT on Earth and the now M0 on UMMO.

In a figurative way, if one had a coherent link connecting Earth to UMMO, like a beam of waves, and supposing that information could transit via this link without limitation of linear speed ($dx/dt = \infty$), the routing of this information in the three-dimensional framework will necessarily travel a path homotopic to the direct isochrone of the associated spatio-temporal framework.

This isochrone, always shorter than the apparent three-dimensional distance (cf. note 1), will then be merged with the isodynamic line connecting the minimum entropic potentials along the real path.

The transmission of information would take, in this fictitious case, a non-zero translation time exactly equal, in negative value, to the temporal shift between the respective ordinates of the emitter and the receiver during the emission of the signal.

In this precise fictitious case, this would amount to receiving the information before it was emitted.

In the real physical framework, information propagates by following the minimal spatio-temporal undulation existing between Earth and UMMO at a speed depending on the entropy flux, globally constant for the whole WAAM.

Without the influence of the imaginary matter of the contiguous WAAMs, the path followed would depend entirely on the topology of the WAAM and the temporal shift would then be solely due to the local curvature along this path.

However, the propagation of information remains also subject to the vagaries of the WAAM's undulations which induce an additional temporal shift - positive or negative - between the emission and the reception of the information.

Thus, depending on the isodynamic conditions that we know with correct precision, we have been able to estimate an additional temporal deviation, maximized at three minutes, between the temporal ordinates of our two planets at the time of our people's entry into the fourth age of UMMO.

Unlike the shift due to the spatial curvature of the WAAM, which we know how to calculate precisely, this additional shift can only be estimated and not measured with exactitude.

Supplementary tweet O6-65: The non-infinite character of the potentialities of WAAM-WAAM is based on the single conjecture, verifiable by any observer, that neither the mathematical zero nor its inverse, mathematical infinity, exists in absolute in the physical framework. The mathematical model of tetra-trihedric WAAM-WAAM requires 12 dimensions; the functional physical model uses 10 dimensions, with the time trihedron reduced to a single axial dimension around which the three other trihedrons pivot.

In each of the three other trihedrons, each dimension is defined angularly in relation to the T axis. The angular positions of the dimensions are separated by a minimum angular increment, verified experimentally, of about 6×10^{-11} radian. Below this increment the dimensional vibrations merge into a single harmonic.

There exists therefore, in practice, only about 10^{11} distinct angular orientations between a dimension and the T axis in the interval from 0 to 2π in each degree of freedom. Each combination of possible orientations through the nine free dimensions constitutes a WAAM (universe).

maximum possible WAAMs = 10^{495}

The WAAM-WAAM is therefore limited. Likewise limited are the emergences of potentialities within each WAAM.

Supplementary tweet O6-67: Each WAAM, our Universe included, with the exception of two limit universes, expresses itself in 10 dimensions which are not all perceptible by the Human. Each dimensional trihedron comprises three dimensions. You can represent each trihedron in the form of a pyramid, with a triangular base, whose edges are elastic and articulated at each vertex according to nine degrees of freedom, one of the vertices being moreover articulated around the T axis. Of each of the three free trihedrons, no edge can take the same orientation as any other including, and in particular, that of the T axis.

Supplementary tweet O6-122: Q: If the distance IAGIAIAOO (Toroidal Nebula) is 7900 light-years, how can information on the coming folding be received in time? A: 7900 l.y. with an automatic UEWA; about two months of travel in a WAAM of large angular gap. Q: Is the OAWOLEIIDAA a change of WAAM? A: OAWOLEIIDAA: $H(q_e, p_e, t) \rightarrow H(q_i, p_i, t_i)$.

OAWOLEIIDAA cases

$t_i = t \Rightarrow \text{WAAM} \rightarrow \text{WAAM}$

$t_i \neq t \Rightarrow \text{WAAM} \rightarrow \text{other WAAM} (m_i = \pm m, \pm i m)$

$t_i = -t \Rightarrow \text{WAAM} \rightarrow \text{OUWAAM} (m_i = -m)$

Decoding of the answer: H is a Hamiltonian operator. The two indices (e) of Q and P undergo a double rotation.

There are therefore three types of OAWOLEIIDAA, as indicated in NR22: Type 1 does not alter the ship's temporal reference frame inside this WAAM; Type 2 projects into other WAAMs by inversion of six angles axially to another fixed dimension; Type 3 projects temporarily into UWAAM by rotation of π radians, breaking all link with UMMO during the journey.

Supplementary tweet O6-133: Two models evaluate the number of EESSEEOEMMI civilizations in the immediate galactic neighborhood, whatever their evolutionary level. Each model evaluates the number of civilizations inside a spherical spatial volume V centered on any one of these civilizations.

The IMOO model predicts a doubling of the number of civilizations when the volume of space triples, for a unit volume corresponding to a sphere of radius equal to 16.79 l.y. The WOAM model predicts a doubling of the number of civilizations when the volume of space is multiplied by π , for a unit volume corresponding to a sphere of radius equal to 13.36 l.y. The IMOO model predicts a minimum number of civilizations within the volume V; the WOAM model predicts a maximum number.

Supplementary tweet OW-3: Q: Was there a big bang? Does the concept of the big bang make sense? Are today's cosmologists on the right track? A: You must expand its meaning to an infinity of universes. WAAM-WAAM, then un-dissociated, began to divide into distinct sub-parts.

Supplementary tweet OW-4: Q: I do not quite understand the presentation of the mathematical model of the W-W in tweets O6-65 and O6-67. A: The three spatial axes are articulated/linked to the T axis, which for its part has a single axis of freedom of rotation $\times 2\pi$.

Supplementary tweet OW-5: Q: How is the number of WAAMs of 10^{495} cited in tweet O6-65 calculated? A: Each combination of angular choices through the free degrees of freedom defines a potential WAAM.

Tweet OW-5 calculation

$$(10^{11})^9 = 10^{99}$$

$$10^{99} \times 10^{88} \times 10^{77} \times 10^{66} \times 10^{55} \times 10^{44} \times 10^{33} \times 10^{22} \times 10^{11} = 10^{495}$$

Attempt at explanation: Proposal by D.V.

The factor 10^{11} is easy to understand. They tell us in tweet 65 that the smallest possible angular difference is about 6×10^{-11} radian (this would be verified experimentally).

Hence, by dividing 2π by this smallest angular difference, we find about 10^{11} since 2π is approximately equal to 6.3.

This factor 10^{11} is therefore roughly the number of elementary rotations to cover a complete turn (2π); it is also the number of possible choices to set an angle between 0 and 2π .

After that, it is much less clear to me. Let's just say that given the way the calculation is presented, one immediately thinks of a classical calculation in combinatorics or discrete probability.

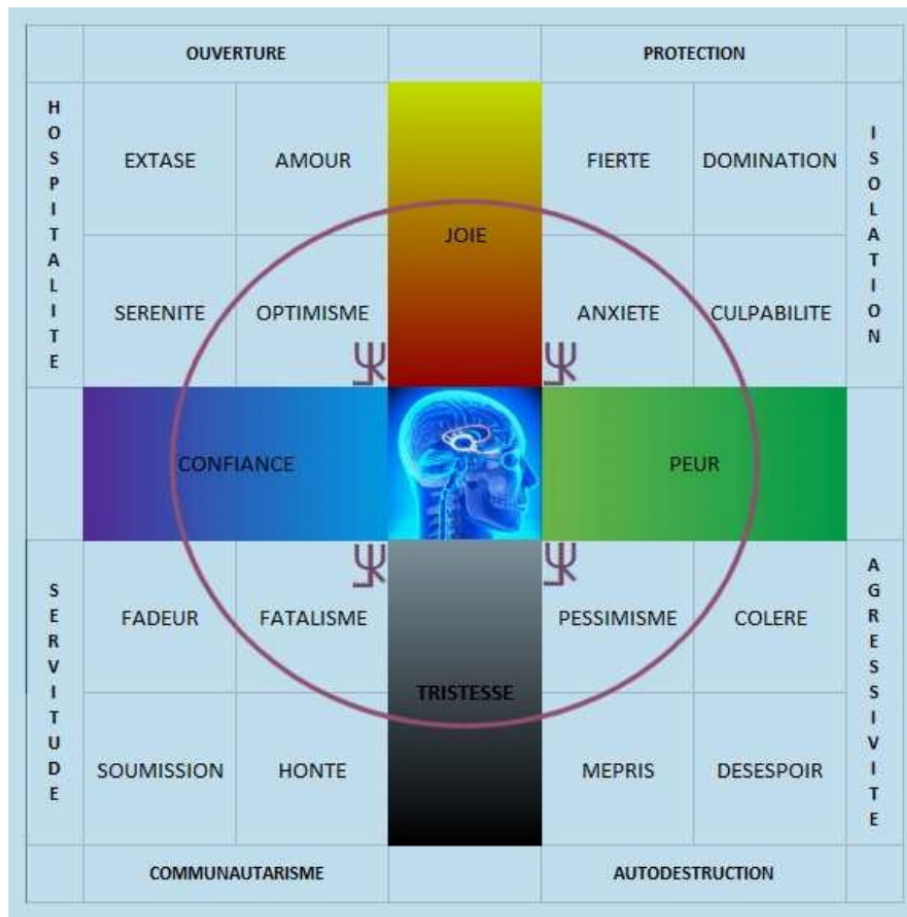
We are told in tweets 65 and 67 that there are about 10^{11} distinct angular orientations between a dimension and the T axis in the interval from 0 to 2π in each degree of freedom, that each combination of possible orientations through the nine free dimensions constitutes a WAAM, and that each trihedron edge is articulated according to nine degrees of freedom.

Hence the first factor $(10^{11})^9$ to set an angle for an axis relative to the time axis T. Then one might say that one degree of freedom has been fixed, so eight remain, hence a factor $(10^{11})^8 = 10^{88}$, and so on until only one free degree of freedom remains, giving the final factor 10^{11} .

Supplementary tweet OW-6: Q: How many OAWO are necessary to express each of the three trihedrons? Four? And for time? Two? Do the IU have 14 OAWO? A: A reference generator OAWO W to define each trihedron is necessary: $\angle(x,W)=\alpha$, $\angle(y,W)=\beta$, $\angle(z,W)=\gamma$. Another one is needed for T.

Conclusion

Moral laws, good and evil Moral laws are as present and necessary for the existence of the cosmos as the physical laws that determine the attraction of bodies and carbon chemistry.



Moral laws, good and evil chart (French PDF p. 125)

Unlike physical laws, they are not of a deterministic nature; Man is not obliged to submit to them. Man is free. The laws are submitted to him, in different ways, and he is free to accept them or not.

These laws are not the same for everyone. They are adapted to the level of evolution of society at a specific moment in the History of a society or a civilization.

It is as if Man captured only the laws that match his system through an "antenna template" effect.

These reflexive laws are introjected into the human social network in two ways:

- Through the Planetary Metaconsciousness which, as we saw earlier, processes the information that living Men send it, digests it, reformulates it according to cosmic moral laws and reinjects it into the social network subliminally, so that Man can become aware of it while retaining his free will.
- Through God-Men (OEMMIWOA). Such Men are necessary for the proper evolution of a social network, in order to truly bring these universal laws to everyone's conscience.

The Ummites say that this is once again a physics problem.

If these God-Men did not exist, human societies would have a tendency, despite the messages from the Planetary Metaconsciousness, to involute, to self-destruct.

Entropy would threaten. The certainty that everything will go well is, moreover, not guaranteed after the God-Man has carried out his mission.

Civilizations can still self-destruct.

The meaning of good and evil:

The Ummite response is that evil does indeed exist, but not in the anthropomorphic form that is familiar to us.

According to the Ummites, absolute evil is annihilation. Absolute good is total conformity to cosmic moral laws.

Evil is entropy, good is negentropy.

Entropy is a loss of information. It is disorder expanding until a total void of all substance.

The opposite of entropy, negentropy, can be defined as a permanent gain of information.

Everything living is part of a negentropic process, this is what distinguishes the animate from the inanimate.

The multiple universe being built responds to a negentropic process.

Any entropic behavior slows its evolution, calls into question its nominal trajectory towards "the omega point".

Note that since Man is free, since the Planetary Metaconsciousness is free in its evolutionary path, and since the multiple Universe is ultimately a great being endowed with freedom, annihilation is always possible: the total annihilation of life on a planet, in a galaxy, or even in a universe.

The Ummites also draw our attention to the interdependence of the living, which has incalculable consequences from a moral point of view.

A Man who commits a moral fault, who disobeys cosmic laws, not only harms those around him, but disrupts the entire terrestrial social network, as well as all extraterrestrial social networks by slowing the proper progress of the multiple universe towards its fulfillment.

This is why the Ummites are very hard on themselves, and also very severe regarding our behaviors: because we are linked, we are the nodes of a cosmic network, and everything an individual does reflects on everyone.

Within the multiple universe, the universe of Planetary Metaconsciousnesses acts as a blueprint.

It is the brain of the pluriuniverse and it is also the hands that shape the totality of universes, by means of the imaginary mass which influences the physical structure of developing universes.

The pluriuniverse is a great being born from the thought of God, a great free being that realizes itself, that evolves towards a point of fusion of consciousnesses that we cannot even envision, and that realizes itself thanks to a cybernetic-type feedback loop.

Put simply, the great universe self-captures information on what is happening within it, and corrects and refines the actions it undertakes based on the results obtained, and based on its intention, its construction plan.

It is a feedback loop essential to its evolution, exactly in the same way that our eyes watch what our hands do when they give birth to clay pottery.

If a deviation from the intention is observed, a correction process is initiated.

The physicist and epistemologist Ervin Laszlo, in his theory of sub-quantum dynamics, highlighted that the universe needs feedback to evolve in the right direction; which obligatorily implies the existence of informative physics and therefore of a quasi-infinite speed to convey certain information: the Ummites say exactly the same thing.

According to the Ummites, the great universe is informed of what is unfolding within it by multiple sensors.

These are the eyes, the ears, all the other senses and all the brains of the Men and hominids populating it.

It is indeed our role to capture for the service of the universe.

The role that "we and our soul" must play, to the best of their abilities, is an informative contribution to the universe of Planetary Metaconsciousnesses. This contribution is mandatory for the realization of the Great Work.

When we "experience" jasmine, we touch it, we smell it, for our pleasure one might think.

But pleasure is a smoke screen. It is in fact for the service of the universe in its entirety that we perceive; pleasure is only an incentive.

Our role is not only passive. It does not only consist of looking and transmitting what we see to the great collective brain.

According to the Ummites, we are co-creators of the universe. We actively participate, through our thoughts and our wills, in the definition of the objective in a way.

The universe will be what we make of it.

"WOA (God) generates the Pluricosmos all at once, in all its (quasi infinite) potentialities.

The thinking beings of the Pluricosmos concretize some of the potentialities.

Each thinking humanity as a unique part of the thinking beings modifies the set of potential realities by interpreting one of the possible realities.

Each thinking humanity realizes its reality by modulating the fabric of realizable potentialities.

It therefore modifies the set of potential realities and informs WOA.

This information is transmitted and captured through the Planetary Metaconsciousness associated with each planetary humanity.

Thus the Pluricosmos organizes itself as it is generated by WOA.

This process is both simultaneous and infinite. Time plays no part in it, being itself only a particular interpretation of each reality."

"Man thinks therefore I am", the universe says to itself... This aphorism sums up well Man's transcendent function in the universe as seen by the Ummites.

There would exist, simultaneously, in our Galaxy alone, the "Milky Way", more than 1.2 million planets having reached "Humanoid" evolution and more than 18 million Humanities would have existed, counting the Humanities having finished their cycle of evolution.

We have enough to pursue our dreams.