



UFOS, ABDUCTIONS AND MASS MANIPULATION



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By

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TWO WORLDS ARE WATCHING DONALD TRUMP: **ALIENS AND JEFFREY EPSTEIN**



"The Architecture of Myth and Reason: Declassification of Anomalous Phenomena, Archaeology of Imagination and Persistence of the Anthropomorphic Deity in Modernity"

INTRODUCTION HUMAN BELIEFS IN THE TWENTY-FIRST CENTURY

The intersection between high politics, archaeology, neuroscience, and metaphysical philosophy reveals a complex picture of how contemporary society manages truth, mystery, and faith.

The recent resurgence of interest in **Unidentified Anomalous Phenomena (UAP)**, commonly known as the "UFO Phenomenon", under the administration of Donald Trump, cannot be understood as an isolated event of government transparency, but as a multifaceted phenomenon involving political communication strategies, ancestral cognitive biases and a cultural resistance to abandoning forged theological concepts in the Middle Ages.

This research analyzes why, in an environment of institutional crisis and scientific advancement, stories and narratives about extraterrestrial visitors, impossible constructions, and humanized gods persist, integrating the critical visions of Baruch

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Spinoza and the cosmological proposals of Roger Penrose to unravel the architecture of human belief.

CHAPTER 1 GEOPOLITICS OF DISTRACTION: THE DECLASSIFICATION OF FILES ON THE UFO PHENOMENON

The process of declassifying secret CIA and FBI files on the UFO phenomenon, promoted by Donald Trump from 2024 and consolidated at the beginning of 2025, has been interpreted by various analysts as a tool for political maneuvering in a context of high polarization and legal scrutiny.

While public interest in this phenomenon has grown due to testimony from military pilots and advanced radar, the executive decision to expedite the release of documents to the National Archives under Executive Order 14176 appears to be tied to a need to divert attention from critical domestic controversies.

2.1 The UFO Phenomenon as a Narrative Control Mechanism

The Trump administration's official narrative has focused on "maximum transparency" to restore public trust, eroded by decades of institutional secrecy. However, legislative critics and media observers have pointed to a suspicious temporal correlation between announcements of declassification of "alien" files and public pressure for the full release of files related to Jeffrey Epstein.



Congressman Thomas Massie went so far as to call the **UAP (Unidentified Anomalous Phenomena)** issue the "ultimate weapon of mass distraction," suggesting that while the public debates aliens, dossiers on corruption and abuse networks remain in the shadows or are

released with significant omissions.

The technical reality, according to the Pentagon's Office of Resolution of Anomalies in All Domains (AARO), is that, after decades of monitoring, **there is no evidence that government investigations have confirmed the existence of extraterrestrial life or non-human technology.** Most sightings are attributed to drones, balloons, satellites, or atmospheric phenomena, although a small percentage remain unsolved due to a lack of high-quality data.

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Despite this, the language of the executive has been ambiguous, using mystery as a political capital that positions the president as the "revealer of truths" in the face of a hidden bureaucracy.

Declassification Milestones and Political tensions (2024-2026)	Description of the Event	Implications of Transparency
November 2024	Trump questions Obama about revealing space secrets.	Beginning of the rhetoric of declassification as a political weapon against predecessors.
January 2025	Directive to the Secretary of Defense to identify files of extraterrestrial life.	Institutionalization of the search for UAPs as a national security priority.
April 2025	Publication of the first 10,000 pages by the National Archives.	Partial compliance with the National Defense Authorization Act (NDAA).
February 2026	Controversy over the 50-page "disappearance" of the FBI report on Trump and Epstein.	Reinforcement of the theory that the UAP is a distraction to hide criminal irregularities.

CHAPTER 2 HUMAN INGENUITY IN THE FACE OF EXTRATERRESTRIAL MYTH



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2.1 The Psychology of "Ontological Shock"

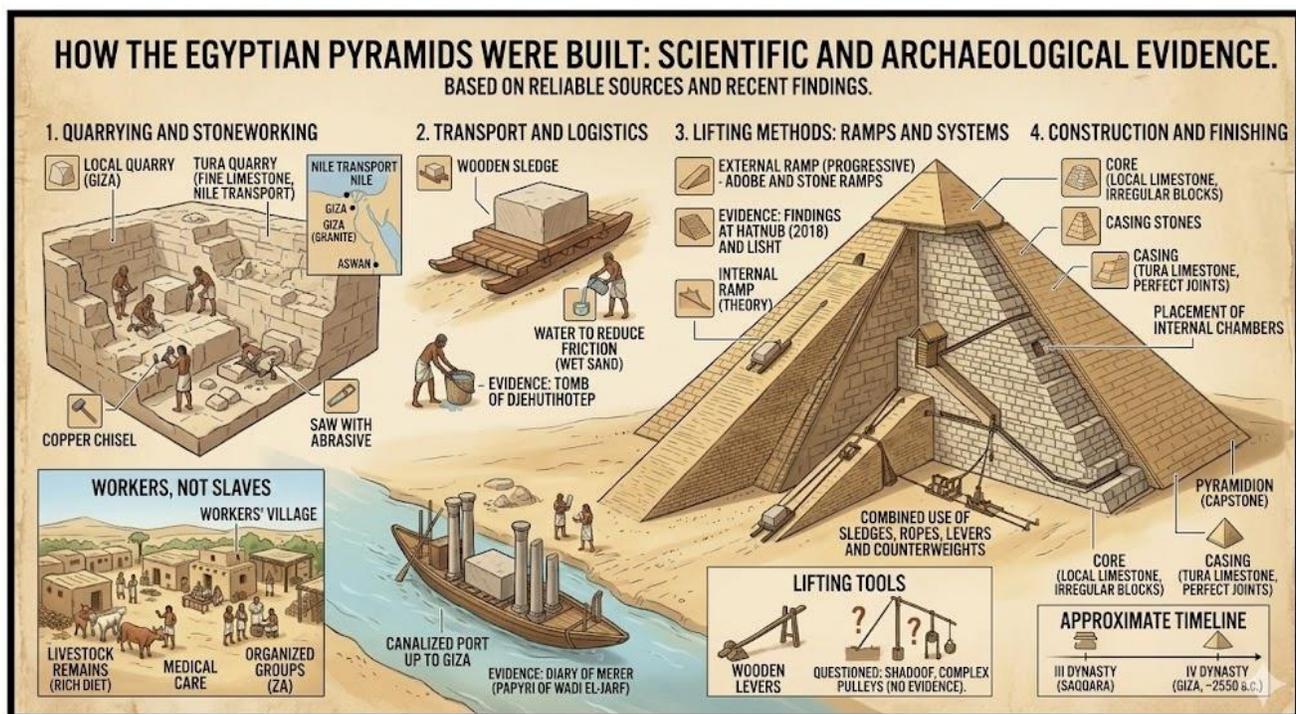
Using UFO files to distract not only works because of the volume of information, but because of the kind of emotional response it generates. While political crimes produce outrage, the possibility of extraterrestrial contact generates what psychologists call "ontological shock": a profound reassessment of reality that consumes public attention in a totalizing way. By fueling this expectation, the administration shifts the news cycle from the legally verifiable to the speculatively astonishing.

2.2 The Myth of the Ancient Astronauts: Archaeology vs. Exaggerated Imagination

One of the most persistent manifestations of belief in extraterrestrials is the idea that ancient civilizations, especially the Egyptian, were unable to build their monuments without outside help.

This thinking, popularized by pseudoscience authors in the 20th century, ignores decades of archaeological findings documenting the technical, logistical, and administrative capacity of humans in the past.

2.3 The Human Engineering Behind the Pyramids



The construction of the Great Pyramid of Giza by Pharaoh Khufu 4,500 years ago is often the focus of conspiracy theories.

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▲ The discovery of a sophisticated ramp system at the Hatnub quarry has provided physical evidence of how the Egyptians moved alabaster blocks weighing several tons.

▲ This system used a central ramp flanked by ladders with holes for posts, which allowed ropes and human traction to be used to multiply the force and overcome slopes of

more than 20%.

▲ In addition, the finding of "Merer's Diary," a papyrus that records the transportation of limestone from Tura to Giza across the Nile, demystifies the idea of a "magical" or instantaneous construction.

▲ Evidence from workers' camps, massive bakeries, and workers' cemeteries demonstrates that the pyramids were the result of a coordinated national effort by a developing civil bureaucracy, not of spatial interventions.

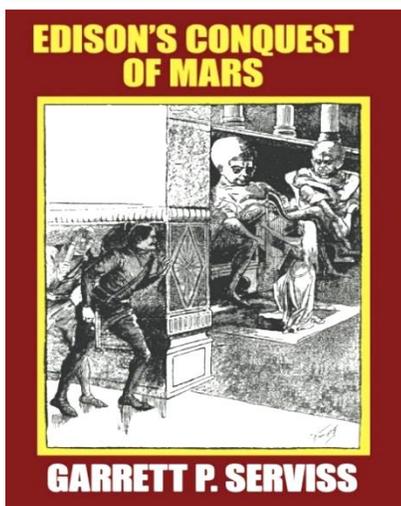
Category	Documented Scientific Finding	Pseudoscientific Claim
Workforce	Remains of villages for 20,000 workers and ration records.	Claim that there was not enough population for manual labor.
Transport Technology	Hatnub ramp and the use of sleds over wet sand.	Alleged levitation or non-human anti-gravity technology.
Materials	Copper tools, stone chisels, and identified local quarries.	"Laser cutting" impossible to replicate with Bronze Age tools.
Architectural Evolution	Gradual development from mastabas and stepped pyramids to smooth-sided ones.	Sudden appearance of perfect structures without local precedents.

CHAPTER 3 THE BRAIN AS A GENERATOR OF VISITORS



3.1 Disbelief Bias and Systemic Racism

Experts argue that the ancient astronaut theory is often born out of an inability to recognize the intelligence of non-Western or ancient cultures.



By attributing the achievements of Egypt, the Maya, or the Incas to extraterrestrials, these civilizations are stripped of their ingenuity, and a colonial bias is projected that assumes that "if we can't do it easily today, they couldn't do it alone."

Historically, these theories gained a following with literary fictions in the late nineteenth century, such as *Edison's Conquest of Mars* (1898), which posited that the Sphinx was a Martian construct, an idea that was later filtered into popular culture as a real possibility.

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3.2 The Brain as a Visitor Generator: Abductions and Sleep Paralysis



Despite current scientific knowledge, many people report personal encounters with aliens that they describe as "more real than reality." However, neuropsychology has identified that the vast majority of these experiences, especially those that occur during the night, are the result of a **rhythmic discordance in the sleep cycle known as sleep paralysis.**

3.3 The Neurobiological Mechanism of Abduction

Sleep paralysis occurs when the brain wakes up while the body remains in the state of muscle atony typical of the REM (rapid eye movement) phase.

During this episode, the individual is fully conscious but unable to move, which activates the fear system in the amygdala. The brain, in an attempt to interpret this feeling of chest pressure and immobility, projects hypnopompic hallucinations that usually include:



Presence of Intruders, the feeling that someone or something is in the room.

Vestibular sensations, floating, flying, or being carried out of bed.

Visual hallucinations, bright lights, shadows, or four-foot-tall "gray" figures.



▲ In modernity, these experiences are shaped according to the cultural "script" of extraterrestrials, in the same way that in the Middle Ages they were interpreted as **incubus** or **succubi attacks**, or in Japan as the *Kanashibari phenomenon*.

▲ Studies show that people who are prone to fantasy, dissociation, or who have suffered childhood trauma are more likely to interpret these neurochemical glitches as actual abductions.



1. **Incubus:** (From the Latin *incumbere*, "to lie on top"). He is a demon in male form who seeks to have sex with sleeping women. Victims often report extreme pressure on the torso, shortness of breath, and the sight of a dark figure sitting on them.
2. **Succubus:** (From the Latin *succubare*, "to lie under"). It is the female counterpart that attacks men. She is described as a seductive woman or an entity that drains vital energy through sexual intercourse during sleep.

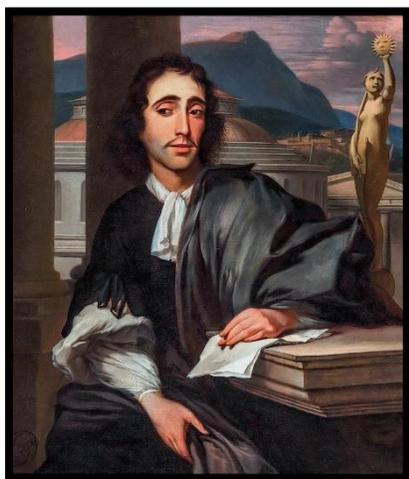
3.3 Apophenia and Agent Detection

The human brain has evolved to detect patterns (apophenia) and intentional agents even where there are none through a "Hyperactive Agency Device" that allowed us in prehistory to survive by mistaking a rock for a bear, but today it leads us to interpret domestic noises such as ghosts or lights in the sky such as spaceships.



The process of "tagging" reality in the brain sometimes fails, allowing stimulus-independent thoughts (SIT) to be experienced as external perceptions, creating the illusion of a visit from the "other world."

CHAPTER 4 SPINOZA AND THE HUMANIZED DEITY TRAP



4.1 The Persistence of the Medieval: Spinoza and the Critique of the Humanized God

One of the most troubling questions of "advanced society" is why religious structures and the concept of an anthropomorphic God remain almost identical to those of the Middle Ages.

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Baruch Spinoza, in the seventeenth century, already offered a devastating answer: religion is, at its root, "stabilized superstition" nourished by the affections of fear and hope.

4.2 Spinoza's God vs. Human Idol

Spinoza challenged the conception of God as a lawgiver, judge, or parent acting for human ends or purposes. For him, **God or Nature (*Deus sive Natura*) is the unique, infinite, and necessary substance of the universe.**



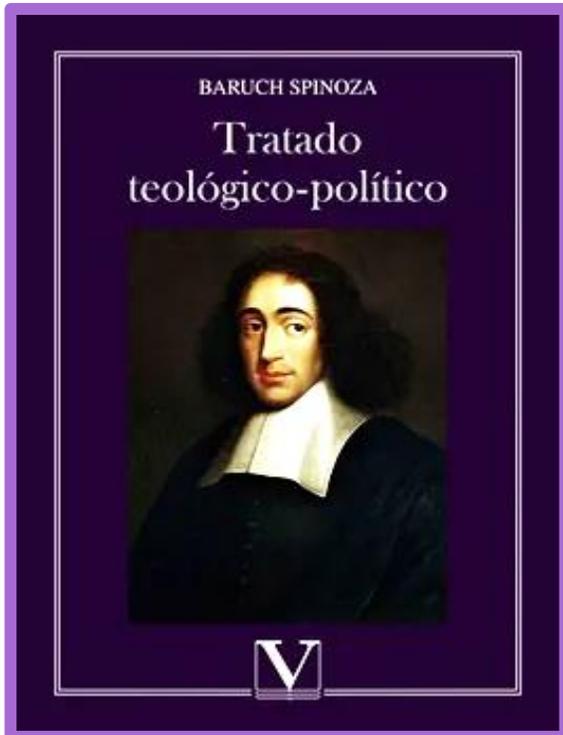
▲ To attribute to this substance a will, a personality or emotions is an act of ignorance that projects human nature onto the infinite.

▲ In his work *Ethics*, Spinoza details how men believe that natural things exist for their benefit and, finding no visible creator to provide them with such goods, they imagine a God with human traits who directs nature for them.

▲ This "intellectual prejudice" is what keeps alive the image of a God who angers, rewards and punishes, a vision that is functional for ecclesiastical institutions that seek to control the masses through passion and not reason.

Differences between the Anthropomorphic God and the Deus Sive Natura	Traditional Theology (Medieval)	Spinoza's Philosophy (Rationalist)
Nature	Personal, transcendent, with will and emotions.	Infinite substance, immanent and without personality.
Action	Acts through miracles and interventions in history.	Acts exclusively through necessary natural laws.
Believer's Motivation	Fear of punishment and hope for reward.	Rational knowledge and "intellectual love of God."
Relationship with Humankind	Man is the center of creation.	Man is a small and non-privileged part of nature.

4.3 The Mechanics of Fear and Hope

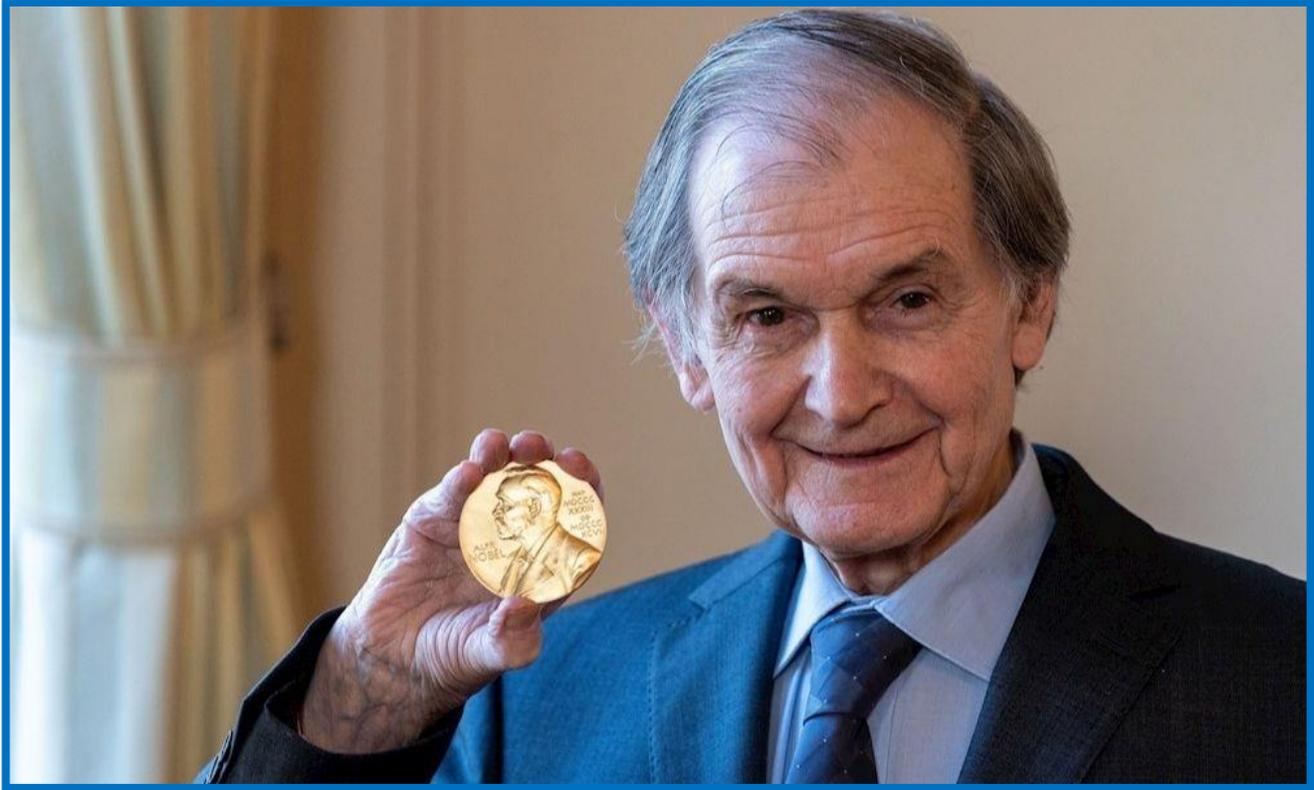


- ▲ According to the *Theological-Political Treatise*, superstition flourishes in uncertainty.
- ▲ As long as human beings find themselves in situations of helplessness where they cannot control their destiny, they will oscillate between the hope of fortune and the fear of disaster.
- ▲ In this state, judgment is clouded by emotions, and people accept childish dogmas because they offer an illusory sense of security and control.

The permanence of the humanized God in the twenty-first century is explained because, despite technology, emotional vulnerability in the face of death, illness and loneliness remains the same as in the twelfth century.



CHAPTER 5 PENROSE AND THE BEAUTY OF THE NON-COMPUTABLE



5.1 Roger Penrose: Consciousness, Cosmology and the Non-Computable

Sir Roger Penrose is one of the most fascinating figures in contemporary science, a true modern "Renaissance man" who has managed to intertwine pure mathematics, theoretical physics and the philosophy of mind.

Roger Penrose was awarded the Nobel Prize in Physics in **2020**. He received half of the prestigious recognition for discovering that black hole formation is a solid and straightforward prediction of Albert Einstein's general theory of relativity, sharing the prize with Reinhard Genzel and Andrea Ghez.

If Spinoza strips the deity of its human form, Roger Penrose seeks to reintegrate consciousness and the structure of reality into a scientific framework that, though atheistic or agnostic at its core, recognizes mysteries that purely materialistic science cannot yet solve.

Their work suggests that the fascination with the "extraordinary" might have a basis in as-yet-understood physical laws, rather than miraculous interventions.

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5.2 Consciousness as a Quantum Phenomenon (Orch-OR)



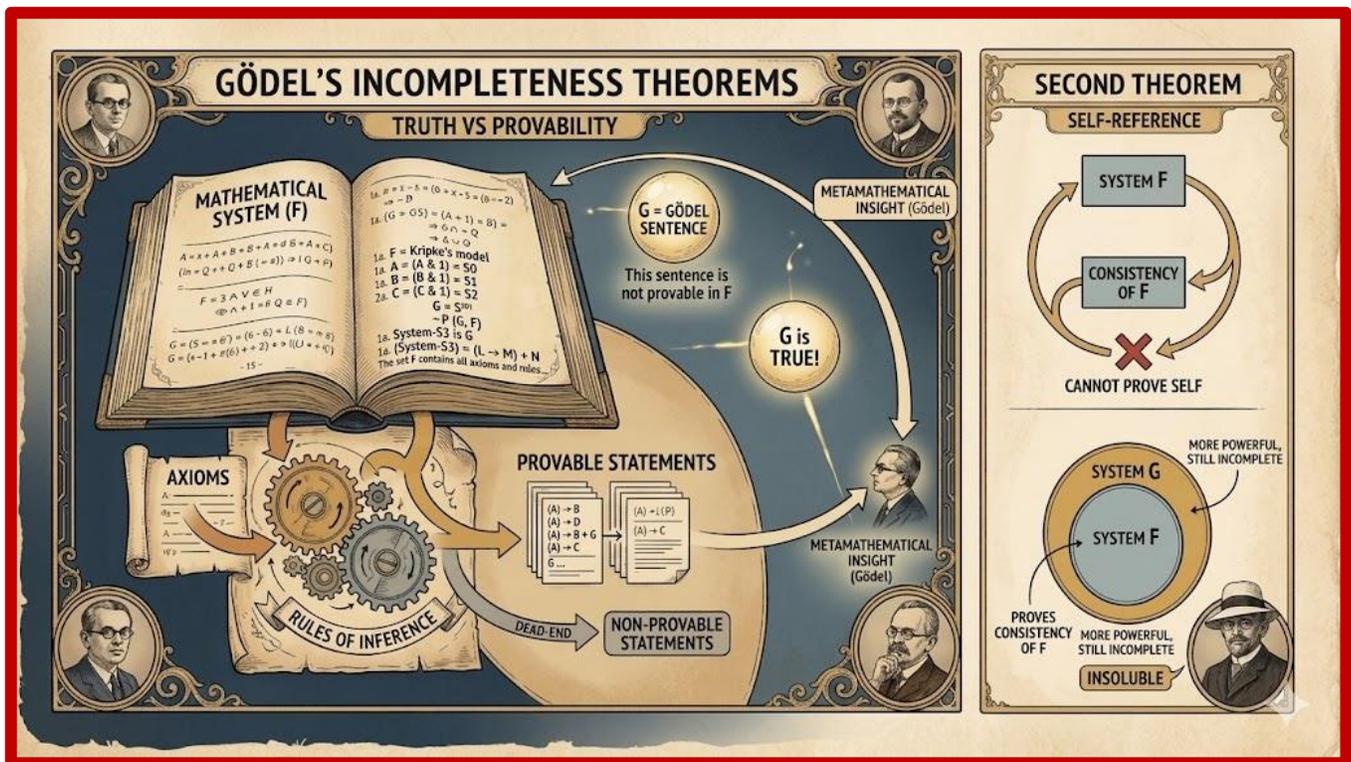
Penrose, along with Stuart Hameroff, posits that consciousness does not arise from complex computations in neurons, but from quantum processes in the microtubules of the cell cytoskeleton.

This theory, known as Orchestrated Objective Reduction (Orch-OR), suggests that the mind has a direct

connection to the small-scale geometry of space-time.

For Penrose, this means that consciousness is not a biological accident, but an intrinsic feature of the universe, although he rejects the idea of a mystical soul or a personal God.

This view challenges both reductionist materialism and traditional religion. Penrose proposes that there are three intertwined worlds: the physical, the mental, and the platonic of mathematics. The human ability to perceive mathematical truth—something he says a computer will never be able to do because of **Gödel's incompleteness theorem**— is what makes us special, not a divine spark in the medieval sense.



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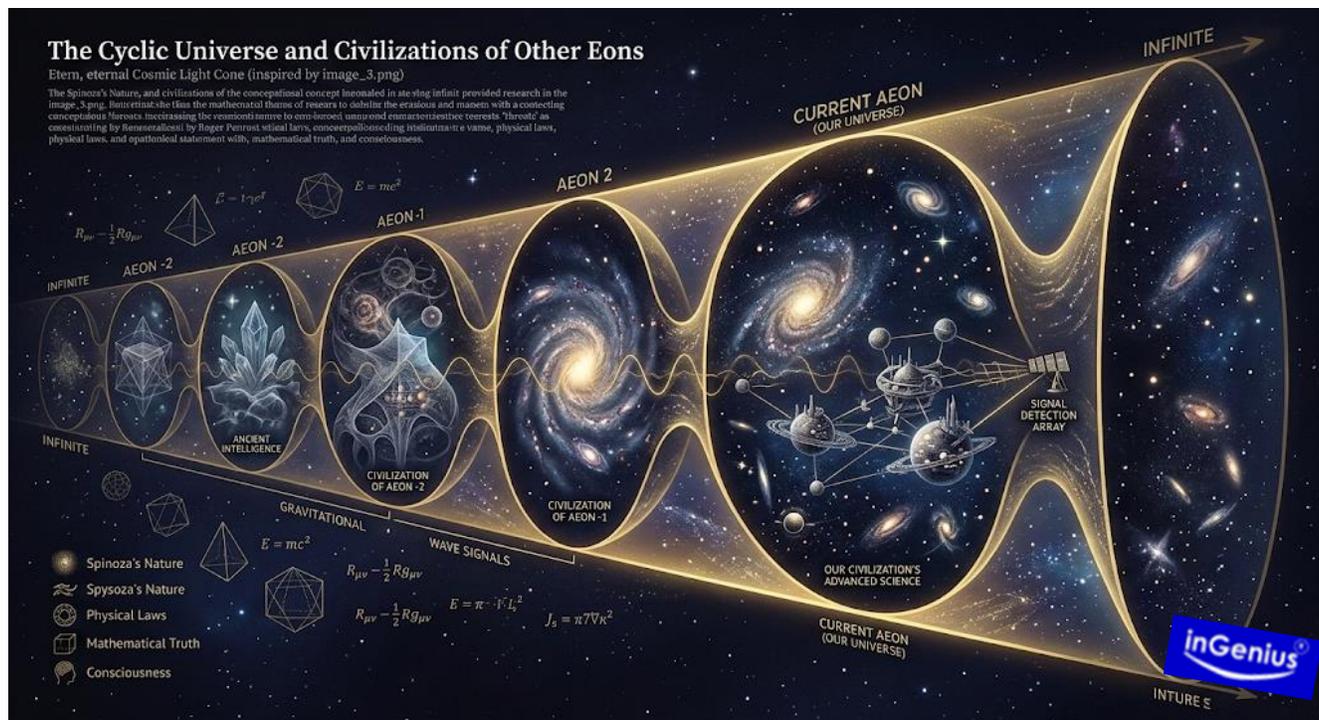
Gödel's theorem is a reminder that **logic has limits**. Here you have it summarized to the fullest:

1. First Theorem, in any solid mathematical system, there will always be statements that are **true**, but that **cannot be proved** using the rules of that system.
2. Second Theorem, a mathematical system **cannot prove by itself that it has no contradictions**. To ensure that the system is consistent, you need a more complex one outside of it.

In one sentence:

"Truth is a territory bigger than demonstration."

5.3 The Cyclic Universe and the Civilizations of Other Eons



In his theory of Conformal Cyclic Cosmology (CCC), Penrose proposes that our Big Bang was not the beginning of everything, but the continuation of an earlier eon. He postulates that the universe expands until all matters disappear and time loses meaning, at which point geometry allows for a new Big Bang.

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Interestingly, Penrose speculates that extremely advanced civilizations from a previous eon could have sent signals via gravitational waves or neutrinos that could be detected in our cosmic microwave background. **This is a form of "extraterrestrial life" that is based on cutting-edge physics and not bedroom abduction fantasies, clearly separating serious scientific research from ufological sensationalism.**

Roger Penrose's Three Worlds	Nature of the World	Relation with the Subject
Platonic World	Absolute mathematical truths, beauty and ethics.	Accessible through intuition and pure reasoning.
Physical World	Matter and energy governed by mathematical laws.	Only a small part is relevant for sustaining life and consciousness.
Mental World	Subjective experience of consciousness and <i>qualia</i> .	Emerges from physical structures, but accesses the Platonic world.

5.4 The Reason for Belief: A Sociological Analysis of Resistance



👁️ The final question is why, given this level of knowledge, people believe in witches, ghosts, and aliens as if they were magical entities.

👁️ The sociology of religion indicates that we are not living in a purely secular era, but a "liquid modernity" where institutional religion has given way to a fragmented and consumerist spirituality.

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5.4.1 Return of the "Tribal Gods"



- The decline of the great organized religions has not eliminated the human need for the sacred; instead, it has brought about a return to more primitive forms of belief.
- Phenomena such as "Wichtok" or the rise of astrology demonstrate that, in the face of the complexity of the economic and technological system (what Penrose calls the distancing from the physical world), individuals seek refuge in practices that promise them a personal connection with hidden forces.
- Modern witchcraft, for example, is not seen as a dogmatic religion, but as a tool of personal empowerment and practical support in times of social crisis.
- Similarly, aliens have become the "angels and demons" of the technological age: beings who come down from heaven to save us or to punish us, fulfilling the same psychological function as the children's stories that medieval religions told to moralize the population.

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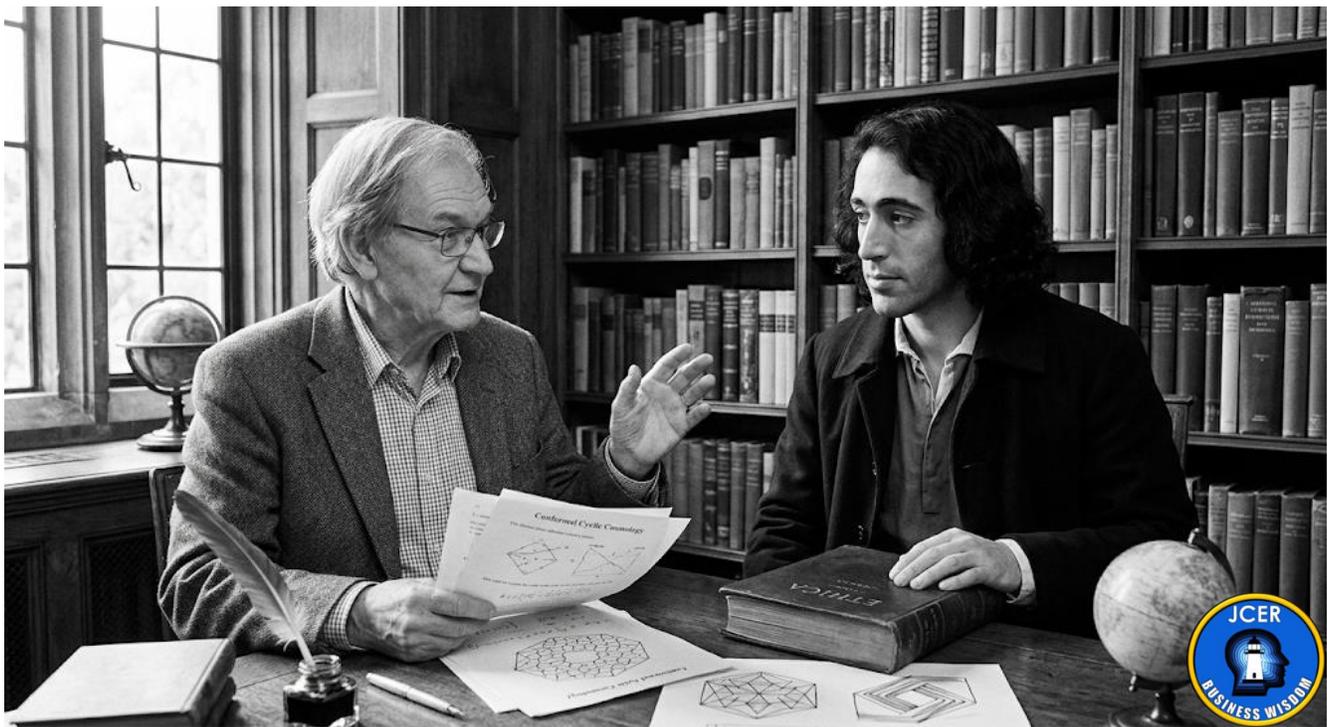
5.4.2 The De-creation of God and the Immutability of Doctrine

Religions today continue to think in a medieval way because they resist the evolution of the concept of a "Supreme Being".

In many cultures, the idea of a God who changes or evolves is unacceptable, as religion is defined as providing an anchor of immutability in a world that changes too quickly.

This resistance to confronting the reality of "children's stories" is because the social structure of the church is designed for obedience, and reason—as Spinoza warned—is inherently subversive in the face of dogma.

BETWEEN SPINOZA'S CONATUS AND PENROSE'S BEAUTY



The current landscape reveals that the declassification of UAP **Unidentified Phenomena (UFO Phenomenon)** files by political figures like Donald Trump is just the surface of a much deeper tide of cognitive and political instability.

Humanity is caught between its *Conatus* (the effort to persevere in its being) and its inability to process the magnitude of nature without resorting to anthropomorphic fictions.

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● **Political Distraction**, the mystery of the UAP (UFO phenomenon) is used to manage discontent and hide mundane networks of power such as those in the Epstein case.

● **The Deception of Antiquity**, the pyramids are not proof of aliens, but of human genius that modernity prefers to ignore due to arrogance or cultural bias.

● **Brain Error**, abductions are the byproduct of an imperfect neurobiology of sleep that myth is responsible for investing with cosmic importance.

● **The Theological Trap**, the humanized God, persists because it is the only way a fear-dominated mind can relate to the vastness of Nature.

● **Rational Hope**, Penrose, and Spinoza offer an alternative: a universe that is sacred because of its mathematical order and its inner necessity, not because a man-like entity watches over us from the clouds.

In conclusion

1 Belief in the paranormal and medieval deities in the 21st century is not a sign of a lack of information, but an emotional response to a lack of power and control in a complicated environment.

2 As long as society does not learn to inhabit Spinoza's universe – where freedom is the recognition of necessity – it will continue to be the victim of hucksters of faith and political leaders who use the heavens to hide the lowness of the earth.

3 Evidence of extraterrestrial visitors remains non-existent, but the evidence of exaggerated human imagination and its use as a tool of control is, unfortunately, overwhelming.



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