

Ways of Knowing, Part 2

Channeling, Reincarnation, Non-Human Intelligences And Other Non-Ordinary Realities

By Michael Mannion

It is difficult to keep an open mind in general about the validity of approaches to understanding that are outside of the familiar bounds of one's own specific way of thinking. It is even harder to be open to non-ordinary ways of knowing that are completely outside of the mainstream thinking of the culture in general.

We all have opinions about disciplines we consider to be on the fringe, esoteric or occult. For example, most people have formed their views on astrology or reincarnation, based on religious dogma, life experiences, education and personal exposure to these practices or beliefs. However, it is not only those who are more conventional in their orientation who reject anomalous phenomena or non-ordinary ways of knowing. Many who accept the reality of paranormal phenomena and advocate its acceptance by society are quite selective as to which ideas they consider valuable and which they reject outright.

For example, one person may be convinced of the validity of astrology but consider Tarot readings to be superstition. Another may accept the stories told by people who have had near-death or out-of-body experiences—in which humans encounter beings of light and deceased friends and relatives—but reject out-of-hand the claims of humans who are interacting with extraterrestrial intelligences from “elsewhere” and have similar experiences.

Our personal view of reality anchors us and brings a sense of certainty and stability amidst the constant change and mystery of life here under the Milky Way. Ideas and individuals that truly challenge one's picture of the world are not usually well-tolerated. This can be so whether one is a pillar of the establishment or a pioneer in new knowledge. Thoughtful people are writing about a number of controversial subjects that challenge even the most open-minded. Despite the criticism and misunderstanding that often come their way, it is essential that people speak out about what they have learned and about how they came to such knowledge.

In the excellent book *Dark Night, Early Dawn*, Christopher Bache addresses this point in the opening chapter. He states correctly that our society will only begin to take certain phenomena seriously if people become convinced that these anomalous events actually occur. Bache writes “The more radical or paradigmatic the concepts one is proposing, the more important it is to provide the experiential evidence for the claims being made.” He further observes that it is particularly important for individuals to be open about their out-of-the-ordinary experiences when these events are not common among the general population. As an example, Bache notes that the near-death phenomenon was not taken seriously by science and society at large until thousands of individuals spoke out publicly

about what had happened to them. In Bache's view, "For all these reasons, there is no escaping the necessity of writing from a basis in personal experience..."

Among the topics associated with channeling that are quite difficult for a large portion of Western society to accept are reincarnation, spirit guides, extraterrestrial intelligences, and new "creation" stories or explanations about the nature of the universe and man's origins on earth that derive from channeled information. A brief review of some of these topics follows an examination of channeling itself.

Channeling

Two superb books are available on channeling. One is *Channeling—Investigations on Receiving Information from Paranormal Sources* by Jon Klimo. Klimo's work was first published in 1987 but was revised and updated in 1998. The other is called *With the Tongues of Men and Angels* and was written by Arthur Hastings in 1991. They are both highly sophisticated yet eminently readable books on a controversial and challenging subject.

According to Hastings, the term "mediumship" is in disrepute at present because of past trickery and fraud that was uncovered. Psychics, too, have a bad reputation among a wide spectrum of the public because of such things as storefront psychics, expensive "800" psychics available over the phone and psychics who perform on cable channels. Channeling is also a controversial practice because there are so many people today claiming to be channels of this or that entity.

At present, there is no way to demonstrate irrefutably and conclusively who is actually a real channel and who is faking it. For those who encounter the real thing, the experience itself is all the proof that is needed. For the general public, channeling remains a suspicious enterprise. But what exactly is "channeling"? Hastings uses the following description, rather than a definition, to explain what channeling is: "...a process in which a person transmits information or artistic expression that he or she receives mentally or physically and which appears to come from a personality source outside the conscious mind. The message is directed toward an audience and is purposeful."

In Hastings view, the channeled message must be intelligible and coherent; its source must be from outside the conscious self; the source must have an existence on its own; and the message must be directed toward an audience to achieve a desired end. Channeling involves a number of diverse factors, such as communication, parapsychological phenomena, transpersonal phenomena and information that crosses the boundaries of many disciplines, e.g., anthropology, social studies, history, philosophy, and religion.

Often, the person who is the "channel" appears to be taken over by another personality. The channeled entity frequently offers spiritual guidance, specific information and teachings about how to live one's life. Channeled information is spoken aloud but it may also take the form of what is called "automatic writing."

Channeling is not new. It has been known since antiquity. Prophecy, oracles, possession, spirit communication and many other forms of revelation are identical with channeling. In some present-day religions, such as Pentacostal Christianity and Charismatic Catholicism, channeling, possession by the Holy Spirit or “speaking in tongues” is common.

In ancient religions, it was believed that channels accessed the wisdom of the gods directly. Divination and healing were associated with the oracles or channels. We frequently use the word “prophecy” to refer to predictions of the future. In the past, the term was used when it was believed the speaker was under the influence of the gods. In ancient Judaism, Christianity and Islam, prophets inspired by god were acceptable. The Ten Commandments and other rules and codes of behavior espoused by these religions could be considered “channeled information.”

The Jewish followers of Jesus considered him to be a prophet in the Judaic tradition. Mohammed, the founder of Islam, is also a prophet, and his followers recognize Moses, Jesus and the other Biblical prophets as valid. Ironically, these belief systems are now so codified and rigidly structured that this prophecy would not be tolerated. If their founders appeared today, they would most likely be considered heretics, blasphemers or infidels.

In the last few decades of the 20th century, there was a great increase in channeling in the United States and other countries. The teachings of Seth, as channeled by Jane Roberts, became best-selling books. Helen Schucman produced a 1500-page manuscript that was channeled to her, *A Course in Miracles*. By the 1980s, there were literally thousands of channelers, each with his or her own entity and message. In general, channeled messages do not lead to the formation of a new church, religion or form of worship.

Established religions provide people with indirect contact with God, through priests, ministers, rabbis and so forth. With channeling, both the channeler and the audience are in direct contact with the divine, as people were in ancient times. Hastings is of the opinion that many people are far too uncritical of channelers and their messages, accepting without question the extraterrestrial identity of the channel or the claim that the source of the information received is an exalted entity such as Christ. Much of the information provided through channeling, according to Hastings, is generic, pleasing to the audience and essentially unprovable.

Some critics of this phenomenon suggest that the channeled information actually originates from the human being’s unconscious and serves a neurotic psychological function. Others state that the so-called discarnate entity is a projection or extension of the person’s higher self. Many parapsychologists, as well as psychologists, believe that channeled information does not arise from communication with a separate entity but from the channel’s unconscious mind. In fact, some channels themselves agree with this statement, at least in part.

Channeling involves many unsolved mysteries regarding the nature of the mind, of consciousness and of reality itself. One study involving brain-wave patterns found that a

particular pattern was operating when a person was channeling that resembled patterns observed among mediums. Hastings reported that a high number of channels had serious abuse and traumatic childhoods in their backgrounds. Other studies have been conducted as well but the samples are not representative and the numbers are too small to make any sweeping conclusions.

What can be learned from channeling? Hasting noted five important areas in which this phenomenon may be valuable: (1) people who access important knowledge can be studied so that we can learn how to use this "technology;" (2) individuals who receive channeled advice can be queried as to the helpfulness of the channeled advice so that it may be evaluated for its therapeutic benefits; (3) channelers often predict catastrophic events and their record can be evaluated to see if they may be of assistance in avoiding or minimizing disasters; (4) the spiritual messages of the entities can be studied to see what value they may have for the general population; and (5) ways may be developed to help channels improve on their paranormal abilities and avoid the temptations associated with whatever fame, adulation or money that may come their way.

When one hears the word "channeling," the first thing that may come to mind is most likely spiritual wisdom from a discarnate entity of some kind. But this is not all that comes through from channelers. There are a wide variety of messages, including poetry, novels, plays, musical compositions, mathematical formulae, scientific theories, political decisions, military strategies and many, many other kinds of information that are useful to human beings.

Most channeled messages are positive and helpful. Some are symbolic, while others are direct, even prosaic. Messages may be either profound or trivial. Frequently, the messages are far beyond the capacity of the channeler to conceive of or know. Based on his investigations, Hastings has concluded that "...channeling is natural in human experience and, even more, it has made desirable, positive contributions. Channeling is of service to humanity. It is a point of contact between human personality and a source or sources that can be transcendent, wise, practical, and inspirational."

In his foreword to Channeling by Jon Klimo, psychologist Charles Tart observes that "In the real world, events keep occurring that don't fit into our narrow views, no matter how tightly we hold them, and sometimes these events catch our attention. So-called psychic phenomena are like that. They certainly don't fit into a materialistic point of view, and they constantly challenge the traditional religious view...The phenomena that we call channeling are particularly compelling."

Not only is channeling compelling, but Klimo believes that it is now part of the mainstream. Although many in the fundamental Christian camp may see channeling as consorting with the devil, increasing numbers of people are coming to see channeling as, in Klimo's words, "evidence of the presence of ever-increasing inter-dimensional, inter-world bleed-through and cross-talk, which includes an increase in spontaneous psychic experiences and abilities, and reported UFO and extraterrestrial contact activity."

According to Klimo, the growing interest in this phenomenon is related to advances in individual and group consciousness and is the kind of anomaly that has the potential to lead to major transformative breakthroughs. He recognizes that it may also turn out that the channeling phenomenon is “symptomatic of a kind of subtle psychotic break occurring in the fabric of the human psyche” or possibly “an early symptom our species is starting to show sign of psychotic breakdown in our flight from consensus reality.” At this moment, he agrees with Hastings that we cannot be sure who is a genuine channel, who is suffering from an emotional problem and who is faking it.

How can we ever really know? Klimo believes that there is a politics of consciousness that is embedded within a consensus reality, that is, a view of the world that we all subscribe to together. In his book, *Waking Up*, Tart argues that what is called consensus reality is in actuality a consensus trance. In Tart’s view, the “entrancing agents” include our parents, doctors, therapists, as well as television, movies, the print media and our educational systems.

Paranormal phenomena like channeling challenge the consensus view of reality and even, at times, have the potential to awaken people from their trance state. In Klimo’s own journey, he has become less interested in channels who deliver messages from an entity than in what he calls “open channels,” those who connect directly with the higher self, the Universal Mind, the All That Is or God Itself.

In channeling, Klimo has observed, otherwise normal people are taken over by an unseen living entity and used to deliver a message or information. The entity seems to be more highly evolved and to be “from elsewhere.” Many of the entities have names, such as Jesus, the Archangel Michael, Seth or Ramtha. Frequently, references to ancient cultures and texts are invoked, for example, the Bible, ancient Egypt or Sumeria.

Klimo, too, has a definition of channeling that is helpful. He writes, “Channeling is the communication of information to or through a physically embodied human being from a source that is said to exist on some other level or dimension of reality than the physical as we know it, and that is not from the normal mind (or self) of the channel.”

For Klimo, channeling is part of a spectrum of anomalies that includes intuition, the higher self, the Universal Mind, alien intelligences and deceased spirits. In his view, hundreds of thousands of people are being forced to confront their deeply held views on the nature of reality because of channeling experiences they have had or know about. It seems that growing numbers of people are experiencing contact with intelligences from other realities.

Klimo reports that, according to a 1980 Gallup poll, 71 percent of Americans believe in an afterlife. More recently, the University of Chicago’s National Opinion Research Council found that 42 percent of Americans believe they have had contact with someone deceased. Of those reporting such an experience, over three out of four saw the person who had died; half heard the deceased; and nearly one in five spoke with the departed person. Amazingly, Klimo says that 30 percent of Americans who do not believe in life after death say that they,

too, have had personal contact with someone who has died. Channeling and other anomalies raise fundamental questions about who we are and what kind of world we inhabit.

Klimo wonders if our own minds are not part of a vast sea of energy or consciousness with which we interact. We interpret our contact with this energy ocean or consciousness as being a connection with “entities” that are then the source of “channeled” information. He posits this as but one possible explanation for the phenomenon.

It is difficult to put channeling and channelers under direct scientific scrutiny because of the subjective nature of the phenomenon. However, we can look at the information provided and see if it has any objective validity in this realm, what truths it provides that cannot be accessed through ordinary ways of knowing. To Klimo, channeling has played a role in the origin of all the great religions of the world. He sees it as an extremely important aspect of human consciousness.

Channeling brings a vital issue to the fore—“what it means to trust someone else’s experience,” as Klimo puts it. The need to trust the subjective word of those who experience anomalies such as extraterrestrial encounters, near-death or out-of-body experiences, contact with spirit guides or departed souls, strikes deep fear in the hearts of those who trust only the methods of objective mechanistic science. To them, the subjective is inherently untrustworthy. Only those aspects of physical reality that lend themselves to repeatable testing by the scientific method are considered to be worthy of study or even to be “real.”

However, influenced by paranormal phenomena, or by physical phenomena discovered in the realm of quantum physics, many scientists, philosophers and scholars are questioning whether an objective physical reality even exists. This opens the door to considering the reports of disembodied intelligences, hierarchies of other inhabited dimensions, life forms from off planet and other possibilities. Klimo asks, “Are we collectively awakening to a spectrum of consciousness that defies the notion of one objective reality?”

In Klimo’s view, there is a place for what he calls “constructive skepticism” in the analysis of channeling. He believes that whatever channeling turns out to be, it is a valuable method of gaining knowledge and insight about ourselves and our world. Because the claims of some channels have been revealed to be fraudulent, we must realize that intentional deception is always an unfortunate possibility, no matter how sincere and honest the channeler may appear to be. To keep an open mind for truth and a sharp eye for falsehood is a difficult but necessary task. As Alan Watts said, “If we are only open to those discoveries which will accord with what we already know, we might as well stay shut.”

Channeled information is often a mish-mash of generalities, inaccuracies and contradictions, which makes it all the more difficult to make sense of the phenomenon. This dilemma probably cannot be completely resolved at present. However, as Klimo notes, “it may not be appropriate to reject such material simply because it cannot be measured with the yardstick of hard science.” In fact, “hard science” itself is finding that its own methods

sometimes are no longer adequate in the face of new discoveries on the frontiers of science. According to Klimo, there may be tens of thousands of channels operating today. Just as there are good and bad doctors, honest and dishonest attorneys, and trustworthy and unscrupulous men and women in every walk of life, so too there is a mix of good and bad in terms of channelers. But overall, the consensus among those who have looked into this complex phenomenon, without prejudging it, is that channeling is producing much that is of value to individual human beings and to society.

Past Lives and Reincarnation

In the late 1970s, Dr. Raymond A. Moody brought the topic of the near-death experience to a mass audience with his best-seller *Life After Life*. Since then there have been scores of excellent studies of the near-death phenomenon and related experiences. The pioneering contributions of psychologist Kenneth Ring, PhD regarding the near-death experience rank among the finest, most incisive contributions to the field. Dr. Ian Stevenson has been a trail-blazer in studies of reincarnation that focus on the memories of children regarding previous lives. In dozens of cases, he has been able to document the previous existences of these children, locating public records and even family members from the past life.

Christopher Bache, now educational director for the Institute of Noetic Sciences, is also the author of *Lifecycles: Reincarnation and the Web of Life*. In both this book and *Dark Night, Early Dawn* he presents a quite different view of reincarnation, from a transpersonal rather than an individual perspective. Brian Weiss, MD, a psychiatrist, has written many books on this subject, including the best-selling book *Many Lives, Many Masters*. Dr. Weiss began as a skeptic but became convinced by the evidence when one of his patients began to “channel” accurate information about his own life and family—information the patient could not know about in any other way.

Michael Newton, PhD is the author of *Journey of Souls—Case Studies of Life Between Lives*. Most books on this subject focus on the details of the previous lives of human beings. But in his unique book, Newton explored what appears to have occurred between death and re-birth for the 29 people whose stories are told in his narrative.

Robert A. Monroe, the founder of the internationally renowned Monroe Institute, has written eloquently in a number of books of his personal experiences with out-of-body states and of the reality of other lives than our present existence here on earth. His colleague and friend of many years, Rosalind A. McKnight has also detailed her similar experiences in *Cosmic Journeys—My Out-of-Body Explorations with Robert A. Monroe*.

But reincarnation and past lives are ancient beliefs. Life after death, immortality, reincarnation and past lives, and the idea of the immortal soul have concerned religious and secular thinkers since antiquity. Socrates, Plato, Aristotle, St. Augustine, Dante, Blake, Paul Tillich and C.S. Lewis are just a few of the luminaries who have studied these phenomena. But, as Confucius asked, “When you do not understand life, how can you understand death?” There are many reports and many theories but, as of this moment, no

clear convincing answer as to the nature of these anomalies.

However, belief in reincarnation and past lives is not limited to any one time or place. In his book *Wings of Illusion*, John Schumaker reported that cultural anthropologists and cultural psychologists have not found a single society that did not have a well-established paranormal belief system of long-standing, which generally included a tradition of belief in some form of life after death. Recent discoveries have also revealed that our distant ancestors from 30,000 years ago buried their dead with care. And some of the digs show evidence that seems to connect the deceased humans with a further existence. In addition, new evidence indicates that the Neanderthals also buried their dead with care, often creating floral displays at the gravesite.

So we see that religious beliefs, philosophical systems, epic poems, great legends from ancient cultures and writings from every culture up to and including our own best-selling books all explore the topics of past lives, reincarnation and the immortality of the soul.

A study of afterlife beliefs reveals that Hinduism, Zoroastrianism, and Buddhism all have well-developed views on reincarnation and the nature of the afterlife. Hinduism, more a way of life than a religion, had a simple view of the afterlife in its earliest days, as is evident in the Vedas, their sacred writings. But the belief system grew more complex over time, evolving into an elaborate system of heavens and hells.

Zoroastrianism, the ancient religion of Persia, is the oldest religion with theories about both the personal afterlife and the general afterlife for all mankind. In this religion, individuals are judged at death and there is a universal judgment of mankind at the end of time. This religion had a profound impact on Judaism, Christianity and Islam.

Judaism was quite different in its approach to the afterlife. Heaven and hell have no consistent meaning in the text of the Hebrew Bible. There is no concept of an immortal soul or what happens to the individual after death. There is a concept of the Sheol, a judgment-free melancholy dark place, the eternal abode of the dead, both good and bad. But there is no return of the dead to the land of the living, as in religions that believe in reincarnation or the resurrection of the dead. Jewish afterlife beliefs are quite different from those of other religions.

No direct sayings of Buddha exist today and the religion is actually a group of diverse beliefs. There are too many accounts of the nature of the afterlife to consider here. Buddhism concerns itself with only the personal afterlife, not the fate of all humanity. Past lives, in this belief system, are a reality. The human being is a physical body with emotions, sensations, will and consciousness. When this combination is dissolved, no entity survives. However, Mind or Consciousness survives, but this is not a personal consciousness.

The Christian concepts of heaven and hell, reward and punishment, god and devil will be familiar to most readers since they have so deeply penetrated even secular Western culture. Christianity may be the most popular religion on earth today, numbering about two billion adherents. In its belief system, there is a personal and universal judgment by

God and eternal life in either the glory of heaven or the pain of hell. It is believed that Christ will return to earth and this Second Coming is called the Parousia.

Islam attaches great significance to the afterlife. The influence of both Zoroastrianism and Judaism is apparent in the Koran and some Islamic beliefs. Earthly life is seen as preparation for the afterlife, which consists of either Paradise or The Horrible Pit with its hellish torments.

Many thousands of books and articles have been written on these subjects from a wide range of perspectives. Scholars, saints, psychiatrists, anthropologists, metaphysicians, and scientists have all weighed in on the subject of the afterlife. One of the most recent contributions is called *The Physics of Immortality* by Frank J. Tipler, a professor of mathematical physics at Tulane University. Tipler, a major theoretician in the field of global general relativity, was also an atheist. He devised a mathematical model of the end of the universe and came to a startling conclusion. Tipler believes that by using the rigorous logical methodology of science, he has proved the existence of God and immortality in as exact a manner as scientists have proved the existence of subatomic particles.

Our “Stories” of Man’s Origins on Earth

The creation stories of the major religions of the world are known to the billions of humans who practice Hinduism, Buddhism, Judaism, Christianity, Islam and other religious beliefs. In addition, indigenous peoples all over the world have creation stories based on their spiritual traditions. Today, the scientific world accepts the creation story put forward by Charles Darwin in the middle of the 19th century, with some minor alterations along the way, to explain the origin and development of life on earth. Physicists, astrophysicists and cosmologists also espouse a modern creation story—called the Big Bang—to explain the existence of the universe or cosmos itself.

Throughout history, humanity has created many such stories in an attempt to understand reality and our place in it. In each era, these stories were invariably accepted as the last word, until further development proved them to be in error. Undoubtedly, all of today’s creation stories—fiercely promulgated and equally fiercely attacked—will become the discarded errors of tomorrow.

A number of channelers have put forth their own new creation stories based on information received from their guides. In addition to channeled information, many archeologists, historians and popular writers have explored the possibility that the origins on earth of homo sapiens sapiens may not be entirely due to the process of evolution and natural selection as we now understand it. Nor may it be the result of divine creation, as many versions of creationism posit. A growing number of investigators are finding evidence suggesting that there was a role played by extraterrestrial entities in the sudden leap in hominid development about 35,000 years ago. Thoughtful researchers are seriously suggesting that our species may be the result of a genetic engineering experiment conducted by non-human intelligences.

The very possibility of the existence of non-human intelligences in the universe is only now becoming accepted by the majority of scientists and educated people in the West. The notion that these intelligences are visiting our realm is believed in by a much smaller number of people. The claim that non-human intelligences played a role in the very existence of our sub-species of homo sapiens is considered to be on the far fringes of reality by the average person. However, it was only a decade ago that the possibility of human interactions with extraterrestrial entities was thought outlandish.

Human-Extraterrestrial Interactions

There is a wealth of information available in professional publications and in the mass media on the extraterrestrial question. Although “aliens” or “ETs” are popular in books, magazines, newspapers, advertising, the movies and on television, in productions geared to both adults and young children, for many people the concept of intelligent non-human life is only acceptable as entertainment of one kind or another. The idea that real beings from elsewhere make contact with real human beings is considered impossible.

Yet, surveys of the American public reveal that 1-2 percent of Americans think they have had an encounter with an extraterrestrial being. The millions of Americans who believe this serve on juries, work in hospitals, teach in schools, protect the public as members of the police and fire departments, carry out vital tasks at various levels of government and are active members of the American military.

The consensus among scientists has changed gradually in the past 25-30 years. It used to be thought that life was an accident and that it was too great an accident to have occurred more than once. Therefore, the overwhelming majority of mainstream scientists concluded that, in all of creation, life arose only here on earth. At the beginning of the 21st century, however, the majority view in science is that life is ubiquitous throughout the cosmos and that the existence of advanced intelligent life in the cosmos is highly probable.

In The New York Times of May 6, 1997, science writer William Broad wrote that “A quiet revolution is now shaking the foundations of exobiology, the study of the possibility of life elsewhere in the cosmos.” On our own planet, life has been discovered living under conditions that were thought to have been inimical to the existence of living organisms. In fact, these creatures, called extremophores, are probably about as alien to us as creatures from another world. Mainstream science, which long derided the idea of intelligent life in the universe, is now being forced to take a serious look at the possibility. In the event of such contact, communication may not be that easy for us. Humans have not yet succeeded in achieving genuine communication with even one single other life form now existing on our planet.

The existence of life beyond earth, including intelligent life, is one thing. But the idea that non-human intelligences are making contact with humans is quite another matter for many. And the notion that these non-human intelligences are providing certain people

among us with crucial information is still unacceptable to a majority of human beings at the moment.

The Dogon Mystery

However, this idea may not be as far-fetched as it seems at first glance. In 1931, two French anthropologists began a study of the Dogon tribe that lives in Mali in West Africa. They became trusted over the years and were allowed access to the secret histories and sacred beliefs of the tribe. The scientists discovered that the Dogon had an understanding of astronomy that was hard to explain. The Dogon had records of a star, Sirius A; accurate descriptions of Sirius B; and a correct description of the elliptical orbit of Sirius B. Amazingly, Sirius B is invisible to the naked eye and was first seen in 1862. It was not photographed until 1970. But the Dogon knew about this information in 1931. How?

Robert K. Temple, author of *The Sirius Mystery*, found that the Dogon tribe possessed other astronomical information that seemed impossible for them to know. For example, their ancient histories referred to the four moons of Jupiter, the ring around the planet Saturn, the lifeless environment of the moon, and the revolution of the earth and other planets around the sun. They even knew that the Milky Way is a spiral collection of stars. How did they come by this knowledge?

According to the Dogon, in the distant past, beings from a planet within the star system Sirius came to Earth and taught this information to their ancestors. In their tradition, these entities are known as the fathers of mankind, monitors of the universe, guardians of spiritual principles, dispensers of rain and masters of the waters. If the Dogon claims are not true, the mystery of their correct information still remains unanswered.

According to Temple, the ancient Egyptians told the same story about visitors from the Sirius system as did the Dogon. Temple also discovered a connection between Dogon beliefs and those of the Babylonians and Sumerians. Temple wrote, "We know that the Dogon are cultural and probably physical descendants of the Lemnian Greeks." These people traveled to Libya, were driven further south and eventually reached the Niger River in Mali. There they intermarried with the local inhabitants.

Temple has traced the Dogon and their knowledge of the Sirius star system back over 5000 years to pre-dynastic Egypt. Both the ancient Egyptians and the Dogons believed that Sirius was the home for souls after death. Even the world-renowned astronomer Carl Sagan, the debunker of any and all claims of modern encounters with extraterrestrials, believed that the likelihood of extraterrestrial visitation to the Earth in the distant past was extremely high. Why he makes such a distinction is unclear and does not seem logical.

So it seems that it is possible that beings from other worlds did come to this planet and teach humans about the nature of our solar system and of the star system that they called home.

A Modern Mystery

More recently, aliens appear to have made contact with at least one scientist who was willing to go public with his story. In his book *Leap of Faith*, astronaut Gordon Cooper discusses the encounter between Dan Fry, a propulsion expert in the early days of the American space program, and extraterrestrial entities.

Mr. Fry had worked at the White Sands Proving Grounds near Las Cruces, New Mexico. He was in charge of the missile control and guidance instrumentation. His extraordinary experience occurred on July 4, 1950. He had planned to join friends in town for Fourth of July celebrations but worked late and missed the last bus. He found himself alone, disappointed, with nothing to do, and decided to take a walk.

As he walked toward the Organ Mountains in the desert in the gloaming, he observed a number of bright stars over the mountains. One of the stars suddenly disappeared, then another. Mr. Fry realized that something in the sky was blocking his view of the stars. It was then he noticed a dark object in the air coming toward him. The object came to within 100 feet of him and he saw that it was a slowly moving, dark blue sphere. It appeared to be under control as it glided toward him, at a speed of only a few miles per hour, and then softly landed only 70 feet from him.

The craft operated in total silence. And it violated the laws of gravity as Mr. Fry understood them. The object was about 30 feet in diameter and 15 to 16 feet vertically. He described its shape as being like an inverted soup bowl sitting on a saucer. The dark blue color had vanished and the object now appeared to be silver. There were no wings, engines, windows, openings, hatches or seams on the craft. He touched the surface carefully and discovered the surface was unusually smooth and only a few degrees warmer than the air temperature. Mr. Fry told Gordon Cooper that it felt like rubbing your finger over a pearl that was covered with a thin layer of soap.

Completely alone in the desert, he touched the strange ship again but was startled when a voice came out of nowhere, warning him not to touch the hull of the ship. Mr. Fry was so startled that he jumped back, lost his balance and fell down. The voice told him there was nothing to fear, that he was among friends. Next, the voice told him that a force field protected the hull of the craft by repelling all other matter and was used when the craft was traveling at low speeds through an atmosphere.

Mr. Fry also learned that if he had touched the hull of the ship, he would have become very ill and probably would have died within a few months due to the damage to his body. He realized that the voice was in his brain, not coming to him as sound waves heard by his ear. He thought of telepathy and the voice told him that this communication was telepathic. He learned that the voice came from a "mother ship" 4000 miles above the Earth. The small craft had come from the larger ship and was remote-controlled.

The non-human intelligence informed Mr. Fry that he was both a good "receiver" and

“transmitter.” Most humans were capable of this, he was told, but few ever experienced it. When Mr. Fry asked why the being was communicating with him, he received a startling reply. According to Gordon Cooper, Mr. Fry heard the alien being say “Don’t underestimate our ability to select the ones to whom we wish to speak.” The entity also told the engineer that his species had been coming to Earth for thousands of years but their efforts so far had been a total failure. They were apparently waiting for human beings to reach a stage where direct contact could be made safely, but that time had not yet come.

As if these experiences were not stunning enough, Mr. Fry told the astronaut that he was then invited to go for a ride in the craft before him. He entered the small ship and the next thing he knew it was in the air 10 miles above El Paso. Through a section of the hull that became transparent, he could see the Rio Grande River separating the cities of El Paso and Ciudad Juarez.

After the experience, the engineer became depressed for awhile. He had thought of himself as one of the pioneers on the cutting edge of the exciting new space program. He felt self-satisfied and superior. His experience showed him how little he knew in actuality and how basic and elementary, almost primitive, his technological achievements were.

Re-Evaluating Our Views On the Existence of Non-Human Intelligences

Accounts such as these—and there are many more than one might think—demonstrate that unusual encounters do occur between humans and non-human intelligences. They happen to sane, educated, intelligent men and women all over the planet. Can we really doubt this account by an engineer in the space program, as reported by one of our own space-faring astronauts? People all over the planet claim to have had encounters at least equal to this in strangeness, or even far stranger. But is such contact between human beings and other intelligences truly strange? Could it be that, because we deny this possibility, it only appears strange and rare, when in fact, such events are quite common?

The reports of a number of prominent UFO investigators reveal that there seems to be a strong interest in the environmental health of the planet on the part of the “extraterrestrials.” Researchers such as John E. Mack, MD, Raymond Fowler and Linda Moulton Howe have all been told by the men and women with whom they work that the visitors are quite concerned with the devastation humans are causing to the earth.

The mass media, when they cover the reports of extraterrestrial-human encounters generally focus on traumatic aspects of people’s stories and present them in a distorted tabloid style.

Because the majority of people are unaware of the complexity of the phenomenon of human encounters with non-human intelligences, it will be useful to review briefly significant findings about these encounters:

1. though the media focus on stories involving fear and trauma, about 70 percent of such encounters are described as either neutral or positive;
2. most people who have such encounters do not seek professional help but, of those that do, over 90 percent come to see their experiences as negative;
3. the mass media create the impression that all encounter reports derive from hypnotic sessions that are unreliable, but about one-third of the people recall their encounters consciously and need no help in remembering the events;
4. the encounters are more traumatic to people whose worldview does not include the possibility of the existence of non-human intelligences than to those who are open to anomalous phenomena; and
5. the beliefs of the investigators as to the motives of the non-human intelligences may affect how those who have had the encounters come to feel about them.

A sizable percentage of those who have encounters with non-human intelligences develop a personal relationship with the “ETs” or “aliens,” to use the popular names for them. Raymond Fowler, a UFO investigator for over 40 years, has written many books about the decades-long involvement of Betty Andreasson with extraterrestrials in *The Andreasson Affair* and subsequent books. In the best-seller *Intruders*, Budd Hopkins followed the involvement of different generations of one family with aliens. Jim Sparks, a man who has had extraterrestrial encounters for many years, has described his ongoing involvement with aliens to researcher and reporter Linda Moulton Howe. His story is told in her superb book *Glimpses of Other Realities*, Vol. II. Many more examples could be cited here but these are sufficient to make the point.

One does not usually think of a “relationship” between human beings and the non-human intelligences but this aspect of the phenomenon is one that deserves a close look. In *Passport to the Cosmos*, John E. Mack, MD devotes a chapter to this fascinating side of the story. Dr. Mack notes that relationships are at the center of human life. We all have relationships with one another, with the other living beings on earth, with God as we conceive of it. He has observed that the relationships between the people he works with and the aliens with whom they are involved share similarities with other human relationships. According to Mack, “Although the human/alien relationship as described by the people I work with has particular qualities that seem to distinguish it from other relationships, it follows in some respects the qualities that appear to govern all relationships.”

Among these qualities, Mack includes closeness as well as distance, opportunities for misunderstanding, potential for growth, advances in self-knowledge and even evolution to a higher level of consciousness. Mack also notes that the relationships between humans and non-humans change over time, as do human to human relationships. In many cases, the non-human intelligences act as guardians, teachers and, at times, as healers. The “experiencers,” to use Mack’s terms for people who have had encounters with entities from elsewhere, come to accept the presence of these beings more fully over time. They gradually develop a symbiotic relationship which can be beneficial to both.

Human-alien relationships develop and progress over the years. Human beings gradually became more able to accept the strange phenomenon that has entered their lives. They often grew to know—and sometimes love—the entities who frequently act as teachers, guardians and perhaps, at times, as healers.

It is often asked why these extraterrestrials, who seem to be so powerful and to care about the fate of the planet, do nothing to help or save mankind from the predicament it is in. Many humans report that there is no salvation coming. It is up to humanity to save itself and to save the earth. A great number of people who have had contact with non-human intelligences receive similar messages. They come to see that they must take personal responsibility for saving our planet and many change their lives dramatically, leaving both productive careers and mechanical jobs to devote themselves to the environmental cause.

The study of the UFO phenomenon has progressed from a preoccupation with the “nuts and bolts” aspects—descriptions of the size, shape, movement and other physical descriptions of sighted objects—to a view that considers the phenomenon to be one that is expanding our definitions of physical reality. Some see it as “interdimensional” or consider it to be non-physical, spiritual or occurring on another level of consciousness. However, the majority of people who report such encounters feel as if they have had, and continue to have, quite down-to-earth but out-of-this-world experiences.

Investigators have put forward different interpretations about the space ships, including some thoughts that they are not ships at all but artificial environments, in this or perhaps other dimensions, created to make the human beings comfortable or at least not as fearful. Some researchers believe the so-called ships may not even be physical environments at all, but instead, actually states of consciousness.

Many “experiencers,” those who have had contact with extraterrestrials, report that light seems to be a primary phenomenon in the encounters. It is also reported that different functions of light play important roles in the experiences.

A significant number of people who have had encounters have reported rooms of light, and even familiar physical objects made of light. For example, they report that when sitting on chairs, they felt as if they were floating, not as if sitting on a solid object. In general, these individuals do not know one another, nor are they knowledgeable about one another’s descriptions of these events.

Some experiencers report the existence of devices that translate the energy of thought into physical objects outside of the self or mind. This is startling from the generally accepted worldview. There are also equally amazing reports of the use of light by the entities for healing. Some experiencers have the impression that the light may be aware and self-aware.

The encounter literature is filled with similar reports from people in many different nations and from widely divergent cultures. Many people have seen balls of light and quite

a few have seen the white light in association with healing efforts. There is something compelling about similar reports from people who do not know what others are saying. There is a crucial truth, albeit elusive, that is contained in these anecdotes.

Man's Origin on Earth and The Extraterrestrial Phenomenon

In the West, the creation story contained in the Bible is widely believed. Research on the ancient cultures of Sumer and Babylon shows that these cultures, which existed long before the Biblical era, told stories that are identical to many of the famous stories in the Bible (e.g., Noah and the flood). Other major religions have their creation stories, as do most Native American tribes and the many indigenous tribes worldwide. The true origin of human life on Earth may be quite different from what we believe it to be today. To find the truth will require holding judgment in abeyance until the new findings can be evaluated.

The average person is not aware of the quite diverse and detailed reports of a good number of people who have their own stories to tell, each with a message they believe it is their duty to share with mankind. Some warn of a malevolent intent on the part of the extraterrestrials; others believe that these entities are here to save us. Still others have come to believe that the aliens are exploiting us in one way or another, in a neutral manner, for their own needs, in much the same way that we exploit the other life forms on earth for our own purposes. There are also those who see the entire phenomenon of human-alien contact as one step in an unfolding evolutionary process through which humanity will rise to a higher level of being.

New research on humanity's origins has brought us to the edge of major revisions in our accepted cultural and religious concepts. The link between Biblical accounts of human origins and history and the extraterrestrial phenomenon has been made by many experiencers, researchers and scholars. For example, there is a distinct Christian overlay to the extraterrestrial reports of Betty Andreasson that are in Raymond Fowler's books. In the late 1960s, a Protestant minister named Barry Downing, PhD wrote a book on this subject called *The Bible and Flying Saucers*. More recently, author Joe Lewels has written *The God Hypothesis—Extraterrestrial Life and Its Implications for Science and Religion*, which deals with the extraterrestrial-Biblical connections.

In the worldwide best-seller, *Chariots of the Gods*, Eric von Daniken also explored this theme, as did Eric Norman in *Gods and Devils from Outer Space* and W. Raymond Drake in *Gods and Spacemen in the Ancient West*. In addition, in an anthology edited by James R. Lewis, *The Gods Have Landed—New Religions from Other Worlds*, the religious connections with the extraterrestrial phenomenon and the implications of these connections are delved into by scholars from many disciplines.

The above themes are also topics studied by such scholars as Zachariah Sitchin, author of *The Earth Chronicles*, a multi-volume study which presents a radically different view of the creation and history of mankind; Professor J.J. Hurtak, author of *The Keys of Enoch*, which offers a new view of our ancient history; and Arthur D. Horn, PhD, author of *Humanity's*

Extraterrestrial Origins—ET Influences on Humankind’s Biological and Cultural Evolution, which tells the story of the author’s search for the truth about the extraterrestrial role in the origin of human life on earth.

Will We Dead Awaken?

If they are nothing else, the various anomalies that are now drawing increasing attention, and which cannot be explained by the prevailing views in either science or spirit, are a wake-up call to humanity. These persistent, inexplicable phenomena are telling us that “reality” is not how we conceive it to be at present. Although the majority of humanity pays no heed, there is some slight progress evident. For example, the phenomenon of the near-death experience is now reported on in mainstream medical journals. Scientific publications are no longer mocking the very notion of life beyond earth and NASA has a large-scale program devoted to the search for life in the universe.

However, these changes are on a small scale. Physicists, astrophysicists, astronauts, psychiatrists, psychologists, physicians, healers, educators, theologians and serious-minded men and women in all walks of life are making valuable contributions to a new understanding of such phenomena as channeling, reincarnation, the existence of non-human intelligent life and other “anomalies.” As important and crucial as these contributions are, they do not seem to be weighty enough to awaken a slumbering humanity.

It will most likely take an extraordinary event to wake up people, probably a massive catastrophe, unfortunately. The trance state in which mankind is living is deep, deeper than most can conceive. The mechanistic science that is creating the environmental problems is not going to be the science that will find the solutions to those problems. Yet, there do not seem to be practical, achievable answers arising from the mystical-metaphysical quarters either.

The voices from the fringes of reason or from the frontiers of knowledge, depending on one’s worldview, are calling out to us, pleading with us at least to consider what they have to say. Will we? And will we do so in time?