

CHAPTER ONE

Kidnapped by UFOS

This letter was written to the following individuals, in response to a PBS Nova program by the same title, broadcast February 27, 1996.

Program Editors: Denise Dilanni, Eric Handley, Susan Kopman

Scientific Consultants: Robert Baker, Paul Horowitz, Elizabeth Loftus, Richard Oshe, Michael Persinger, Carl Sagan

UFO Abduction Investigators: Budd Hopkins, David Jacobs, John Mack

The program was an attempt to debunk the abduction phenomena.

Ladies and Gentlemen:

Behind the mud, behind the fear, behind the fraud, behind the perversion lies a reality that is gripping the minds of the world.

C. S. Lewis gave it succinctly fifty years ago:

“ . . . the present ‘celestial year’ was to be a revolutionary one; the long isolation of our own planet is nearing its end. Great doings are on foot.”

The ancients also believed we were in planetary quarantine.

Noah Kramer, in his *Mythologies of the Ancient World*, reported that the myths of ancient China described Shang Ti, the August Lord on High, charging two of his agents, Ch’ung and Li,

“to cut the communication between heaven and earth so that there would be no descending and ascending of spirits and men between the two.”

Beyond the mud, the fear, the fraud, and the perversion, is a greater blunder — to assume the universe operates according to our definitions, and our understanding.

I recall medieval minds who had the entire universe revolving around this planet! We have not altered our provincial attitude; we have merely changed how we describe it. Now the stars do not revolve around this world — merely the transactions of the universe!

The Scientific Paradigm

Amateurs like Budd Hopkins, and minds like John Mack, engaged themselves in these investigations because the scientific community defaulted. The scientific community defaulted because the phenomenon reaches beyond the scientific paradigm. The scientific community does not believe in such possibilities. To retain its familiar framework, to save its paradigm, it must reject evidence which goes beyond that framework. The scientific community needed someone like John Mack to jolt it into reality.

Attitudes about the universe, about existence, and about modes of operation — paradigms — condition what we do and how we behave. Science is a mortal system. Like every other mortal system it is founded on assumptions. Although it has strict rules for observation and deduction those rules do not remove it from the realm of human belief. It assays to define origins, processes of the universe, explanations of human behavior, and the “spiritual” aspirations of mankind. Note the many “scientific” explanations proffered for human behavior in the PBS program. Hence it develops theories of existence, a system of beliefs.

If science held to a “God” we would call those theories theologies. That science has no “god-head” to focus those theories is irrelevant to an inherent human process. Within the framework of greater intellectual discipline science came to assume it had a true grasp of reality whereas older, less rigidly disciplined, systems had less. Therefore, science must know better than those older systems. The great misfortune is that science is mechanistic. As a human discipline without “heart” it lost its ability to discriminate values. By its own definition science could not arbitrate among moral, social, and spiritual choices. To remain “objective” it shunned value assessments.

Through such evolution individual scientists found a ready vehicle for intellectual sport. They could roam freely in this new system, enjoy themselves, and avoid human accountability. The great intellectual discoveries, the conquests of technology, and the materialistic hopes springing from science elevated that activity to a “know it all,” “can do all” attitude which became a “god” to the world. We may have thrown away the old-fashioned “God” but, being human, we needed a “god” to tell us rules of the universe. We all suffer the sad consequences because this new “god” is heartless. As human mortals, scientist or nonscientist, we all long for values, and we all are subject to beliefs. We need moral and spiritual systems to give life meaning.

The PBS program made it painfully evident that Carl Sagan, Robert Baker, Elizabeth Loftus, Michael Persinger, Richard Oshe, and countless others are highly alarmed about the turn of events. Things are getting scary and scientists are getting scared. If there were no reality behind the abductions, if the cause were purely psychological, why should we be alarmed? We are frightened because the phenomenon goes beyond the scientific paradigm. Something is happening to cause human kind to reach for answers beyond the mechanistic framework of science, beyond the heartless “scientific” definitions of reality. Is it a general disappointment and disillusionment with the failure of science to control and regulate our world? Is it because science produced great threats of horror in our lives? Or is it because science removed the foundations of human belief systems which gave value to human kind? Is this accelerating attitude a mere coincidence in time? Could the activities of intelligence from other places in the

universe be related in some manner with the current grave dangers to the human race? Could the abduction reports be related in some way with concerns from a much higher level?

Enlarging Cosmic Perspectives

We should not expect highly intelligent beings to conduct themselves according to our definitions. They operate according to their criteria, not ours. If they placed us under planetary quarantine, with a policy of noninterference in the plans, programs, and decisions of human mortals, they must have a purpose. Perhaps they are engaging in an experiment, to determine how the human race will conduct itself without guidance from above. And if they would initiate overtures to reestablish communications and intercourse, they would schedule and arrange according to their mandates, according to their program, not ours.

If we were able to entertain such possibilities we might arrive at some interesting conclusions. The work of Carl Sagan and others in scanning the skies for electromagnetic signals from "extraterrestrial" intelligence may be fruitless. If they, with far superior "technology," communicate by methods which go beyond electromagnetics we would never observe their signals. Then Carl and those countless others have wasted their time and a lot of money. (The neologism "extraterrestrial" displays that provincial attitude.)

We also might have an answer for the mysterious crop circles. Can any reasonable person believe those sophisticated mathematical designs, beautiful complex displays, ancient scripts, and plant biological modifications, are the work of two ignorant men, by means of nothing but a short piece of lumber and some rope, hopping madly in wild escapades from one end of the English countryside to another? Only uninformed or inane minds would follow such nonsense. Is it possible our "Visitors" are lifting us to larger cosmic perspectives in preparation for more profound activities? For those of us, of course, who are interested, and who can benefit.

A Genetic Program

What can we learn from the UFO abduction reports?

First, something highly unusual is going on. There are just too many reports from too wide a spectrum of population to ignore. If the reports come from people who are generally more intelligent, or more sensitive to human values, we do not have an indicator of more vivid imaginations; we have an indicator of greater concern for mankind, of important regard for more responsible human genetic stock. We may becloud the evidence with suppressed fears, but to deny human intuitions, scary experiences, and disturbing facts of SOMETHING making contact with untold thousands upon thousands of people is to deny reality. To ascribe this to "psychological" phenomena, or self-induced hallucinations, perhaps as an "escape" from a scary world, is to describe our own psychological fears and psychic tumult.

While the abduction investigators may be introducing unnecessary and potentially damaging trauma into the lives of their subjects, the scientific community is equally negligent by forcing explanations into the current paradigm.

True, many reports are imaginary or childish attempts to jump on the bandwagon, and many others are induced by suggestibility, but behind that veneer is a reality. I know from my personal investigations that some of the reports have solid foundation. The individuals provide details which could only come out of actual experience. Those details are mostly unrecognized by the abduction investigators and therefore, could not have been implanted by them. Since the investigators are unaware of the significance of those details, the details come unsolicited, and are reported incidentally.

Second, if we abstract all the details and nonsense out of the phenomenon we come up with one outstanding component: genetics. Why?

Consider genetic elements of our planetary tradition.

Adam and Eve are regarded as pure myth. Whether it is the Sumerian Dumuzi and Inanna, or the Akkadian/Babylonian Thammuz and Ishtar, or the Greek Adonis and Aphrodite, close parallels exist in the stories. They were a god and goddess pair. They came from celestial origins. Adam and Eve were created. Inanna journeyed in a "Boat of Heaven" to appeal her case to the gods. They were a lover pair. They lived in a paradisiacal home until a great error occurred. Inanna slept with a neighboring gardener. Eve ate of the forbidden fruit. They defaulted. They violated prohibitions against defiling a genetic program.

Very likely, the Judeo-Christian tradition is askew.

Perhaps the pair were intended to assist the evolutionary races physically and "spiritually." Perhaps they were intended for biologic uplift, genetic improvement.

Since these folk tales and stories come out of the Caucasian races, with locale traditionally assigned to the Mesopotamian-Near East regions, perhaps the pair made a contribution to origin of the "white" races. Much evidence exists in our planetary record to show that Caucasian people attempted to preserve blood lines.

From ancient times the nobility of Europe held a tradition of exclusive marriages among nobility. That was a social program to maintain blood lines, to preserve biologic stock. The purpose was genetic.

Among the ancient nobility of Macedonia and Egypt brothers married sisters, and bore children who also married brother and sister. (The famous Cleopatra married her brother in between her escapades with Mark Anthony and Julius Caesar.) That was a social program to maintain blood lines, to preserve biologic stock. The purpose was genetic.

We do not seem able to ask the right questions. Why would such inbreeding, passing along for many generations, not produce degenerate stock? We see the effects among European nobility. Would the builders of the most superb and most ancient structures in the world be incapable of noticing the results of their breeding habits, and not fashion social restrictions? Or is it possible they had better genetic strains which have since diluted? Is this the reason Moses was commanded to prohibit close family inbreeding?

Why did Abraham marry his half-sister? Note intermarriage among close kin of the family of Terah. Sarah's son and grandson were urged to marry their first cousins. Why was Abraham told he would be the father of many nations? He was great grandfather to the twelve tribes of Israel. The promise was genetic.

Then, as part of my continuing investigations, I am faced with that curious statement in the ancient *Book of Enoch*, 39:1.

“And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men.”

Here again we have an isolated piece of information. According to this statement, someone upstairs has been busy. I might even deduce that this is a substitute program for the default of that ancient pair of god and goddess lovers. The purpose is emphatically genetic.

I am faced with another strange remark in the *Book of Revelation*, 14:3.

“No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth.”

Of course, no sensible person would believe the 144,000, composed of members of the twelve tribes of Israel, (not merely Jews), could possibly be identified along tribal lines at this stage of world developments. If such tribes once existed they long ago blended with one another and with other people. On the other hand, the statement may be symbolic, to denote people descended from Abraham, a genetic remnant. If so, the purpose would once again be genetic.

Is there a connection between the “holy seed” coming down from heaven, and this group of Abrahamic seed being lifted up into heaven? Are both genetic stocks related in some fashion to a superplanetary program?

I am faced with still another strange remark, this one in the *Book of Deuteronomy*, 30:4.

“If your outcasts are scattered in the uttermost parts of heaven, from their Yahweh your God will gather you, and from there he will fetch you.”

The statement was directed to the people of Israel, at that time still identifiable along tribal lines, about their descendants. Are these the “holy seed?” Do they originate through mixing of 144,000 with new “Adamic” seed, to produce the “holy seed?” Will they return to this earth to reestablish a program of biologic uplift. If so, once again the purpose is genetic .

Finally, given this context, are the biologic offspring of the UFO abductions not at all hybrid mix with some alien race, but part of an ongoing program of breeding select earth genetic stock? Have the investigators, by their unprofessional methods, imposed

their own childish, immature, and fearful notions upon the minds of their subjects to produce such strange theories? Why would such superior “technology” need alien genes, anyhow?

Boy! Something is going on. We should pay attention. Can you see the results of scientific neglect? Do your fears cause investigation of such possible planetary program to default to amateurs?

If that lover pair blew it, and celestial operators severed ties, we might postulate a disruption in a planetary program. The sparse items of information available to us suggest that concerns over the genetic enterprise never ceased at high universe levels. On this planet it saw repercussion as an attempt by planetary residents to preserve certain blood lines through the millennia. From the celestial realms it shows as tidbits of “revelation” informing us of the program they are now prosecuting — according to their design — if we have not closed our ears, our minds, and our hearts.

I can postulate even further. As we approached the awesome and imminent danger of complete genetic destruction, emergency operations were organized to ensure against total loss. We were permitted to occasionally observe visitations over the past fifty years. (Given a highly superior “technology” they probably can produce the space warp so fondly described by Carl Sagan to “tunnel to other universes.”) Thus the many UFO reports. “They” are engaged in a thorough survey of the planet. “They” also are preserving species. Latterly, “they” turned their attention to preservation of the highest genetic concern of all — the better components of the human species.

The fifty years since the remark by C. S. Lewis, and the outbreak of UFO phenomena, is not coincidental. It is also the period in which man devised methods to blow himself completely out of existence. Jesus phrased it eloquently, Matt 24:22.

“If those days had not been shortened no human being would survive. But for the sake of the elect those days will be shortened.”

The elect, of course, are that pool of genetic stock, exhibiting more responsible moral, social, and spiritual attitudes. They express greater universe perspectives, cosmic attitudes, which reach beyond the mere intellectual fascinations of science. There is a logical and sensible explanation for the experiences of so many thousands of human mortals. But not if we cling to “scientific” paradigms, devoid of far-reaching human values.

Ernest P. Moyer
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