CHAPTER SEVEN
The Android Grays

The word is from the Greek, *andro* = man, and *eidis* = like, via modern Latin. Albertus Magnus was recorded as having made a famous *androides*. Magnus was a German scholastic philosopher who lived in the 1200's and who was the teacher of Saint Thomas Aquinas. The Oxford English Dictionary defines android as an automaton resembling a human being.

The androids working our planet today are far more than automatons, but they are not biologic beings. They are created, manufactured beings, without souls or personalities.

In Chapter 8 of *Secret Life* David Jacobs summarizes what he and others discovered concerning the "Grays."

I condense from that report. I clip statements to abbreviate while showing the words of Jacobs.

I shall not include items that are doubtful or come from unconfirmed reports.

Jacobs asks the question:

> SL221: Who — or what — are these aliens? No solid evidence exists to indicate whether they are living beings, manufactured beings that act as sentient physical beings, a combination of the two, or something entirely different. But they do have a physical being.

If Jacobs had a little more courage to jump beyond his academic conservatism he might have elected the second possibility. On the other hand, the Beings may be more than we can define from our three-dimensional world view.

Types Of Beings

> SL221: By far the most common types of aliens reported are the Small and Taller Beings. The Small Beings are from two to four and one-half feet tall, thin, slight, and even "delicate" in appearance. They have a head, a body, two arms, two hands, fingers, two legs, two feet. They stand and walk like humans. The Small Beings are light in weight. Taller Beings stand from two to six inches above the Small Beings and have most of the same gross physical characteristics.

Jacobs does not show how he concludes that the Small Beings are delicate or light in weight. Except for functional advantage both types apparently are built of the same materials and design.

In consideration of the dexterity of android beings we should consider design parameters. Our science fictions may suggest robots without legs or arms, in constant contact with a gravity surface, but they would be severely limited in function and mobility. The humanoid upright biped structure may be the most efficient structure in a gravity environment. We can walk and run, climb over obstacles, and initiate and control direction of movement with great agility. This may be a design parameter in biological evolution, along with binocular vision. In fact, it may be a design model for all individualized gravity beings in this universe. Robot arms could be as efficient as human arms. Fingers would have the same dexterity as human fingers. Design would follow functional intent. Hence, all "alien" beings may be humanoid, not because they imitate human beings, but because that is the most efficient structure for that type of being.

George Adamski was shown two types of robots:

> ISS46: Also in this room was a robot instrument I was cautioned not to describe. I had noticed a miniature version of this robot in the Scout.

Importantly, Adamski revealed to us that they are robotic beings. A more appropriate word is android.

Identity Of Being

> SL222: The Small Beings all look basically the same. Their faces do not betray a readily detectable uniqueness that might distinguish one from another. Nor do they seem to have any sort of emotional characteristics that can be seen on their faces. For instance, one does not look "happy" while another looks "sad." Although abductees cannot tell one Small Being from another, they commonly report that they in some way "know" that they are dealing with the same Taller Being during all their abductions.

Androids of identical design would not be distinguishable from one another. As machines they would not show emotions. The Taller Beings appear to be selected to manage a group of Small Beings, and are particularly assigned to a specific task. An abductee may always meet the same Tall Being on repeated visits. A recognized unique identity to that particular Being may be due to functional purpose, as dedication to one abductee or one task, which distinguishes it from another Being assigned to a different task, but not because of personality differences among the Beings. They are each unique because of the unique knowledge they have gained from that particular assignment. This gives the abductee a sense of "personality."

Aging

> SL222: It is difficult to tell whether aliens grow older. The abductees are unable to discern the slightest change over time in alien facial features or physical demeanor. When abductees have had experiences for thirty or forty years with presumably the same group of aliens, they report that the aliens look the same during the last experience as they did during the first.

Androids do not age. The material of their composition is morontial, and does not age physically. With their supermaterial compositions they may actually exist for eons of time.

Clothes

> SL222: It is difficult to detect whether or not they are actually wearing clothes. Sometimes the color of their skin and the color of their clothes are reported to be exactly the same. Many abductees cannot see where the clothes end and the skin begins. They feel quite certain that the aliens are wearing something, but it is difficult to describe the "fabric" that the clothes are made of. Other abductees have described alien "garments" that fit so tightly they look "spray painted." They are able to describe the end of the "fabric," the beginning of the splits on the hand and the neck, and so forth. On occasion the Small Beings are wearing robes or garments that are loose-fitting.

As I shall show, the confusion is in the fact that the androids are actually "wearing" a suit, but that the suit fits from head to toe, including hands and feet. Thus the colors of "skin" and "clothes" are the same, or look as though they are spray painted. There are no clothes, merely a tight fitting suit, as in an underwater suit. It may be that seams exist at the neck, hands and feet, but that is highly doubtful, given their skills. The data are too uncertain.

Body Adornment

> SL222: Abductees rarely describe bodily adornment. The Beings' clothing has no personal touches, no expressions of individuality. Some Beings might have an insignia on their clothes that seems to resemble "serpents" or some sort of elongated shape. Sometimes it is simply a jagged line. In general, however, abductees see little or no diversity in the garments the aliens wear.

Many observers have reported insignia. It is characteristic of a heavenly administration for members to wear emblems which signify organization or allegiance. Refer to a following chapter.

Lack of individuality, and no diversity in garments, is due to the fact that they are built as identical units.

Skin

> SL222: Descriptions of the aliens' skin color vary from dark gray to gray to light gray to tan to tarnish-gray to white (not Caucasian) to pale white. If an abductee reports another color (like yellow, green, or blue), it is almost always in conjunction with gray. The skin color is uniform, without darker and lighter spots or areas (often the lighting in the room will change the way the aliens' color appears). By and large most witnesses report the Small Beings' skin as just "gray." There is no visual evidence of a vascular system that might add streaks of other colors.

The color of the suits is a nondescript gray. The "material" of the suits may reflect light in a way that causes the abductees to see various colorations, as when one looks at a diamond. Since the suits are a fixed gray color there will be no darker or lighter spots or areas. No visual evidence of streaks of a vascular system is detected because the "suits" do not have circulating blood, nor any other biological function.

> SL222: When abductees touch alien skin or are touched by the aliens (usually when being escorted down a hallway or into a room), they report it to range from a rough, leathery feel (for the Taller Being) to a soft rubbery or plastic quality (for Small Beings). The skin is extremely smooth, without the pore hairs, freckles, bumps, ridges, discolorations, warts, moles, scratches, wrinkles, and other common elements found on human skin.

Barney and Betty Hill thought their abductors were wearing leather jackets. The difference Jacobs states of the feel between the Small and Tall Beings is probably based on scant or coincidental evidence. The suits will display none of the features of human skin because it is not skin. The smoothness of the suits is the result of an artificial material.

Torso

> SL225: The alien's chest is small and narrow, with no noticeable bony structure in it. No sternum or clavicle is discernible. Abductees report no ribs protruding from under the skin. Nor is the chest bifurcated like a human's chest. Witnesses see no breasts or nipples. The normal human triangular configuration of the shoulders leading down to the waist is not present. The overall outline of the upper and lower body is one of rectangular straightness down to the legs with no waist. The aliens do not appear to have a pelvis or prominent hip bones.

> The area where the stomach would be is flat. The aliens have no rounded-paunch or line of demarcation for a food-processing mechanism like upper and lower intestines. Witnesses do not see a navel. Nor do they see genitals. If the "male" Being is wearing tight-fitting clothes no bulge is evident where human male genitals would be. If he is not wearing clothes, then abductees specifically state that he does not have genitals. Similarly, in the "female" alien, abductees can see no hint of a pubic arch, which is consistent with a lack of pelvis. There is no apparent method for the elimination of liquid waste.

The idea of "female" is based on the interaction felt by the abductees with their captors, but has no visible support. This is strictly a functional appearance, not an anatomical difference.

Bones And Muscles

> SL223: The physical frames of both the Taller Beings and the Small Beings do not reveal any boniness. Most of the contours on their bodies are smooth and rounded, with no hard angles. Witnesses do not report bones, such as the clavicle or sternum, apparent under their skin. They do not see evidence of ribs or wrist bones or the like. Nor do they see any form of apparent musculature.
>
> SL225: The aliens' backs are consistent with what witnesses describe on the front of the Beings. There is no triangular shape to the back. It is smooth, with no discernible "bumps" of vertebrae. Most abductees do not see shoulder blades. If witnesses see the buttocks area, it is not fleshy and padded as on humans. While abductees do not see individual buttocks per se, they often describe a horizontal oblong ridge at the base of the alien's back that does not protrude.

As one studies the reports one becomes aware that the androids do not have a skeletal structure like ours, nor do they have muscles. Beneath the suits their anatomy is composed of a substance that is firm but malleable or tractable. It may be stiff but can be bent. Thus there are no knees or elbows, wrists or ankles.

Limbs

> SL225: Aliens' arms are long and very thin, with no apparent musculature. They bend at the "elbows" and can be used the way humans use their arms, with a free range of motion. Their arms and elbows do not display any boniness and are apparently the same diameter from the shoulder to where the hands join. They have no wrists.

> Their hands and fingers also resemble humans' although they are thin and long. Their fingers are most often said to have rounded "pads" at the ends, although sometimes they are described as being tapered at the end. They have no fingernails, Frequently abductees see only three fingers. They have an opposable "thumb" or at least an appendage that acts as a thumb. Occasionally abductees report that the thumb is in a lower position on the hand than humans have. They have no small, curved ridges or swirls on their hands or fingertips that might denote fingerprints.
>
> Their two legs are short and thin, and they bend at the "knees." The limbs have no evident muscle development. Their legs go straight down, with no sense of a thigh, calf, or ankle. The legs are the same diameter from the top of the thigh to the bottom of the calf, and flow smoothly into the feet. Little is known about the feet and toes. Abductees describe the feet as being either rounded or elongated, and toes are not usually noticed.

The long thin limbs are a tubelike structure which carries control signals, as in our nervous system, and energy to initiate contraction or expansion of the limb material for "bending" or "touching" and so on.

Head Attachment

> SL224: Aliens do not have a thick neck with the head fitting on it in a human fashion. Instead, the head is attached to an extremely narrow, tubelike neck that seems too thin to support the head's weight. The head does not fit into the neck as human heads would. The neck is short and sticks into the bottom of the head much like, as one abductee put it, "a pumpkin on a stick." Witnesses see no throat movement denoting a tongue or a swallowing mechanism. The aliens do not appear to have an epiglottis. When Ken Rogers was twelve years old, he was able to reach up during the Mindscan procedure and grab a Taller Being by the throat. He reported that the neck seemed solid, as if it contained material inside, but it did not have the feel of moving muscles. No Adam's apple is evident in their throats, and there is no indication of vocal cords since communication is telepathic and abductees usually do not hear sounds coming from the aliens.

The neck is composed of the same material as the limbs: narrow but firm tubelike structures to carry control messages from the "brain." Since the Beings do not breathe, and do not eat or swallow, there is no need for any of the neck features displayed by biological beings.

Heads

SL223: The heads of the aliens are, in human terms, disproportionately large for their bodies. Their craniums are bulbous, especially above the eyes. There is no indication of cranial, facial, or neck hair, or hair anywhere else on the body. The neck and face are smooth with no wrinkles. The Small Beings' heads are also smooth, with no indication whatever of any external markings.

The heads contain the computer-like brains that control the Beings. As we shall see, John Mack elicited detail on the reason for the bulbous area above the eyes.

Faces

SL223: The aliens' faces somewhat resemble humans'. They have eyes approximately halfway down the face, an area where a nose might be, a small mouthlike slit, an area where one might envision "cheeks" (although none can be seen), and a chin. Using humans or higher primates as a model, all of the features are in the correct position. But the resemblance is merely in the general effect, and each organ and feature differs markedly from that of humans.

SL224: A few abductees report noses on the Small Beings, but the overwhelming majority of the reports indicate that the Small Beings have a slight raised bump but no nostrils or openings that might be interpreted as nasal passages.

The aliens' slitlike mouth does not have lips. Witnesses are ambivalent about an opening for the mouth. Most do not see one, but some have mentioned seeing a "membrane" over an opening. (A small number of abductees report that the mouth is perfectly round, forming an "O ". Abductees do not see teeth, a tongue, or saliva. The aliens do not use their mouths for communication.

A small and pointed chin lies below their mouths. Sometimes the mouth is so low that there is the appearance of no chin at all. The aliens do not appear to have a jaw or jaw hinge below where the ears would be. They seem to have no muscles attached from anywhere on the face to the top of the head for mastication. The overall look of the face, then, is that of a large forehead leading down to a tiny pointed chin. When they look at the face, some witnesses are reminded of a light bulb, a skeleton head, or a parking meter.

Aliens sometimes may have a small raised feature where human ears would be, but without an opening. Abductees can find no evidence of a device for collecting sound waves on alien heads.

Contrary to popular notion the androids do not have noses or ears. The mouth is described with marked difference among reports. If such device actually exists we do not know its function. Perhaps it is placed there only to provide facial orientation when observed by human beings. Most abductees do not see one.

Thus far we can clearly see that the Beings are not biological.

The Eyes

> SL223: The huge eyes are the single most striking feature of the aliens. They span the entire width of the broad forehead. They are largest in the center and taper off to a tip on the side of the head. They contain no pupils, irises, or corneas. When people look into their eyes during Mindscan or other staring procedures, they see black, usually opaque organs. The eyes have no gradation in color, and they do not move from side to side as would a human's. At times abductees see some hint of liquidy "movement" inside the eyes. A few witnesses have reported a "sparkle" or ''light'' inside the eyes. Some aliens' eyes can "move." They can squint, and turn on their axes so that the outside tip can be raised or lowered. This is done mainly in Mindscan procedures. Other aliens have eyes that are more rounded and not as almond-shaped as the others. A few abductees have thought that the external eye might be a covering for an eye inside.
>
> Witnesses generally do not report eyelids. Although some abductees have said that they have seen the Beings blink in unison, this may be confabulation; blinking is usually not reported. The aliens do not have eyebrows, although it is commonly reported that they have ridge that might be caused by a "bone" around their eyes.

The eyes are the central sensing devices of the androids, hence of supreme importance. The eyes may be designed like insect eyes, with many multiple individual light sensors. Each sensor may see only a small portion of the visual field. Or the eyes may be compound, where each receptor actually is a primitive eye with signals then integrated by the brain to form a complete photo image of the scene.

Each compound eye of an insect is made up of hundreds of hexagonally-fitting facets. When an insect views something, each facet — consisting of a surface lens and a conical lens inside — lets in a small part of the total scene. All the parts together form the whole picture, like a mosaic.

Insects see things that we cannot. Honeybees see marks on flower petals that show up only in ultraviolet light. These marks guide them to the nectar. We cannot see these marks because ultraviolet light rays are invisible to people. But most insects can see these rays. Similarly, the eyes of the Beings may have visual range greatly extend into the ultraviolet and the infrared. Thus they may be able to "see" heat, or even the compressed waves produced by sound vibrations, and hence able to "hear" through their eyes.

An unusual type of eye — resembling a tiny raspberry and possibly following a design principle that vanished with the extinction of trilobites hundreds of millions of years ago — lives today in a parasitic insect, Cornell University biologists reported in the November 5, 1999 issue of the journal *Science*.

The compound eyes of most insects have many hundreds of lens facets, each sampling only one small point in the insect's visual field, but the composite lens eyes of strepsipteran insects have no more than 50 facets.

Fewer facets does not mean poorer vision, the Cornell biologists believe. The strepsipteran lenses are larger, and each has about 100 receptors, forming an individual retina behind each lens. According to the investigators, this kind of eye is well equipped to sample not points but "chunks" of the visual field, greatly improving the visual capabilities of these strange insects.

I offer this short tutorial to show that we may not begin to grasp the type of eye used by the android Beings.

We should remember that differences in reports might be due to confused memory, or to hypnotic confabulation.

Alien Behavior

> SL226: The aliens' small motor dexterity is excellent. They are able to conduct physical examinations with great speed — touching, poking, adding, lifting, and feeling. They can maneuver instruments with precision, for example in performing tissue-sampling procedures. They generally do not drop instruments or have accidents where things spill or are knocked over. They remove abductees' clothes without much fumbling or clumsiness.
>
> SL230: The aliens' demeanor is businesslike. They do not waste time; all their actions are deliberate and economical. Abductees get the impression that they are part of an assembly-line procedure. They are received, processed, and returned as fast as possible so that the aliens can move on to the next victim.
>
> The aliens seem to respond to human needs with a certain amount compassion. The reassuring nature of their conversation suggests that they appear to understand human fear and aversion to pain (although they sometimes conduct pain procedures). They comfort abductees by telling them that they will not be hurt, that there will be no pain, that they should not be frightened, that it will not take long. They may have evolved this line of communication because human fear is a constant factor in nearly all abductions.

Note the use of "victim" by Jacobs, a fear component.

SL231: When resistance occurs, the aliens do not seem to become angry. In fact anger does not emerge as a significant feature of their psychological makeup. They may seem perturbed, exasperated, stern, or annoyed but they do not manifest anger, even when pushed. They have no outbursts, and they display no uncontrollable behavior. Similarly, abductees report no violent or aggressive physical behavior.

In their efforts to try to get abductees to do what they want, the aliens display a curious substitution of form for content. During child presentations, for example, the aliens sometimes insist that the baby is "beautiful" even though the woman might be repelled by the sight of it. They insist that a woman hold a baby to her breast even though she might not be lactating.

In general, the aliens are evasive in their communications. When asked direct questions not relating to the experience at the moment, they often ignore the question. In fact, most abductions take place with little or no communication whatsoever between alien and abductee. If a telepathic dialogue does take place, it is usually with the Taller Being and it has limits. The Taller Being will ask a question of the abducted related to her physical state, especially if he has found something about her that he has not seen before. She replies and then he might ask a few more questions. Or the Taller Being may sometimes ask a casual question, such as "How are you?" Instead of answering, often the abducted will ask the Taller Being why he is doing something. His answer is evasive. If the abducted persists, the Taller Being will remark about how the victim is asking too many questions and tell her to relax.

They seldom change their pattern of activity to suit the abducted. They are focused on their tasks, regardless of momentary circumstances.

Lack Of Biological Needs

SL235: We have no direct knowledge about the aliens' lives — either on board the craft or elsewhere. Abductees have not only never seen food or water, but they have also never seen beds, or other "creature comforts." They see no magazines or apparent entertainment devices like radios and televisions. Abductees do not report seeing aliens at rest. Witnesses see no art on the walls, and the rooms have no furniture, benches, tables, or chairs, other than those used for the abduction procedures. The rooms lack decoration. The wall colors are metallic gray, black, and white. Basically abductees cannot find any apparent indication of alien life or society outside of the confines of the craft on which the abduction is taking place. When abductees have the presence of mind to ask direct questions about the workings of

> alien society, the aliens evade the questions. When abductees ask the aliens where they are from, the aliens usually either do not answer or say that this information is not for the abducted to know.

They seem to be carrying out a systematic policy of not transmitting information. That is, they do not demonstrate a personal judgment of deciding what information may or may not be useful to the abductee. They are strictly hands off in communicating information.

Other attributes of the Beings:

A few abductees think the observed eye may actually be a covering for an eye within — like goggles.

They do not appear to breathe or ingest food or water. There are no kitchens.

They apparently do not urinate or defecate. There are no bathrooms,

They apparently do not sleep. There are no bedrooms.

The aliens do not seem to get angry, or joke.

They exhibit no evidence of creative, intuitive, or aesthetic abilities.

Everywhere we turn in our knowledge of the Beings we see that they fit the model of androids.

Some abductees describe the faces as looking like those of grasshoppers or praying mantises. I shall discuss this in depth below.

The Contribution Of Budd Hopkins

"Virginia Horton" probably was Budd's most informative subject. She described her experience as a small girl living in the country. (AC is Aphrodite Clamar, the hypnotist.)

> MT180: VH: *(Long Pause)* Rocks, too. Every day I would go out to play and I would talk to the plants and the animals in the yard and the chickens and all these things. I think that's one of the things I told my friend on the ship. I told him about the different kinds of animals. I guess that's how we got to talking about chickens. I think from that, that's when he suggested that I go gather the eggs and bring them in. I don't think my mother had told me to gather the eggs. I think when I explained to him about it, he just told me to go do that. Just to go about my business.
>
> He probably knew that I had a cut and that would be a good way to cover it. But I think I told him a lot about animals and plants, 'cause he was interested in that, what they look like and what they feel like, how they live and eat. How big they are.

We should keep in mind the highly sophisticated intelligence of these beings. They know every aspect of our lives, and the different stages of mental, emotional, psychological, and spiritual growth. Virginia may have been chosen for just such superior attributes. The Being may have adjusted his relationship to her level.

> MT180: AC: Did you draw any pictures for your friends?
>
> VH: I think I described them verbally, but he could understand them. He might have had pictures that he showed me and I would say, 'Yes, they look like that. NO, they don't look like that.' And I would describe them texturely, too. What they felt like, what their fur felt like or their feathers or the leaves or whatever. I don't think I drew. I think I just described them. How many legs they had, you know. What kind of mouths they had. What kind of ears, what kind of eyes. I told him about lizards. There were lizards that lived down in the barn that were kind of cute and I told him about those.
>
> AC: What was your friend like?
>
> VH: Curious. And a good listener. Had a sense of humor. And very patient. And very old and mature. I mentioned last time that when I asked how old he was he just said, 'Very old,' which reminds me of my grandfather, but I had the sense that he didn't think I could understand how old he was.

These beings may be hundreds of millions of years old, beyond the comprehension of Virginia or ourselves.

> MT181: And I think the impression that I have that I told you about the last time, about what the skin was like and stuff, I think now that that was the clothing they wore. I think they wore something to cover their skin which I thought was them, but it wasn't. It was what they wore outside to protect themselves. Skin fitting and it was fairly thick but very soft and the texture of really fine leather. You know like nice French leather shoes, really soft leather. Not suede, but soft kid. Gray and ah . . . body temperature was not different from mine. Well, maybe it was different, but not so much that I felt cold or hot. You know, like you were touching a cold blooded animal . . . of course, it was a warm day and it may have adjusted to our temperature but it felt like something that wasn't cold. . .

This description was the start of the "gray" interpretation that has now promulgated throughout the world.

> MT181: And, ah, the head was simplified, as though the thing he wore over his face didn't have very many openings. I guess it had, I think, two eyes, but I think what I thought was like big eyes were prob-

> ably just like glass surfaces or bubble surfaces to protect their eyes. I didn't think I saw them without their costumes on or what they really looked like. I think they just had little protective bubbles that let them see peripherally, but screened out the excess radiation or whatever they didn't want. And they were dark and I thought they had big, dark eyes, but I don t know that that's true. I think it was that it reflected a lot of sun. It seems to me our light was very bright for them, but on the other hand, inside their spaceship was very bright. So maybe it was just a different spectrum.

These machines do not have biological eyes. They have sensors which can cover far reaches of the light spectrum, and which can scan wide angles of the surrounding environment. That is the reason they appear as "bubbles."

> MT181: The person that talked to me later from remote (space?) was the one I assumed carried me, but it might not have been. The one that carried me was the taller one. I don't remember . . . I think there were three people in all, but I'm not sure. Maybe two of them were outside. I think that's what it was. Two of them were outside and I think I saw them when I got carried in, but I think they wanted to take off their costumes, so they went into a different part of the ship that they could talk to me from behind the wall. I do think I saw them before they did that. . . . Explain that to me. Ummm . . . there was so much gray and their costumes were gray. But either they are gray or it has something to do with their spectrum. Maybe they're not color-sensitive . . . or . . . umm . . . it seemed like the gray had a meaning to it, but either that was the color of the skin or it was a soothing color to their eyes, or something. The gray wasn't an accident or just somebody's color judgment.

This is a curious remark. Virginia recognizes that the color of the material covering of these androids is not an accident. We can only speculate. Perhaps the gray color distinguishes them from biological beings who have skin coloring, whether red, blue, white, yellow, or brown.

Budd makes the following remark.

> MT182: This is Virginia's first extensive description of the figures who carried her aboard the UFO. The details of their small size and gray color closely echo the other descriptions we have heard, but one of her observations stands out as particularly subtle — she felt that her abductors' outer layer was not skin, but instead was some kind of gray, skin-like fabric. It was "as smooth and close-fitting as their skin . . . it was fairly thick but very soft, and the texture of really fine leather."

Sergeant Charles Moody, the reader will recall, said also that his captor's skin was whitish-gray and the face was *"almost like a mask."* (Emphasis mine.)

Even more to the point, Steven Kilburn described what one of his abductors looked like from behind: "I see the back of his head now . . . it's perfectly round. Ugly little thing. And I think there's a line. I don't know if that's skin on his head. A very, very faint line like a ripple . . . like a seam. Right down the middle. I can't tell if it's skin or something he has over head. It fits well, though."

Do these androids have a seam in their outer covering? Their superior sophistication suggests that Steven's item was a rationalization to help him come to grips with his experience. Sophisticated technology would not need "seams."

MT182: The correspondences between Virginia's description of her captors' eyes and the other accounts are equally subtle. She said that their dark eyes were "probably just like glass surfaces, or bubble surfaces to protect the eyes . . . I thought they had big, dark eyes but I don't think that's true." Steven described the way the eyes of his captor shone in the light from the landed UFO: "I see the reflection . . . there's something really shiny coming off this character's eyes. It's almost like they're black and endless . . ." Philip Osborne referred to his captor's eyes this way: "I had the impression of their being solid . . . that it was almost a metallic plate or something."

MT183: As Virginia's narrative resumes, she begins to speculate about her abductor's status and role. Even within the hypnotic trance, she Is conscious that her impressions are intuitive.

VH: The feeling that I have about this person was someone senior enough in his own society to have quasi-official status. . . . It would almost be like a retired emeritus professor who was doing research that he liked for his own interest . . . that he'd gotten someone to sponsor, so it was on an official basis. But It was almost like I was in a private yacht or a . . . it was definitely not a military vehicle, or a, ah, like our space shuttle. It had a private quality about it that was very much his stamp rather than kind of an official government or an official diplomatic something. . . . It was like he was indulging his personal interests and they were also being indulged for him by the society, and this is more the feeling that I have now when I try to think back about how I felt, rather than necessarily something that I was I aware of then.

The things that he explained were like, 'This is a very interesting thing that I do,' the way you'd explain your motivation to do basic research to a child.

One of the fundamental principles of universe operations is the dignity accorded individuals. These highly sophisticated beings may feel loyalty, not only to the privilege of operation in one of the most stupendous enterprises of all time, but also to the social structure which incorporates the entire universe. This social cohesiveness surrounds the personal plans of Michael, our Creator. A sense of "proprietorship" may be the *modus operandi* of this Being, and his personal control over his angelic craft, while expressing loyalty to his Creator. I find it extremely interesting that Virginia was able to express her sense about this interplay.

> MT183: AC: What did you call him? Were you able to name him?
> VH: What did I call him? Um, it seems like he used "I" and "we" but, um, names . . . what did he call himself? I'll thank about that. I don't remember I think it was just "you."

Another outstanding puzzle is the personal names of these beings. Betty Andreasson struggled with it, until finally they gave her a name to satisfy her. They don't have personal names, but in order to assist in relationships they will "play this game."

> AC: How did you get his attention if you wanted to ask him something or say something?
> VH: Oh, the feeling that I had was that they were listening with bated breath to every word that I said and every thought that I thought. You know, the communication process was completely absorbing them, so I didn't need to get their attention. I had it constantly.

That may be an understatement.

One of the questions that arises is the emotional empathy displayed by the grays. If they are androids would they understand human emotions, and identify with us? As Budd stated:

> IN35: Almost everyone who has ever reported a UFO abduction experience has described the behavior of the abductors as peculiarly neutral and objective, displaying neither malice nor human warmth. The general image used by the abuctees is that of a laboratory environment, in which they are the tranquilized specimen.

My response is that if they are so technically superior, beyond our ken, then they certainly could have been designed to work with the emotions of their subjects. They certainly can penetrate to the deepest recesses of our minds, and read the entire gamut of human feelings, emotions, and functions.

They are superb instruments, beyond our ability to estimate. But they are not emotionally involved.

Budd had many opportunities to explore minute details of the craft, and the more profound religious qualities of our Visitors. Since he does not believe in God those thoughts did not occur to him. For example, Virginia Horton offered details of her experience, in childish innocence, not encumbered by fear. Her hosts were partial to her because of her sincere curiosity and her sensitivity to creation. She was taken to the outer reaches of the atmosphere where she viewed the planet from great heights, similar to the experience of Adamski. She was also shown "slides" which gave her views of life on other worlds. She saw panoramic beauty similar to that described by Betty Andreasson. She was told that universe managers cherish biological diversity because of its importance, which we now threaten on this world. She was told that one of their tasks is to preserve that diversity.

> He talked about it with a tone of voice that it was obviously something he was not only interested in, but something really cherished. You know, a very deep kind of wonder, and respect about it. Almost a religious quality.

But Budd's reaction to this long dissertation was to ask through Aphrodite Clamar: *Do you have a feeling he's still around.* He was not interested in the religious quality, and did not pursue that intriguing aspect. He was not concerned about the deep human need for "religion" and how this all relates back to God.

We find no technical questions in Budd's search. Merely "bright lights" and perhaps "windows." He does not recognize the significance of "panels" and "displays," or "central pillars." (Refer to following chapters.) Every avenue of Budd's pursuit is relationships, emotions, feelings, and aliens. Later David Jacobs, John Mack, and other researchers, took their cues from him, to promote more fear of benign beings who are here on a critical exercise of planetary salvation, not only to preserve the vanishing species of this planet, but also those human genetic stocks which are so important to the future of our world.

Budd offers these thoughts at the end of *Intruders*:

> IN278: I have made the point again and again in these pages that UFO abduction reports, because of their similarity of content and detail, must be accepted one of two ways: Either they represent some new and heretofore unrecognized psychological phenomenon — a theory which does not take into account the accompanying *physical* evidence — or they represent honest attempts to report real events. Obviously it is absolutely crucial to know if extraterrestrials exist and are, as the resorts indicate, experimenting with human kind — or if the reports represent some profoundly radical new mental aberration. When one considers the ethical complexities I have just been discussing, their bearing on the issue of fantasy versus reality is extremely revealing. Because, rather than fitting into a predictable anthropomorphic schema of good and evil, gods and devils (which is, after all, the basic

> framework of both psychological fantasy and popular fiction), the UFO occupants as described exist in a strangely mixed, nearly incomprehensible ethical world. Their puzzling but consistent morality nowhere intersects with the black-and-white certainties of popular fantasy and imagination. Their psychology, if one can use the term, does not make any more sense to us than human psychology makes to them. The image that remains is one of two different intelligences that lack a common plane of understanding. But there is yet another unlikely factor here — the technologically superior group apparently views itself as more genuinely needy than the more "primitive" culture. One simply cannot reconcile the idea of kindly, helpful, all-powerful "Space Brothers" — a science fiction cliche now dear to spiritualist cults — with the ethically complicated reality of these unsettling UFQ accounts. But it is equably impossible to reconcile the familiar image of "Space Invaders," swooping down upon us to conquer and colonize our planet, with the longstanding pattern of subtle and covert UFO interactions with our people. By any standard of comparison, the UFO phenomenon as it has been described seems less like a simplistic product of popular fantasy than it does a highly complex, morally ambiguous and self-contained external reality. A reality, I should add, that none of us understands.

We know the reports represent honest attempts by the abductees to describe true events. Any other scenario distorts reality to insane proportions, a sickness which now pervades a vast body of conservative and traditional minds who wish to hang onto a world that is rapidly disappearing beneath their feet. The reports are not a mental aberration, no matter how much the investigators have polluted the content.

Budd then turns to an illogical view of the evidence. When he says

rather than fitting into a predictable anthropomorphic schema of good and evil, gods and devils (which is, after all, the basic framework of both psychological fantasy and popular fiction), the UFO occupants as described exist in a strangely mixed, nearly incomprehensible ethical world. Their puzzling but consistent morality nowhere intersects with the black-and-white certainties of popular fantasy and imagination

he forces our traditional religious and moral frameworks into the godlessness of his world. God and Devils are not psychological fantasy, and they are popular fiction only to godless minds. Only such godless minds would believe the UFO occupants exist in a strangely mixed ethical world. Their conduct is perfectly comprehensible within the framework of the real universe. For Budd the universe is defined by illusory views; then black and white moralities are uncertainties. But for those of us who have faith in a Creator they are verities.

Once again, when he says

Their psychology if one can use the term, does not make any more sense to us than human psychology makes to them.

the insensibility is only to godless minds. I understand their psychology. They truly understand ours.

Indeed, we have a common plane of understanding when we become aware of their origin, and their purpose.

When Budd says they have a "need" for us he comes to such conclusion only because his model of the universe is so utterly deranged.

Only Budd and other godless minds would not be able to *reconcile the idea of kindly, helpful, all-powerful "Space Brothers" — a science fiction cliche now dear to spiritualist cults — with the ethically complicated reality of these unsettling UFO accounts.* Should we fault Adamski for being "used" by our Space Brothers, and then have the godless world come to the conclusion that this is a science fiction cliche dear to spiritualist cults?

No, Budd, that is God. You do not believe in God.

Certainly it is *impossible to reconcile the familiar image of "Space Invaders," swooping down upon us to conquer and colonize our planet, with the longstanding pattern of subtle and covert UFO interactions with our people* when one is driven by gross and fearsome human imagination. Indeed, *by any standard of comparison, the UFO phenomenon as it has been described seems less like a simplistic product of popular fantasy than it does a highly complex, morally ambiguous and self-contained external reality.* A reality, a none ambiguous morality, I should add, that we can come to understand if we open our hearts and our minds to God.

The Contribution Of John Mack

In November 1970 Carlos was invited by an Anglican priest to do a work of art in a church at Edinburgh, based on his artwork in a local southern church. After a week in Scotland the priest arranged for Carlos to accompany him to the island of Iona, the home of the famous Irish priest, St. Columba. This trip turned into an unusual spiritual journey that caused Carlos to relate it to the ancient tales of unusual spiritual experiences by St. Columba. During that trip he had a period of loss of consciousness. He returned to Iona twenty years later as part of a research project on the Christian hymns and poetry of St. Columba, perhaps devised to provide an excuse for a return to the location of a spiritual experience. He was forced to stay about ten days because of car trouble. On Easter Sunday, April 15, Carlos went for a long walk across the small island. During that walk he had another unusual experience.

Following is his major contribution to our understanding of the androids.

The material suggests Carlos was used in a unique manner because of his artistic visualization ability. This unusual use as part of a revelation effort shows in two areas: one, what goes on functionally inside the gray beings, and two, how they are truly composed without their leather covering. After I began to grasp what was being said I felt somewhat in awe at what was being revealed.

> AB349: The actual encounter, as recalled under hypnosis, began with a shift of consciousness after Carlos . . . experienced himself ascending to and in through the bottom of a ship in a laserlike tunnel of light. On the ship he found himself facing "a sweet little creature" who took him along passages on the ship. At the beginning of the encounter the creature seemed to draw him from one enclosure to another by reaching out its arm. Several types of alien beings were involved in this encounter. There were "little light creatures" like the one who accompanied him through the ship and escorted him down passageways. "They scurry around dronelike, very busy, and pay no attention to me," once within the structure, as they performed various functions. Their heads were round and white, with no hair, "like a bald person." He perceived their eyes as "bright, deep luminous blue," rather than black which is more commonly reported by other encontrants; Carlos explained, however, that the color changes, and it is not just a matter of perception. "The color has to do with communication and control."
>
> Carlos reported that the large eyes sometimes look as if they have "goggles" over them, especially when they are seen at night or outdoors, which might be part of or parallel to the eye structure. "There is some confusion to me about whether this is actual 'flesh' or if what I describe [under hypnosis] are in fact goggles or a part of a helmet." A close-fitting helmet appeared in a later hypnotic session; prior to that I asked him to describe the eyes, and "it is possible I was describing either or both. It is like looking through thick glasses, but I see their material, their viscous flesh. Their eyeballs or lenses are transparent so it seems black to people in the dark." Behind the "goggles" Carlos has seen a vertical slitlike pupil, which he describes as catlike, and a quite wide circular iris "with browns and reds moving around," narrowing and widening, contracting and expanding "not unlike our eyeball. The changes of color seem to "go all around the circle of the iris."

We must remember that the descriptive details may be burdened with fabrication. However, Carlos perceives reality in light and colors, different from other people. Therefore he may observe differently and detect features other people would not see.

Mack does not recognize the significance of *the creature seemed to draw him from one enclosure to another by reaching out its arm*. This is the motion described by other witnesses when moving from one room to another. By a motion of the arm a door seemingly appears out of nowhere in the wall in front of them.

Carlos believes that the "eye" color changes are not just a matter of perception. This report is curious. *The color has to do with communication and control.* That is, as they communicate with other beings during their "scanning" of the environment, and as they control themselves to perform their various activities, the eyes may reflect complex processing going on within their supercomputer

"brains." Carlos has the same difficulty distinguishing the nature of the "eyes" as did Villas-Boas. . . . *the large eyes sometimes look as if they have "goggles" over them . . . which might be part of or parallel to the eye structure. "There is some confusion to me about whether this is actual 'flesh' or if what I describe are in fact goggles or a part of a helmet." A close-fitting helmet appeared in later hypnotic sessions.* Villas-Boas had the same uncertainty determining if they were eyes or goggles.

Perhaps a better phrase would be "environmental scanners."

> AB360: There are times when Carlos feels that he is himself alien in the sense of feeling isolated and also identified as an alien being, existing in "more than one level of consciousness," perceived as different, "a hybridization.'' He and they are "go-betweens between the knowledge source of being in the universe" and the beings on Earth. His and their transmutations are somehow connected. During the encounter, and even separate from them, he may experience himself in the head or 'helmet" of the perhaps reptilian or other alien creatures. "I feel like I'm looking out through its 'helmet' (or if the helmet is a reptilian head structure, its biotic skull) . . . It's not a helmet really." He persists in using this word for something "they put on." Carlos adds that he believes there is a comparative structure in the biorobotic creatures' head construction and in the helmets worn by the others. He thinks the functions of both are similar.

Would any of us feel less alien if images of the "alien" construction had been implanted in our minds? If those images are translated from the form perceived by Carlos into a verbal interpretation then what he gives us is a hybridization of thought and visualization.

This is an example of "dual reference," wherein Carlos finds himself perceiving the way they perceive.

Both our Visitors and the contactees/abductees are, indeed, go-betweens from the knowledge source of the universe and we human mortals living here upon earth. Or, stated in older terms, this is a path of revelation.

The "transmutations" of thought permit them to show Carlos, even if severely limited, images of themselves and their construction.

Consider the blended (hybridized) images:

. . . he may experience himself in the head or 'helmet" of the perhaps reptilian or other alien creatures.

However, the "helmet" and the "head" are confused. "Reptilian" and "other alien" are also confused.

I feel like I'm looking out through its 'helmet' (or if the helmet is a reptilian head structure, its biotic skull).

Carlos, in his hypnotic attempt at interpretation, hence confabulation, is uncertain if the helmet is a head structure, a biotic skull. Because of this uncertainty he makes the process of looking out through the helmet or the biotic skull identical. They are identical, but Mack has imposed upon him ideas which bring him to this descriptive dilemma.

. . . It's not a helmet really.

Here he expresses his conviction that the helmet is not really a helmet but the "biotic skull."

He persists in using this word for something "they put on."

In other words the beings don a garb which is not functionally necessary, but merely a covering, including the "helmet."

Carlos adds that he believes there is a comparative structure in the biorobotic creatures' head construction and in the helmets worn by the others. He thinks the functions of both are similar.

Of course. They are identical. His confusion is in the function of the covering used to alter the appearance of the beings he describes as "reptilian."

The *reptilian or other alien creatures* are one and the same, but with two different sets of images presented to Carlos, the inner "reptilian" structure, and the outer leather "covering." Under the distortions of hypnotic recall he could not clearly separate them. This identity is repeated.

We should consider how these Beings would appear without their suits. They would be an assembly of a stark torso, with strictly mechanical limbs, and an "insect" head. The is especially intensified because of the conical shape of the head, with its two "insect" eyes. Some abductees observe this shape, or sense the shape of the Beings beneath their suits, to describe them as "praying mantis." The whole idea of reptilian beings then comes from this insect like appearance.

This also explains why some abductees believe they are wearing gloves.

Carlos was shown the "biotic skull" of the taller of the two Beings. He thus tended to separate the two in function and in "friendliness."

> AB360: In his first hypnosis session with Dr. Ward, he felt they might have masks or screens that augment their vision, which may be relevant to the helmet as a mechanism and an aspect of uniform apparel.

Although the images are mixed the delineation is easily grasped. They had "masks" or "screens" used to hide their true appearance from us. They were considerate of our visual sensitivities. The "helmet" was, indeed, the mechanism by which they perceived external reality, material or morontial, and was, indeed, an aspect of their "uniform apparel." In other words, the "uniform apparel" were standard "uniforms" which they don when working with human mortals. This explanation becomes more and more clear as we read the statements.

> AB360: "The helmet they wear helps them to see various aspects such as disease progressions, forms or manifestations of oxidation, concourses of chemical atomization, temperatures, radium exposure, internal organs, et cetera." When he was given the opportunity to have the helmet on or at least to examine it, "I looked through it, and I saw with the robotic or alien quality. I feel what I observe is recorded. Looking out from its interior, the eyes of the helmet-mask bulge out." The helmet is "the same shape (as the aliens' heads, and the eye bulge parallels their own facial structures), so when we observe these we get real scared because they're weird looking . . . We can see double eyes, dark eyes, observing them with these on from outside the helmet, although we may not be aware that they are wearing these. The real eyes of the creature and the reflective helmet or mask 'eyes' are seen simultaneously and this can be disconcerting."

The "et cetera" should be "et cetera" over a vast domain of sensing ability, from the chemical to the biological to the functional. They can literally see through us. They also can observe the functioning of our minds, on the functional level, not merely the synapses level. This is the power which has been so disturbing to so many persons. They can read our minds, communicate telepathically, and suppress memories as they desire.

Carlos did not actually put the helmet on. He was given images of what takes place when the Beings "put it on." The cause of the disconcert may not be so simple as Carlos describes. We can see that the reason so many have expressed such fear of the "eyes" is due to their function, far beyond anything we customarily understand as "eyes." The "eyes" are far more than optical scanners.

We should remember that Betty Andreasson thought her guides donned a "helmet thing." (Her drawing badly reflects hypnotic confabulation out of a desire to illustrate a book that would have better selling potential.)

Villas-Boas described the head gear as helmets.

We also should repeat the reports from Budd Hopkins.

Virginia . . . felt that her abductors' outer layer was not skin, but instead was some kind of gray, skin-like fabric. It was "as smooth and close-fitting as their skin . . . it was fairly thick but very soft, and the texture of really fine leather."

Sergeant Charles Moody, the reader will recall, said also that his captor's skin was whitish-gray and the face was "almost like a mask." (Emphasis mine.)

Perhaps it may be helpful to consider the structure of robotic devices. If mechanical arms are used to reach out to the bodies of automobiles in factories for welding we do not dress up those arms for our aesthetic sense. We do not want to pay the cost of such frivolous appearance. The structure of robots is determined strictly by their function, without the frills of dress. Arms, legs, and heads would be designed for structural function. Regardless if hydraulics, pneumatics or whatever system is used at the morontial levels for power movement, they would similarly be designed for locomotion, handling, maneuvering, manipulation, or whatever other mechanical motion would be required. The design

may not be aesthetically pleasing to us. If Carlos was shown this raw configuration, and if he did not recognize the artificial android nature of the mechanism, he might describe it as reptilian. But that is a human association, not a biological fact.

Similarly for the head. It is a supercomputer beyond our ability to grasp. It has sensors for monitoring the environment.

All of the observations of these robotic beings is recorded for preservation in the archival halls of the universe, and for decisions at the highest levels of universe management. From the *Urantia Papers* we know:

> UP436: The Recorders. These seraphim are the keepers of the threefold records of the local systems. The temple of records on a system capital is a unique structure, one third material, constructed of luminous metals and crystals; one third morontial, fabricated of the liaison of spiritual and material energy but beyond the range of mortal vision; and one third spiritual. The recorders of this order preside over and maintain this threefold system of records. Ascending mortals will at first consult the material archives, Material Sons and the higher transition beings consult those of the morontia halls, while seraphim and the higher spirit personalities of the realm peruse the records of the spirit section.
>
> UP504 7. The morontia recorders. I am at a loss to know how to depict to the material mind the function of this important group of thought recorders assigned to the work of preserving the ensemble pictures of the various groupings of morontia affairs and spirit transactions; crudely illustrated, they are the group photographers of the transition worlds. They save for the future the vital scenes and associations of these progressive epochs, preserving them in the archives of the morontia halls of records.

Mack continues:

> AB360: From inside the robotic "head" Carlos feels he can see temperature and other biological processes. "It is not unlike what we do with computers and electrical generators. When I am a creature or in the creature's examination 'structure' (it's not a uniform or costume exactly) I'm studying too."

Exactly. It is not merely a uniform or costume. It is part of their design for our aesthetic sense.

> "Studying what?" I asked.
>
> "Humans," he replied. "I've been waiting fifty years to say this, you know . . . What our little television computer machines do here on Earth is similar to what happens inside these helmets. There are mecha-

> nisms on the inner brow. When it sticks out on the lower brow above the eyes, inside are mechanisms, the means to altering what enables the various manners of seeing. It is just like looking into machinery that is a human form . . . it is like looking into the workings of a microchip in a computer or other electrical operations. And there are lots of microchip connectors on both sides of the brow. Inside, the helmet is full of these. I'm not sure how they function, but when I'm in them . . . [he hesitates, then adds] I'm not going to tell you that, I don't think . . . right now. But I am able to see the heat of the human. I can see at night. I can see the form, and I can see what I want inside those who are observed. I can turn them into light . . . I mean not turn *them* into light, but I can put light in them and look around (i.e., the mechanism enables its wearer to project such a light), to assist with or enable healing." He becomes in some respect, I infer from this, like the aliens with their large eyes, an examiner or analyst.

Carlos goes on to a description of the reptilian forms, of how they are actually constructed beneath their "uniforms or costumes."

> AB350: Most disturbing to Carlos were large robotlike creatures with large, black eyes that appeared to have reptilian and insectile facial qualities and insectile body characteristics. "I don't have any problems facing the little ones that are so blissful, or the taller ones, but the ugly ones scare and repulse me," he said. The reptile-faced, insect-bodied robots were "brought forth" by the female entity to perform specific functions. "She is like a doctor/philosopher/psychologist of sorts. This is an operation, but it is more than merely a physical examination," he says. . . . The robotic creature, like the female-type entity, has a pink or rose haze around it. I'm afraid of it; it is monstrous. It has an insectian quality in its body with reptilian facial features. It comes directly at you . . .I look away. It is like a larva inside the leather — a hard, dark, scary machine. We see it this way because we are interpreting its surface as flesh which seems to be a leather/metal combination. The robot is an operational functioning mechanism, perhaps a biomechanical creature; it is a mental construct of theirs. They can form it, and then we can perceive it."

Although Carlos separates the robotlike creatures with reptilian or insectile bodies from the little ones he shows that they are the same beings. This conclusion is evident from the phrase *like a larva inside the leather*. Again when he says *we see it this way because we are interpreting its surface as flesh which seems to be a leather/metal combination*, he is indicating how the robot is covered by this material, which many persons have interpreted as skin.

From this survey we can recognize that the grays are designed for appearance, to be visually tasteful. Carlos recognizes the android qualities of the beings, and that our Visitors *can form it, and then we can perceive it.* I personally believe that many aspects of the visitations are conducted in such manner that they "form it" in order for us to "perceive it." Morontia substances are not ordinarily visible to us. That is the reason so much confusion exists on the various energy states or perceptive qualities of the objects in our skies.

Again, Carlos shows that we may not be able to fully grasp the nature of the beings. He does not know if he should classify them as biological or mechanical, choosing the word biomechanical.

In the middle of this presentation Mack makes the important remark that *the reporter selects and interprets among the various data, stressing some bit of information over others, which itself is a kind of interpretation.* Indeed, how true, and a problem which has afflicted all of the reports of our Visitors. With the dual description of the entities by Carlos, confused by Mack's hypnotic questioning, Mack also cannot penetrate to the actual robotlike construction of the grays.

In his following discussion Mack admits to perceptual confusion.

> AB363: Neither Carlos nor I can separate cleanly the dimensions of his narrative that are metaphoric and mythic from those that occur in, or are of, our, or any literal, physical world.

In assessing Mack's hypnotic techniques we are forced to ask why Mack, with his professional background, did not know about hypnotic confabulation. Certainly he had enough experience. Perhaps he did not want to raise this issue for fear of damaging his appearance of authority. Or his results may have come more into open question by the lay public.

If Mack had educated himself, if he had a broad background in our Visitors, if he knew about our planetary past, much of the material he gleaned under hypnosis from Carlos and his other subjects would not have been so mythic, nor metamorphic. He could have made more profound connections to the literal, if not physical, world. To justify this mystical interpretation of the data he says:

> AB363: His case almost begs for the obliteration of this distinction which has been so convenient, if not essential, to the Western perception of reality. Perhaps it is sufficient to begin an interpretation of his experiences by saying that to him they are powerfully real, and leave as perhaps unanswerable now the question of the domain or universe in which they belong. What or who the alien beings, or as Carlos prefers, "creatures" or "light-beings," are remains unknown. At the same time the profound relationship between them and Carlos lies at the core of his transformations.

Clearly Mack has a problem with the Western perception of reality. As do many of us. But he could have obtained a real grasp of reality if he would get to know God, and something of his spiritual realms. Mystical minds want to obliterate distinctions because that is the only method they possess to accommodate data that threatens their hazy views of reality. We have no need to remain as unanswerable the domain or universe in which we belong. It belongs to God, but Mack cannot credit a real, living God, with angelic agencies working directly within the real worlds of space and time. We know who these beings are. We were given enough information to make a solid assessment. But for Mack they will remain alien and godless, mystical and mysterious.

Why would universe operations use androids? There probably are many reasons. Here are some:

1. Biological beings cannot withstand the force fields of space travel. Refer to the dematerialization techniques described in a later chapter. Nonbiological beings could be designed to be immune to those forces. Who would pilot the seraphic transports if they contained only biological beings?
2. Also, as stated on IN 232: *Emotions can cloud scientific thought*. These beings are completely neutral to the emotions of biological beings. They can go about their business without being encumbered by possible functional betrayals.
3. They serve for economy. There is too much detailed planetary work to assign to biological beings.
4. They have sensing and memory powers far beyond the capacity of biological beings. Refer to the passages on Celestial Recorders in the *Urantia Papers*.
5. There is no need to dematerialize and rematerialize for space travel. Furthermore, as may be seen in the chapter on dematerialization, who would perform the task of preparing the biological beings for space travel if all members of the crew were biological?
6. They have unquestioned loyalty. There is no fear of failure for designed beings, under trying conditions. No emotions are involved.
7. They have no personality. There is no accidental implantation of personal philosophies that might alter our decisions. That is why they are so neutral and unresponsive to questions. Biological beings could not help but indicate personal philosophies and beliefs under intense questioning.
8. To fool godless minds.

Many other reasons may exist which escape us.

From this review, and coalescing of information, we can see how the entire spectrum of speculations about hybrid cross-breeding gets tossed out the window. It originated in the wild and fertile imagination of Budd Hopkins, was borrowed by both David Jacobs and John Mack, was implanted into their subjects, and was perpetrated by hypnotic confabulation throughout the entire field of abductee investigators.

We also see why there are no “crashed” aliens. They are not biological. Angelic craft do not crash.

As Adamski said, if something should go wrong they would quickly be destroyed. They would be evaporated into thin air.

There are no hybrids except in the mind swamps of the fearful and godless personalities of this world.