



Exopolitics and Religion

By Hal McKenzie

Introduction

Exopolitics deals with the political implications of intelligent extraterrestrial life on the earth, but the alien presence brings with it vast philosophical and theological implications that cannot be ignored. Ideas have political consequences, so a clear understanding of these religious and philosophical implications would enable mankind to deal with the alien presence more effectively.

Unfortunately, both the mainstream scientific and religious establishments are currently sunk in deep denial about the extraterrestrial presence, which makes it impossible to arrive at a clear understanding that could guide mankind along the optimum path. Ending that denial would fundamentally change both scientific and religious paradigms, and of course there are always those who fear and resist change.

Contrary to their fears, however, such a change would be for the greater good of both religious believers and scientific secularists. In fact, as this paper will attempt to prove, exopolitics is the key ingredient for bridging the seemingly unbridgeable gulf that has existed for centuries between the religious and scientific world views.

Debate over semantics

The end of government UFO secrecy might unearth documents that would shake the religious world. For example, engineer Bob Lazar, who claimed to have worked on alien technology at Area 51 in Nevada, told interviewer George Knapp that he saw a thick folder dealing with religion that said aliens played a role in human evolution, using humans as “containers,” and had a hand in the birth of Jesus.¹ This is a theme that has been aired by New Age writers before, but outrages traditional religious leaders who vigorously deny that God or his angels are ETs.

Their objections are purely semantic. If one believes the Bible to be true, one believes in extraterrestrials. The Bible mentions a plethora of off-world beings, among them God Himself, the Sons of God in Genesis Ch. 6 who before the Flood mated with earth women to sire the “giants” of old (“Nephilim” in Hebrew), and angels called cherubim and seraphim. Every major religion recounts tales of celestial beings coming from the sky, whether they are called valkyries, apsaras, devas or angels. Whether or not they wear spacesuits and fly around in spaceships, they all have extraterrestriality in common.



The debate between creationism and evolution is also mostly semantic. The story of creation in Genesis is similar to scientific concepts of the earth’s development in that it involves a progression over time, except that fundamentalists insist on translating a “day” of creation as 24 hours. What, however, is a “day?” Einstein taught us that time is relative. Twenty-four hours for someone traveling at near-light speed could be a million years for someone on the earth. If one believes Genesis to be a true revelation from a divine being, then the days of creation would have to be “god days,” not human days.

The controversy over the current “intelligent design” movement among scientists, which mainstream scientists dismiss as merely Biblical creationism in a new guise, is rendered moot if one acknowledges the reality of extraterrestrial intelligence. Let us assume for the sake of argument that intelligence evolved from random chemical reactions and Darwinian evolution. At some point, the intelligent beings that evolve this way would become aware of the evolutionary process and begin to tamper with it. Human beings have been doing this almost from the beginning of civilization, as

for example with breeds of dogs and other livestock and food crops. Now we are altering genes on the cellular level with bioengineered crops and animals. In short, intelligent design is already a factor in evolution simply from our own activity.

Since we know as an established fact that we share this universe with intelligent beings far more advanced than we are, it is logical to assume that such genetic tampering had been going on for a much longer time and in much greater depth. Just as dog breeds are a result of human “intelligent design,” it is quite possible, even likely, that the human race developed at least partly through genetic engineering by a more advanced race or races.

The issue of origins, whether life came from a creator or by random chance, is also merely an academic point. Nineteenth Century scientists assumed that time moved in a straight line, or linearly. Modern astronomy and quantum physics, however, has shown that the universe is curved, and that time is not linear, but circular. Time travel, in which intelligent beings can influence the time streams of the past, is now accepted as a theoretical possibility.

Therefore, if intelligence were to develop anywhere in the time stream, it would inevitably feed back on itself, creating a new time stream that starts with intelligent design. The god-like level of intelligence or organized complexity that linearly-thinking scientists imagine is ahead of us in the future would therefore actually be behind us in our past. In short, if one accepts the reality of extraterrestrial intelligence, then intelligent design as a factor in human origins is not only probable, but inescapable.

The rift between science and religion, which began when the Catholic Church rejected Copernicus’ and Galileo’s discovery that the earth revolves around the sun, is therefore a delusion born of ignorance and denial. It created a false dichotomy between the world of fact and the world of faith. It created two cultures that can’t communicate with each other, creating confusion and misunderstanding that blocks a



clear understanding of the real universe.

Ancient Scientists/Priests

Throughout most of human history, religion and science were not separate. Indeed, those we call “priests” or “shamans” fulfilled the same function that scientists do today, and vice versa. Exceptionally perceptive men and women observed and recorded the movement of the stars and could predict equinoxes and solstices and give advice on when to plant and when to harvest. Stonehenge and other prehistoric megalithic sites were not only religious sites, but complex astronomical computers. Those sages of antiquity also carefully noted the medicinal qualities of plants and herbs to heal their people and used psychology to motivate and unite them.

No doubt they employed theatrics to impress the masses. They also entertained beliefs and misconceptions that were far from scientific by modern standards—for example magic, astrology, and alchemy. However, these early traditions of learning formed the foundation of today’s astronomy, physics, mathematics and chemistry, and ancient magical traditions have gained new respect recently from scientists and New Age thinkers.

There is also evidence that some of these prophets or high priests served as compradors for extraterrestrial civilizations, receiving scientific knowledge that supposedly couldn’t have been known without “modern” science. Andrew Tomas in his book *We Are Not the First* lists 27 scientific and technological ideas known to the ancients that were rediscovered with the rise of modern science.² These include atomic theory, the theory of relativity, the age of the earth (which the Mahabarata set at 4.3 billion years, very close to today’s 4.6 billion estimate); planets beyond Saturn, the moons of Jupiter and Saturn, electric batteries (found in Babylon that were 2,000 years old), aviation, robots and computers, indoor plumbing and sanitation, and so on.

Tomas cites the “mysterious torchbearers of civilization who, at the dawn of history, imparted their knowledge to the astronomer-priests all over the globe”.³ Apparently Roswell was not the first time technology transfer occurred between extraterrestrials and humans as Philip Corso described in his book *The Day After Roswell*.⁴

Maurice Chatelain, a mathematician who worked on NASA's Apollo program, concludes that extraterrestrials intervened in human history about 65,000 years ago, about the same time that anthropologists say homo sapiens, or modern man, appeared on the earth. He calculates this date from the "Nineveh Constant," an astronomical number found on a tablet from the ruins of ancient Nineveh describing the "great year" when all the constellations return to the same position in the heavens. Chatelain says that this number, which ancient peoples could not have known without outside knowledge, must have been calculated 64,800 years ago.⁵

The knowledge of these priest/scientists invariably led the masses to stand in religious awe of them. The pipeline to the stars, however, was apparently only intermittent in nature. When the original source of knowledge withdrew, over time the priest/scientists were replaced by sycophants and frauds who mindlessly carried on rituals they did not understand or used their position only for personal power.

What is worse, religions that started out as great truths to benefit mankind degenerated into ideologies, superstitions and dogmas to benefit the ruling elite or to justify prejudices that led to bloody religious wars. This pattern continues today in sectarian violence in Ireland and the terrorism of Islamic extremists, but also infects materialists, as demonstrated by fascism and communism. The twisting of truth into ideologies to fit a partisan political agenda is the enemy of truth and must be fought anew in every age.

Truth is not the property of any individual or group, but exists independently of human perceptions. Both religion and science in their essence are efforts to understand the truth of our universe so we can live in it as best we can.

Memories Survive as Myths

Perhaps extraterrestrial intervention in man's prehistory survives today in the Judeo-Christian myth of the coming of a supernatural messiah on the clouds of heaven. Such myths can be deadly, however. A similar



myth was held by the Aztecs, who anticipated the return of the white, bearded god Quetzalcoatl, which some historians suspect were ancient Phoenecian travelers who imparted astronomical knowledge and the building of pyramids to Mesoamericans. Unfortunately for the Aztecs, they initially confused the rapacious Spanish conquistadors with the return of their hoped-for saviors.

Another more contemporary example is the “cargo cults” among Pacific islanders. During World War II some islanders living at a Stone Age level suddenly experienced enormous ships and planes disgorging fantastic machines and cargo that turned their world upside down as the U.S. military chose their island as an air base. Then after four years they just as suddenly packed up and departed. The poor islanders concocted a religion based on their longing for the return of the fabulous cargo, complete with native-built effigies of airplanes and a control tower to coax their saviors to return.

Scientists, for their part, have tended to dismiss the Bible and other religious scriptures. These scriptures, however, constitute a gold mine of useful data that scientists have overlooked, the most important being the historical record of man’s relationship with off-world intelligences. Science fiction writer Sir Arthur C. Clark said, “Technology sufficiently advanced would be indistinguishable from magic.” A logical corollary to that would be that those who wield such technology would be indistinguishable from gods.

In the South African movie, *The Gods Must Be Crazy*, a Kalahari bushman thought a Coke bottle dropped from an airplane was a gift from the gods. Modern man and his technology were god-like to him. Since we have already established that extraterrestrials with advanced technology have interacted with humanity, it is not farfetched to consider that early accounts of celestial beings chronicle close encounters with ETs.

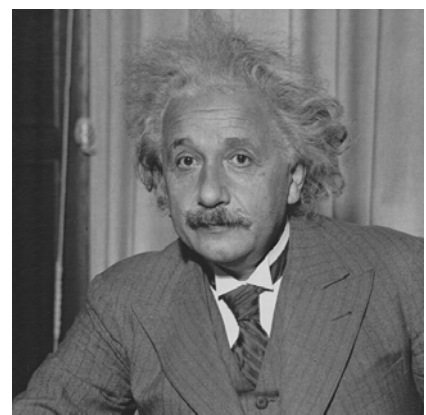
Divinity and Velocity

One of the “magical” qualities attributed to gods, for example, is immortality, but that quality is simply a matter of velocity, according to Einstein. Poul Anderson’s science fiction classic, *Tau Zero*, examines the possible consequences of the time dilation phenomena Einstein discovered in his theory of relativity.⁶

The title of the book comes from the equation “Tau equals the square root of one minus v-squared over c-squared,” where v is the velocity of a spaceship and c is the speed of light. The closer v comes to c, that is, the closer the ship approaches the speed of light, the closer tau comes to zero, which is to say time slows down for the inhabitants of the space ship. In Anderson’s story, a group of explorers in a starship traveling at near-light speed are unable to decelerate after an accident damages their interstellar drive. As they go faster and faster, time dilation increases to the point that they watch the universe end its expansion phase and contract again in the so-called “Big Crunch.” Orbiting outside the primal plasma cloud, they find haven by surfing along with the next Big Bang and decelerating until they find a new planet where life has evolved sufficiently to sustain them. All this occurs in what is, for them, a matter of months, but encompasses many billions of years for the universe outside the spaceship.

This suggests that divinity is related to velocity. Because of the tau factor, any beings that achieve near light speeds would achieve immortality (relative to planet-bound beings). Other divine attributes like omnipotence and omniscience would logically follow. Such beings could, for example, observe civilizations being born, growing and dying within a working lifetime for them, like biologists observing many generations of bacteria or fruit flies in the laboratory. To do this, they would need a monitoring, sampling and surveillance capability in planetary time, which seems to be part of the function of the UFOs seen throughout human history.

As for omnipotence, as tau approaches zero, the mass of the spaceship approaches infinity, according to Einstein. Such velocities would require the manipulation of titanic amounts of energy, which would give such beings the capability to transform the natural world on a cosmic scale, as in terraforming, just as smaller energy sources like fire and electricity gave man the ability to transform his world.



As support for this postulate, consider how major technological advances are linked to speed. Flight requires take-off speed and space travel requires escape velocity from earth’s gravity. As for today’s

information-based technology, the constant search is for faster computers, leading to “quantum” computers that would achieve magical feats of data processing.

Based on the ufological and archeological record, it appears intelligent beings from other worlds, probably our cosmic ancestors, already accomplished such feats and have visited, perhaps even colonized, our earth. Prescientific earthlings who came into contact with them would of course perceive them in terms they could understand, likening them to emissaries from a celestial kingdom ruled by a god-king. People continue to have such encounters today, but science has changed the paradigm so now we see them as extraterrestrials. For example, the Bible says Elijah was taken up to heaven in a “chariot of fire.” If we were to witness the same event today, we would say he was beamed aboard a UFO, like Travis Walton in the movie “Fire in the Sky.”

Consider this passage in Genesis, Chapter 6: “And when men began to multiply on the earth, the sons of God saw that the daughters of men were fair, and chose wives from among them ... and there were giants (Nephilim) on the earth in those days, the mighty men of renown.” Zechariah Sitchin, an expert on Babylonian cuneiform writing, concludes that the Babylonian chronicles of the gods are actually accounts of extraterrestrials called the Ananaki who colonized the earth, genetically engineered modern humans from hominids and sired the biblical Nephilim through cross-fertilization with earth-women.⁷ This is consistent with Lazar’s reported religion file at Area 51.

At first blush this poses a problem for monotheists. The antics of the Babylonian gods in the chronicles are not conducive to respect or awe, since they exhibit human vices.

One God Who Cares

Ethical monotheism, the concept of one supreme and eternal being who loves and cares for mankind, can, however, find scientific backing in the Gaia concept proposed by scientist James Lovelock.⁸ This is the idea that the biosphere itself is an organism that creates its own conditions for extending life. Gaia, named after the Greek goddess of the earth, is currently thought of as our planetary ecosystem, but the late astronomer Fred Hoyle and Chandra Wickramasinghe through their panspermia theory are proving that the web of life extends throughout the universe.⁹

Physicists are searching for a single “theory of everything” than can tie all other physical theories into one. Since electromagnetic, gravitational and atomic fields exist, why not an energy field as a ground for life forms, a biological or spiritual field? British biologist Rupert Sheldrake’s research in “morphic resonance,” based on his theory of “morphic fields” that link life forms across space and time, bridges the gap between physics and biology and fits neatly into the Gaia concept.¹⁰ Sheldrake’s experiments suggest that information is not only carried by genes, but transmitted through energy fields across space and time. Evidence supporting this can also be found in the medical documentation that prayer helps healing in hospitals, as described in Dr. Larry Dorsey’s book *Healing Words*.¹¹

Physicists are moving into realms that border on the mystical and magical, for example through experiments in “quantum events” that occur simultaneously with no apparent physical connection. Some biologists postulate that the human brain contains microscopic structures that replicate quantum events, leading to psychic phenomena like ESP, precognition and others.



All these discoveries point to the development of a scientific view of the universe as a living gestalt or organism, the invisible essence of which is an “overmind” or heuristic cosmic energy matrix, which influences life beyond space and time, transcending the cosmos’ individual parts while animating, directing and tying them all together. Any intelligent biological beings, no matter how powerful and god-like, would always be subservient to this Supreme Being, who is in fact the Creator.

Toward a Theology of Everything

Perhaps the missing piece in the “theory of everything” puzzle sought by physicists is the element of intelligent purpose and will inherent in the cosmos. In effect, they are looking for the physics equivalent of spontaneous generation, which according to Hoyle is a myth. In his words, “A common sense interpretation of the facts suggests that a super intellect has monkeyed with physics,

as well as with chemistry and biology, and that there are no blind forces worth speaking about in nature. The numbers one calculates from the facts seem so overwhelming as to put this conclusion almost beyond question.”¹²

The theory of everything should then perforce become a “theology of everything.” Indeed, theology would still be “queen of the sciences,” as it was called in medieval universities, if religious leaders hadn’t turned chicken in the face of Copernicus’ and Galileo’s discoveries. Theology should be no different than biology or any other “-ology” that seeks knowledge of the real universe. In its truest sense it means knowledge of the divine, which includes cosmic intelligence, man’s ultimate destiny, spiritual growth and universal moral principles.



The religious clerics, however, lost their nerve at the new world Galileo’s telescope revealed, ironically exhibiting a profound lack of faith. If they had truly believed that God created the universe, they would have embraced the new knowledge as deepening their understanding of God. If they had done so, science would have been directed by holistic principles and religion would have been illuminated by science.

Many of the subsequent horrors brought about by religious intolerance and pseudo-scientific ideologies might have been avoided.

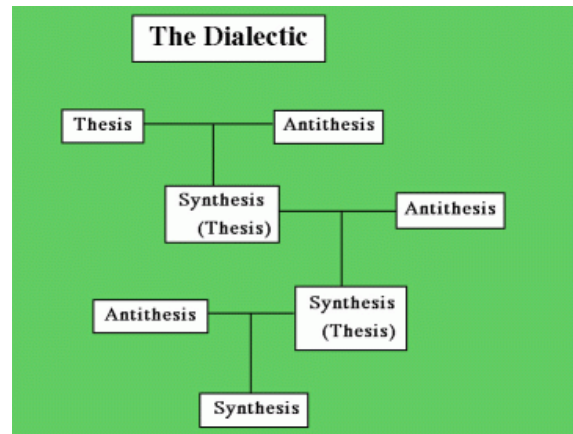
America’s founding fathers, some of the best-educated men of the 18th century and well-versed in science, in the Declaration of Independence called the existence of a creator a “self-evident” truth. Has science discovered anything since then that debunks this truth or makes it less evident? Quite the contrary, there are plenty of scientists like Hoyle who see the hard facts before them— the complex design of the eye, just for one example— and think, as well as state publicly in rare cases, that this can’t be random, that there has to be a designer.

The U.S. founders’ reference to the creator and to “nature’s God” reflects a universal human quest for a social order or government based on principles that reflect the divine order of the universe. In

ancient China, Lao Tsu and Confucius sought to order society according to natural laws of harmony and balance. The medieval feudalistic order in Europe was believed to reflect the divine hierarchy. The American experiment was based on European philosophers’ understanding of natural law, as was the communist belief system based on Marx’s sophistry of dialectical materialism. The disastrous failure of communism proves that Marx’s negatively-biased, anti-god philosophy was dead wrong, but the power of that idea shook this world like nothing had before.

This age-old quest, despite many failures, could reach a successful culmination if science could really discover and prove the existence of basic principles underlying the universe that are applicable to society. Today thinkers are continuing the quest through the ecological sciences, which study the interaction between living organisms and their habitat; and through cybernetics, the study of systems that underlie computers and artificial intelligence.

Most of today’s leaders, both on the left and the right of the political spectrum, are greatly influenced by 19th century philosopher Georg Hegel’s dialectic, which conceives of progress as being driven by conflict and contradiction through three stages called “thesis, antithesis, synthesis.”¹² Although Hegel himself was an idealist, Marxism-Leninism adopted his dialectic and combined it with materialism. The



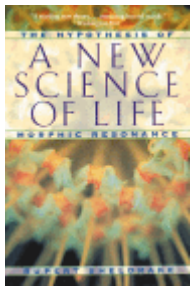
resulting philosophy of dialectical materialism has been used to justify war, violent class conflict and dictatorship. Although the collapse of communism proved the fallacy of this idea, today’s so-called “neo-cons” who drive American foreign policy are also dialecticians insofar as they see warfare as a generator of financial profit and a management tool for obtaining greater political power.

Hegel erred in thinking that our diseased, dysfunctional human race reflected natural law. Traditional religions on the other hand have always maintained that mankind has fallen away from its natural state of harmony. Modern science likewise has come to see progress in terms of symbiotic or mutually beneficial relationships. When the innate condition of dynamic equilibrium is

disrupted through natural or man-made catastrophes, it inevitably reasserts itself. Just as the body has natural healing powers that can overcome disease, nature and society can heal themselves if allowed to follow natural principles.

For example, Nobel Prize winning-mathematician John Nash in his “Game Theory” proved mathematically that contending parties benefit more when they cooperate than when they compete. In this way the age-old “golden rule” of reciprocity, which most major religions express in some form or another, receives firm scientific backing, debunking the dialecticians.

Modern leaders who are still immersed in 19th century dialectical thinking are like doctors who do not know what a healthy body is like. Without a model of health to guide them, they can only manage the symptoms of the disease instead of curing it. In fact, when health asserts itself, as when peace breaks out among nations, they see this as “unnatural” and try to sicken the patient more so they can continue to “treat” the disease. If our politicians could catch up with modern science, they would “wage peace” instead of constantly fomenting new wars.



Through Sheldrake’s experiments, science is also discovering that life energy involves transmission of information that could be the spiritual counterpart of genetic information transmitted through DNA. This would corroborate the universal religious experience of information received through prayer, meditation, dreams, apparitions, visions or simple intuition. Former astronaut Gordon Cooper, surely a credible witness, says in his book *Leap of Faith* that a woman he knew regularly received detailed psychic transmissions from an extraterrestrial source, one of which saved the Space Shuttle from a disastrous failure by revealing a flaw in the cooling system.¹³

Energy exists at different vibrations or frequencies, so perhaps spiritual growth is a matter of achieving a “higher” frequency. The highest frequency is “in tune” with God, the lowest is closer to animal life or to matter. Perhaps “heaven” and “hell” and realms in between are like channels on a radio dial, with souls automatically migrating after death at the frequency they attained during their lives.

The existence of this spiritual field could be the missing piece in the “theory of everything” that physicists seek, as well as a key to understanding the meaning and direction of our lives, although mainstream science does not yet acknowledge its existence. Perhaps scientists’ longstanding animosity toward anything religious is at the root of this denial.

Scientists say our sun will burn out and the material universe will perish in a “big crunch,” but life would find a way to escape the cycle of destruction and be born anew. Beyond the seeming immortality of microbial cells found in meteorites and cosmic dust, there is the reality of a spiritual life-energy matrix that interacts with the physical world in ways still only dimly understood. Perhaps, as Brigham Klyce suggests, the goal of life is to organize itself into a form that can survive the Big Crunch and sow the seeds of life in new universes.¹⁴ Or perhaps the life energy of the aforementioned gestalten Supreme Being “reincarnates” in new universes, which constitutes a conscious act of creation such as described in Genesis.

Exopolitics, by ending the denial syndrome associated with extraterrestrial reality, could lead to an all-inclusive scientific theology that would help end religious intolerance and false faith, or well as materialistic beliefs that contradict reality and lead to destruction. As Isaiah prophesied (Is. 11-9) “They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

A Global Consensus

That is where science plays a key role. The scientific method separates truth from superstition, fantasy, wishful thinking and ethnocentric bias. It is the only thing that can create a global consensus. Of course, scientific facts alone cannot satisfy the human soul. People possess a spirit that needs spiritual nourishment. Without the discipline and critical thinking of science, however, religious seekers and believers often cannot tell the difference between spiritual food and spiritual poison such as propagated by cults or ideologies that have perpetrated mass murder and suicide, as in the People’s Temple, the Branch Davidians, and most recently Osama bin Laden’s Al-Qaida. Through science, the elements that foster spiritual growth and happiness could be as well understood as science now understands the basic nutritional needs of the body.



In the past people believed in many fanciful concepts of the earth and planets, leading to worship of the sun, moon and planets as gods. Science replaced this Babel of beliefs with a global consensus based on reality, except for a few cranks like the Flat Earth Society.

Science, if freed from its anti-religious bias, could in the same way lead to a universal understanding of the Supreme Being, the spiritual world and basic issues of right and wrong. Then all mankind could share a common worldview and civil philosophy, regardless of individual religious backgrounds. People could still go to church, temple, or mosque; pray or meditate; sacrifice livestock, butter their lingam, or do whatever satisfies their souls, but would all agree on the key issues and work together as citizens of the global village.

Perhaps the extraterrestrials that have made their presence known on this earth are waiting for humanity to demonstrate a certain level of maturity before we can be welcomed into the company of star-faring civilizations. Perhaps an initiative such as this Journal could help bring that about. The key point is it won't happen until the cosmic denial ends, and that won't happen by itself, but only through the determined efforts of many individuals.

About the Author: Hal Corbett McKenzie is one of the few journalists in America who has covered the UFO scene professionally. As a founding editor and writer for The News World daily newspaper 1976, later renamed the New York City Tribune 1984, he edited a weekly supplement called UFOs and Other Cosmic Phenomena. During the 14-year life of the newspaper he became a senior editor. He published free-lance articles in UFO magazine and in Timothy Good's book Alien Update 1993. Active in Operation Right to Know, he served as secretary-treasurer. Mr. McKenzie now works as webmaster for Insight on the News, a website sponsored by The Washington Times.



Endnotes

1. Good, Timothy, *Alien Liaison—The Ultimate Secret*, Arrow Books, London, 1991, p. 184.
2. Tomas, Andrew, *We Are Not the First*, Bantam Books, 1971, p. 177.
3. *ibid*, p. 176
4. Corso, Col. Philip J. (ret.), with William J. Birnes, *The Day After Roswell*, Pocket Books, New York, 1997.
5. Chatelain, Maurice, *Our Cosmic Ancestors*, Temple Golden Publications, Sedona, Ariz., 1988, p. 35.
6. Anderson, Poul, *Tau Zero*, Guild America, 1970.
7. Sitchin, Zecharia, *The Cosmic Code* (book VI in the six-part Earth Chronicles series), Avon Books, New York, 1998.
8. Dorsey, Larry, “Does Prayer Heal?” Reader’s Digest, March 1996. Condensed from *Healing Words*.
9. Klyce, Brigham, www.panspermia.com.
10. Lemley, Brad, “Rupert Sheldrake,” *Discover*, August, 2000, printed from www.FindArticles.com on May 20, 2001.
11. Colson, Charles, “According to Hoyle: Worldview and the Big Bang,” Commentary #010830-August 30,2001, <http://www.breakpoint.org/>
12. Marris, Jim, *Rule by Secrecy*, Harper-Collins, 2000, pp. 194-196.
13. Cooper, Gordon, with Bruce Henderson, *Leap of Faith, An Astronaut’s Journey into the Unknown*, Harper Collins, New York, 2000, pp. 228-230.
14. Klyce, “The End and the Big Bang,” www.panspermia.com