

Consciousness and Community in the Orbital

*How a reporter
learns that
the
journey to
consciousness
is the journey
to contact*

By Bret Lueder





Fifty-four-year-old James Gilliland has a lot on his mind. He runs a ranch in the tiny hamlet of Trout Lake in southwestern Washington, just 13 miles due south from the base of the now-extinct volcano Mt. Adams. It is a beautiful place; lush pine forests on rolling hills give way to small valleys with green and brown patches of land used for farming and cattle ranching.

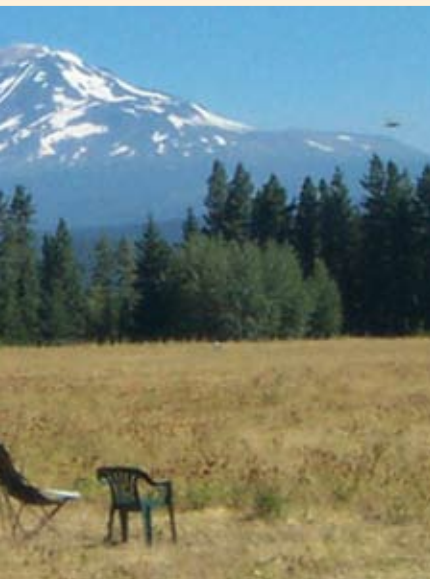
Mt. Adams is ever present, as if it were standing guard, protecting some mystical secret; a secret that it has been witness to since time immemorial. It is amid this backdrop that Gilliland, like any other ranch owner, must stay on top of an ever-growing list of chores. If he's not taking care of his chickens or goats, he must tend to the compost pile, mend a fence, or fix a broken pipe. It can definitely take you away from where you want to be, says Gilliland.

But with 70 acres complete with creeks, exposed-rock outcroppings nestled into thick evergreen groves, a field of echinacea in full bloom in the summer, and the larger Trout Lake river lining the ranch's northeastern bor-



der across Trout Lake Mountain Road with its water-carved rock formations and natural swimming holes, where is it that Gilliland would rather be?

Many people would consider this place a paradise because of the general aesthetic quality of the region. The state park that was ordained to preserve the area around Mt. Adams was even named Indian Heaven Wilderness in an attempt to capture its beauty. So where in the world would Gilliland rather be?



“There’s no contest,” he says. He would much rather be out of body. Gilliland assures me that if I would like to have peaceful, positive, and enlightening contact with an extra or ultra-terrestrial being, then out of body is where I must go.

You see, Gilliland doesn’t run your typical livestock or farming-style ranch. He runs what has been nicknamed the UFO Ranch. It is officially known as the Self Mastery Earth Institute (SMEI) and Sattva Sanctuary, and it was founded in 1986. Gilliland says he was guided to purchase land

at this location because of the dimensional vortex directly above it. Once underneath this vortex, one is witness to other-dimensional craft operating around the clock. It is like a window where the veil between dimensions is nonexistent; where the cosmic drama is made manifest to human eyes.

With the designated location secured, Gilliland began to spearhead a grand plan outlined to him through several contacts nearly twenty years ago. He was told to start teaching those of this world about the out-of-body experience. These teachings, which all revolve around a human individual breaking through societal programming and going inward in order to go out of body, are nondenominational and not affiliated with any political agenda, he wants to make clear.

The high volume of sightings is due not only to the ranch’s close proximity to the vortex and to Mt. Adams—volcanoes have long been considered UFO hot spots—but also to the ongoing project being launched through Gilliland and initiated by the extra- and ultraterrestrial beings he calls Ascended Masters. He says that they have perceived a need for humanity to wake up from its spiritual slumber and are now making an effort to help this happen through James Gilliland and his SMEI.

Humans apparently need to raise their individual and collective vibrations, and this is why, he maintains, modern society and human consciousness finds itself in the situation that it does today. Because human consciousness has been suppressed, says Gilliland’s master teachers, a situation has been allowed to develop where a society has been built to suppress the consciousness of those who built it.

Things like TV programs and commercials, Hollywood movies, ego appeals with image as the main focus and money as the supreme goal—the rat race of society—all have a way of interfering with natural human thought processes and frequencies. The continued unawareness of our true spiritual history and potential, engineered short-attention spans, and poor nutrition have created a situation where people don’t seek out this kind of self-mastery and the practical use of it.

Therefore, something else has taken hold of human consciousness and hence, human destiny. It is, by now, a familiar scenario. There is hope, however. Since humans beings have allowed the highjacking of their consciousness, only *they* can regain it. How? Self-mastery, says Gilliland. This is why the institute has come into existence and why Gilliland is doing what he is doing.

The Masters are willing to help, he says, but essentially each person has to work to raise his thought vibrations in order to reach out or into a higher vibrational reality. Meanwhile, the Ascended Masters—higher-dimensional beings vibrating at a higher thought frequency—exist in other dimensions but can phase into our reality.

It takes work for these beings and their craft to vibrate into our existence, just as it takes work for a human to vibrate at a higher level and reach into their dimension. Gilliland, who says he was initiated by an orange globe or orb that he calls a manifestation of a higher consciousness, says that he “literally had his circuits blown open” and has since been able to com-

municate with a variety of these teachers such as St. Germain, the Archangels Michael and Gabriel, Jesus, the Buddha, Mother Mary, Ramtha, and Gilliland's prime source of contact and knowledge, an entity known as Cazekiel. Cazekiel is allegedly the same being who is known in Biblical history as Ezekiel.

These advanced beings have shown Gilliland the true nature of consciousness and the human body and why other beings have acted to control them. From these contacts Gilliland was able to produce three books, all from SMEI: *Becoming Gods: Prophecies and Understandings Concerning the Past and Future Destiny of Humanity and the Earth* (1996), *Becoming Gods 2: Interdimensional Mind, Earth Changes and the Quickening, UFOs, Their Origins and Intentions* (1997), and *Becoming Gods: A Reunion With Source* (1998).

But he has also had other teachers: Gilliland claims to have been taught by individuals from the star constellations Orion and the Pleiades and from the Andromeda Galaxy. These beings are part of what is thought to be a spiritual hierarchy of consciousness and energy. Angels, ancestor spirits, and animal guides would fit in here as well as physical extraterrestrials in descending vibratory order. The Masters, like Jesus, are closest to God the Creator, or as Cazekiel has explained it to Gilliland, the Source.

These types of contacts have been going on with certain individuals for as long as humans have been in existence, but in the modern era certain people have begun to experience an increased number of contacts by various extra- and ultraterrestrial beings. In the 1950s, contactees were repeatedly told to write about these out-of-body experiences and spread the information.

Books like *A Call at Dawn: A Message From Our Brothers of the Planets Pluto and Jupiter* (Understanding Publishing Company, 1958), by Kelvin Rowe, *Flying Saucers Have Landed* (Werner Laurie, 1953), by Desmond Leslie and George Adamski, and *Secret Places of the Lion: Alien Influences on Earth's Destiny* (Neville Spearman) by George Hunt Williamson, first published in 1926 and republished in 1958, are all part of the rise in contactee writings that became popular during the 1950s and '60s.

One such book, *Eckankar: The Key to Secret Worlds* (Lancer Books, 1969) by Paul Twitchell, calls these out-of-body experiences soul travel. Twitchell details a similar group of beings who help humans get through the barriers of getting out of body:

These spiritual guides are known to practically everybody who is interested in spiritual works. They are variously known as spiritual guides, guardian spirits, cosmic spirits, soul travelers, agents of god, the Godmen, Sat Gurus, and many others whom all will realize sooner or later.

These travelers have specific duties under the Supreme Deity. They look after the welfare of all souls regardless of what plane the latter may be upon. They act as the agents of God and are his coworkers. Their role is similar to that of the roving ambassadors who handle all problems for the government outside those which are normally handled by the diplomats stationed in particular countries. They see that all beings, on all planes, keep functioning in concurrence with divine law; they are also interested in the individual who is trying to get back on the path of God, and they assist anyone who might need their help at any particular moment, both in-



side the body and out.

“Therefore,” the book continues, “man’s first duty is to know himself. We can worship any God, if we wish, but our first duty according to all metaphysical and spiritual teachings is to find out who, and what, we are ourselves.”

Well that’s easy, right?

Knowing the work of the pioneering psychologist Carl Jung, one could easily categorize these energies, entities, or ethereal teachers as originating from within the human subconscious. Jung called them *archetypes*, or manifestations of various aspects of an individual’s personality.

In the end, however, in a book titled *Flying Saucers: A Modern Myth of Things Seen in the Skies* (New American Library), a posthumous compilation of Jung’s letters on the subject of UFOs published in 1969, the iconoclast admits that he cannot tell whether these light phenomena are physical, material objects, or other types of self-emanaating archetypes. Jung lumps all of these varied phenomena together as UFOs.

In a letter to legendary UFO author Major Donald E. Keyhoe, Jung writes, “I have never seen a UFO and I have no first-hand information either about them or the dubious attitude of the AAF [American Air Force]. On account of this regrettable lack I am unable to form a definite opinion concerning the physical nature of the UFO phenomenon. ... The evidence available to me is convincing enough to arouse a continuous and fervent interest. ... I have no other knowledge about them than that which everybody can get out of printed reports. That is the reason that I am still far from certain about the UFO’s physical reality.”

And herein lies the “crux of the



biscuit,” as Frank Zappa would say. Are UFOs real physical craft or are they emanations of the human subconscious? Either way, they appear to be appearing because of what has become known as the consciousness/contact connection. Further, there is a growing body of evidence that these craft and the beings operating them have the ability to operate within both parameters of existence: within and without.

It is even thought that the physical craft could actually be alive. Gilliland says that each of the Teachers has his own craft and is mentally in tune with it; it is a part or an extension of his consciousness. These Teachers and craft can appear in dreams, as apparitions, or in material form. They can phase-in to our reality or we can raise our vibrations and go into theirs through meditative practices.

In the landmark volume from 1994 by Andrew Collins, *Alien Energy: UFOs, Ritual Landscapes and the Human Mind* (Leigh-on-Sea, ABC Books), a pertinent collection of data gained from various sightings and experiments in the relationship between earth lights—orb, other balls of light, flashes, or whistles—and consciousness in and around the Alton Barnes area in England in 1993 and 1994, Collins uncovers some key areas concerning the

consciousness/contact connection for both physical and nonphysical phenomena.

He and his colleagues have uncovered evidence with the call-and-response technique, whereby an orb is signaled and a seemingly conscious response is returned in the form of a light change, movement, or both. Some of the evidence also suggests that a person’s thoughts can interact with orbs. One on occasion, writes Collins, a researcher wished an orb would come back, and it did. In addition, this research is supported by the small but growing body of data concerning shamanism, altered states of consciousness, and various earth-light phenomena as they are related to sacred sites like Stonehenge and Glastonbury Tor.

The idea, presented by Paul Devereux and others, that UFOs are exotic energy created by the earth is attractive and appears to confirm many of my own findings in this respect. Despite this, the “Earth lights hypothesis” in no way accounts for the assortment of high strangeness cases involving close-proximity entity encounters and abduction experiences.

The concept of light consciousness brings us closer to understanding how balls of light, and similar such phenomena, might achieve some form of basic or natural consciousness and intelligence through nonlocal interaction with not only the human mind but, presumably, the Earth itself.

Then, writing about some of the various test results gained while visiting the Alton Barnes area and their links to consciousness/contact connections, he summarizes his findings and comes to an interesting conclusion.

These results clearly show the apparent ability of the human mind to influence either scientific instrumentation and/or the environment through the employment of meditative practices. Such beliefs have long been understood by shamans, priests and mystics of faiths and cultures across the world. In addition to this, it seems that emotionally-charged belief is responsible ... for creating the temporal conditions necessary to affect and manipulate the outside environment.

Whether such interactions take the form of “vectoring structured spacecraft” into appearance, employing the use of the Star Exercise Program or contacting genius loci at prehistoric sites, they can all equally result in psychic communication with individualized products of the energy continuum. Bioforms, “critters,” ether ships, plasmas, site guardians, thought constructs or even the “tulpas” of the Tibetan Buddhist tradition, are just some of the titles given to these unseen energy forms. Whatever the description, there is overwhelming evidence to suggest that they exist independently of the human mind and can, and frequently do, respond to mental empathy either as electromagnetic anomalies or as light manifestations.

Collins concludes:

Yet I believe that we need to go much further than this to truly express the nature of the phenomena under review here. The idea popularized by [Trevor James] Constable, and suggested many years beforehand by Ken-

neth Arnold, that the majority of UFOs are living creatures existing in a sea of atmosphere is stunning in its simplicity. Even though Constable saw these etheric entities as composed of a semi-solid, plasmatic state, I feel that it is more likely that they are indigenous life forms existing in an energetic state spanning the entire extent of the multidimensional energy continuum. They appear to us as aerial flashes, balls of light, daylight discs, or light clusters only when their oscillations shift into the visible spectrum. On other occasions they can simply create radar reflections or produce electromagnetic affects and so remain undetected by the naked eye.

Gilliland's vast knowledge with these types of experiences forces him to agree. He and his Team ECETI—Enlightened Contact with Extraterrestrial Intelligence—have used the call-and-response method frequently with much success. I was standing about five feet away from Gilliland on the night of July 3 during a preconference visit to the sanctuary when he spot-beamed a low-moving starlike ball of light.

One, two, three times Gilliland turned the beam on and off. Almost immediately, the object powered-up in response and then took a turn that no known human technology could duplicate. To say that I and the other four people who witnessed the display were impressed would be an understatement. But was it a physical craft? At the time I took for granted that it was. Now I'm not so sure.

So while one could either have contact physically through the waking state or nonphysically through sleeping or meditative states, there is a third possibility. This third possibility is represented by the work of Dr. James Joseph Hurtak, author of *The Book of Knowledge: The Keys of Enoch (Academy for Future Science, 1977)*. He maintains that through the inward search in its deepest form, a human individual consciousness can activate what is known as the *merkaba*. This is a light shield or bubble activated by human consciousness that enables the physical body to go anywhere in God's creation, and outside of time. This thought-created manifestation combines both the energetic and the physical; the within and the without working in unison.

In the *Keys of Enoch*, Key 3-0-1 we find:

The souls who have reached the greatest levels of awareness and attunement with the Father are able to extend themselves through many dimensions of light in service to the many realms of specie intelligence desiring to know the meaning and direction of life. ... Merkaba was used by the People of Israel to describe the visitations of the Hosts of YHWH to Earth exemplified in Ezekiel's experience of the "wheel-within-the-wheel." Merkaba appears in a multiplicity of forms; it can be seen as a pure energy envelope of Light as associated with the work of a Master, as well as a manifestation of extraterrestrial technology of Light, for which reason it is called a "vehicle of vehicles." Merkaba is a vehicle which can take on any membrane or color appearance to correspond with you and guide you into other experiences of creation.

Any way you slice it, says Gilliland, the point is to go inward to get out of body. That's what the SMEI is all about. And besides renting small but

comfortable bungalows to guests who would like to come to the ranch and experience and learn about the variety of contact experiences possible underneath the vortex, there was also a much bigger event.

The first of what is currently planned to be an annual event took place at the ranch August 18–20, 2006. Although considerably smaller than other established UFO conferences, the Science, Spirit and World Transformation Conference will offer some distinct advantages over other established events again this year.

For example, this smaller-scale large event offered a more in-



timated setting where attendees were able to connect and exchange ideas and conversation. The smaller scale also allowed for a more intense focus during each lecture because it was the only thing going on at the time. Attendees also got to camp together in the Institute's echinacea field, which fostered a community-like feel not often experienced at other events.

Further, unlike some conferences which focus on more specific issues, this conference was strategically well-rounded in its

presentations and information dissemination. It combined various aspects of the UFO condition on earth with the added aspects of the consciousness/contact connection.

For the more than four hundred people in attendance, the event was like a mini version of what it would be like if the Bay Area UFO Expo were combined with



San Francisco's Whole Life Expo, and the whole thing was set to the music of nature. Without physically getting to talk to an alien or stepping onto a ship, this exposition offered everything else. It is a must for any lover of UFOs, knowledge, camping, and community.

Unlike most other UFO expos featuring days filled with inspirational and informative presentations, at this one the nights were filled with multiple UFO sightings, strange phenomena, and in at least two cases, spiritual healings—more on this later. I stopped counting sightings at ten each night over four nights.

Not only were exciting photos and footage captured by Gilliland's Team ECETI (www.eceti.org) but snapshots and video footage were also taken by the guest themselves. Most notably was a

snapshot taken by Ryan Powell of a craft hovering above the trees of the echinacea field, and attendee Tonia Maidford took several shots containing multiple orbs.

In my upcoming DVD, *The Esoteric Guide to the Bay Area UFO Expo 2006*, Gilliland described Powell's photo as well as his understanding of the prevalent and mysterious orbs, within a consciousness/contact context:

The didgeridoo guy [Powell] just went out into the field and said to himself, "I really want a picture of a ship. Just, from the bottom of my heart please guide my hand to where I should shoot the camera." And he turned around and shot. And we have this beautiful craft coming over the field. You couldn't see it with the naked eye but it showed up on the camera. As far as the orbs go, from my understanding is that they are beings of a higher frequency, and they are non-physical beings. Some are nature spirits, some are humans that have crossed over and are in a light sphere. Others are Grand Masters like Merlin or St. Germain. Some of those beings are really amazing.

You'll see these big golden orbs and it is these Masters that are in them. There are so many different aspects to the orbs. But what I find interesting is that they are very, very attracted to the Divine Feminine energy and to children. They love the joy and playfulness of children and they love the Divine Feminine. There is clearly a connection between consciousness and the orbs. It's the same with the ships: If you come at them with an arrogant point of view, they'll just stay high. But if you come at them with a sincere heart with loving, pure intent then you will have these experiences. It's just that simple.

There has been a rumor in circulation that a large orange or golden orb was photographed hovering above speaker Sonja Kalckar's head during her Friday afternoon lecture and group meditation. Gilliland told me that the photo was incredible, but even though he claims to have seen it, I could not locate it by press time.

So why would orbs be connected to the feminine energy? Are human beings out of balance with their collective feminine? Is bringing balance to the feminine energy paramount for first contact with an alien species, individually or *en masse*?

These were just some of the questions that were in my mind as my visit to the ranch unfolded. These questions suggest that there are three categories of improvement that must take place before global open contact can occur for humanity. In addition, I got a chance to talk with veteran UFO researcher Wendell Stevens about exopolitics and why unity is essential for open contact.

I also had the privilege of sitting down with Neil Freer, author and self-proclaimed generalist. Freer is someone who attempts to see the biggest picture possible in situations involving the human race on earth. He gave me some great quotes on the exopolitical issues concerning the differences between a human soul and a human spirit, amongst other pertinent information. "Who are we?" and "What are we?" are pertinent questions as well.

But by far the most popular subject today, whether one is talking about first contact or not, is the idea of the collective feminine energy somehow returning—being restored to a state of balance within the collective human species—and helping to usher in a new age for humanity. Consequently, orbs have now become popular because of their feminine link.

From Michael Baigent, Richard Leigh and Henry Lincoln's *Holy Blood, Holy Grail* (Bantam Dell, 1982) to Dan Brown's *The Da Vinci Code* (Doubleday, 2003), the alleged loss of the feminine energy is portrayed in the metaphor of Mary Magdalene. As the popular theory goes, the Catholic Church, represented by the male energy, actively moved to suppress women and their natural power, represented by Magdalene. Scholar Sir Laurence Gardner would seem to agree. He equated Mary Magdalene directly with the Holy Grail and the loss of the Divine Feminine through the suppression of a



sacred bloodline.

Philosophical Research Society member and Manly P. Hall scholar Henrietta Bernstein describes the human body and consciousness as having two channels, the male and the

female. Each is seen as a polarity; the male is positive and the female is negative. When these two are out of balance, disease often occurs.

In *The Ark of The Covenant, The Holy Grail: Message for the New Millennium* (DeVorss & Company, 1999), Bernstein writes:

The first function of the feminine is to connect to the subconscious—the sleep state, the dream state and the higher modes of consciousness beyond physical reality. The second function serves the soul (like the male) so that the soul may express through the feminine polarity through feeling or intuition. The third maintains the etheric and other electrical systems of the physical bodies' health and function.

If as a culture or planet, we are busy validating only the male side of the energy system, the female can atrophy, or go awry. The seeds of disease and dysfunction on any plane of consciousness always begin in the unconscious. Many forms of consciousness training reflect a philosophy that we are all connected. This is a movement toward a validation, recognition and acknowledgement of the existence of the feminine polarity of energy and consciousness.

Bernstein calls the balanced union of the male and the female, the *alchemical marriage*. Has the Divine Feminine been suppressed? And if this energy is out of balance and is now slowly being restored, are the orbs helping to return the balance?

For comments in this area I was able to talk with Sonja Kalckar. As a medical intuitive—an individual who can look into another individual by communing with either the Masters or with the Source itself to bring specific and pertinent information to help the healing process—Kalckar

received knowledge from several human teachers including the mixed Navaho, Apache, and Pueblo medicine man Sunhawk as well several female teachers like Sai Maa, an East Indian light worker. Kalckar says that she is the definitive material representation of the Divine Feminine, emanating love, compassion, and forgiveness.

Daughter of an Olympic kayaker, Kalckar was able to combine her athletic experience with her intuitive abilities and develop a pioneering new spine therapy called Soma Geometry in 1990. This is a system of micromovements and neuromuscular education exercises designed to restore the proper shape to a human spine.

“As humans age, they lose the lordotic or the natural C-curve of the human spine and body,” explained Kalckar during a telephone interview from her home on the big island of Hawaii. “It is the sacred geometry of the spine that, once restored, enables a free flow of natural energy, or *chi*, the spiritual power, or *manna*, possessed by every human being.” Kalckar also has a DVD, available by contacting her.

These teachings and experiences have taught the healer one main lesson: It is the Source, God, who is responsible for all healing that takes place. Therefore, in order to affect a proper healing, says Kalckar, one must go into meditation and go straight to the Source and those working in direct unison with it. She demonstrated her techniques to the fresh arrivals at the conference on Friday, August 18.

The session ran over the time limit because many attendees were mesmerized, entranced, and totally at peace, especially after the long driving trips most of them had recently completed to get to the ranch. Several people expressed to me that after their Kalckar meditation they had a

much clearer understanding of just what kind of mindset, or heartset you have to have if you are truly going to have a contact experience.

“My feelings about the orbs are that they are light beings or beings from the angelic realm,” said Kalckar. “When I think of the Divine Feminine I think of this huge heart emanating unconditional love, compassion, and forgiveness with everyone’s heart connected to this universal mother heart. I believe they are emissaries of the Divine Feminine.”

Her description sent my mind whirling around a merry-go-round of possibilities. I imagined that the orbs were like the loose ends of the heart strings of the Universal Mother, so when an individual consciousness expressed love, compassion, and forgiveness it drew one or more orbs near, like the gentle tugging on one of the heartstrings of this benevolent energy.

I further imagined that as the mental tugging took place, pulling the Divine Feminine into our dimension, it manifested as molecules or drops of a spiritual feminine elixir that could literally sprinkle or pour into our dimension. The orbs then would be these drops. Is this what is happening to the people inside Maidford’s picture of multiple orbs? Are these people being doused with the spiritual water molecules of the Divine Feminine? Is their consciousness facilitating contact?

Collins might agree with this description. In *Alien Energy* his findings about the Merionethshire



seeress Mary Jones seemed to confirm that mysterious lights were drawn to Jones’ “emotionally-charged services of evangelical nature” at Egryn chapel. According to Gilliland, one of these lights, an orange orb, apparently was drawn to the energy of Kalckar and her presentation.

In line with Bernstein’s thesis, Kalckar does have a reputation of being a powerful healer, so it may be no coincidence that orbs are drawn to her feminine emanations. She, like Bernstein, believes that it is the union of the male and female polarities where the true connection to Source is found. Since the male is commonly in full expression, it is through the feminine aspect that one must go to open the channel to God for healing.

“When I take a client into my care, I always start by clearing the air. Then I ask the Source, what I call the Mother/Father God, to come and

assist in the intentioned healing on behalf of the individual. My particular style focuses on the soul; the journey of the soul and what may be blocking it karmically.

“I also look at the chakras connected to whatever ailment or affliction is being addressed. I can obtain information on not just the karmic level but the physical, genetic blueprint level as well as the soul level. Then I would give the client some yoga exercises tailored to their specific needs as well as nutritional information. I may add some breathing techniques too, as well as hand mudras and mantras associated with their condition. I put all these things together in menus that enable easy reference for people to get in touch with themselves on the soul level.”

She worked with several people during the conference. Two people in particular felt so strongly about their experience that they wrote testimonials about their sessions with Kalckar. While too long to reference here, suffice it to say these two people feel that true healing had taken place. These two testimonials can be found at www.bretlueder.com.

And while she admits that she didn’t have ETs in mind when she put together her lecture and meditation for the conference, she realizes that “there is a piece to the puzzle there.” She deeply felt that just being at the sanctuary exposed one to the healing energies locally inherent on all levels. And each client, she feels, experienced healing on whatever level they needed most. It is as if no matter what individual comes to the ranch, they will be affected by these energies in whatever way is best for them at that time.

From *Becoming Gods II*, Gilliland writes, “As spirit begins to rise from the depths of your being, it pushed to the surface those patterns and issues that have been buried, ignored, denied, and left unresolved.”

Ego issues arise, as well as emotional ones. I experienced some of this on my own levels while at the expo. I would frequently find myself unconsciously lost in thought sometimes while laying down in the shade starring at Mt. Adams or at other times while listening to one of the speakers. They would say something inspiring and I would be off in another world.

Back at my campsite, I noticed that when I would sit on a particular rock under some pine trees and start playing my guitar I would start seeing images from my past. I began thinking about my upbringing, the place in my mind where all of my ego issues originated. “Ego-balancing issues were the root of all judgment,” I kept thinking. “And to be fair, I must apply

this awareness to my own personal growth, even if it meant facing some difficult experiences.”

For example, remembering back to my high school days in the mid 1980s, I recalled just how judgmental I used to be when someone I didn't like would go out with a girl that I liked. I would come up with all kinds of excuses why I was better than he and why she shouldn't date that particular individual. Not only was I projecting my own insecurities onto these targeted men; I was also demonstrating my specific insecurities and negative societal programming about sex.

Most importantly, by doing so I was neglecting the only path I only really ever had: to just worry about myself and not what other people were doing. It was up to me and *only* me to get where I feel I needed to go using my heart as my guide.

I was also realizing that I was perceiving some sort of competition with these other men back then, and I was going to win to protect my fragile ego. Further, I would notice that these targeted men would display qualities that I had myself but weren't comfortable with. For example, at that young age, if one of these men was showing an effeminate nature I would make fun of him, usually talking behind his back. But as I sat on that rock playing my guitar, I could see how in doing so I was really denying my own feminine aspect and projecting my denial onto these men.

That was why these issues were resurfacing at this point. I needed to realize how I have denied my own feminine aspects and acted competitively in my past so I can clearly see how to move forward into my future as a more balanced individual not in competition with my fellow man; to move forward as one who is ready for contact.

Also, when you talk behind someone's back, you are “participating in the drama,” as Gilliland writes in *Becoming Gods II*, especially if you consider yourself on a spiritual path. This could be the biggest hypocrisy of all.

And even though I was thinking and analyzing events that happened to me over twenty years ago, and even though I have come a long way in personal growth, including both ego and sex issues since then, I had to be honest with myself now: The powers that emanate throughout the Gilliland ranch worked to bring to my mind the perfect metaphors from my own past in order to show me in the present that I still had both judgmental and ego issues to temper.

In the end, when I whittled away all of my insecurities about sex, it became clear to me: Sex is a wonderful thing. Who could argue with that? So why should I be jealous, angry, or insecure if someone else is having sex with the person I was attracted to? I shouldn't. And for very good reason: Sex is the ultimate healing tool.

Bernie Siegel reported in his 1980s bestseller *Love, Medicine & Miracles: Lessons Learned About Self-Healing From a Surgeon's Experience with Exceptional Patients* (HarperCollins, 1986) that many of his cancer patients used sex as a healing tool. One such testimonial goes as follows, “My mind and body said, ‘Make love,’ and they were right. Making love (and other forms of exercise) gave me the only times I was free, the only times I was me again, the only times I didn't have cancer.”

Has society been intentionally mass programmed through various media

to see sex outside of wedlock as a dirty thing or to be jealous of as a way to suppress contact through consciousness? From my own experience, I see this as very possible.

Is the reason that we have so many warmongering and angry men in this world because they have been intentionally driven away from their feminine aspects with suppressive, societally programmed sexual beliefs and values?

And are alien species, either extra- or ultraterrestrial in origin,



helping to restore the balance? Is the main purpose of rebalancing the polarities not to just restore human health but to foster the proper atmosphere for contact? Does health and contact go hand in hand?

If I came away from my trip to the Gilliland ranch learning one thing, it was this: The journey to consciousness is the journey to contact. No doubt about it. ^{UFO}

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INTERVIEW WITH NEIL FREER

Author, lecturer, and philosopher Neil Freer bases his work on the idea that humankind was genetically engineered by a parent race.

This parent race, known as the *Annunaki*, is the same race detailed in Zecharia Sitchin's famous Earth Chronicles series and his legendary first volume, *The Twelfth Planet* (Bear and Company, 1991). Freer applies his experience as a philosopher and a former philosophy and psychology teacher when attempting to outline and study the psychological, spiritual, and emotional ramifications of a genetically engineered species.

His ideas and notions about human history are so broad that he refers to himself as a generalist, or someone who tries to see the biggest picture or context possible. It is this set of viewpoints that has prompted Freer to deny any type of graduate degree, although he has completed enough work to qualify for at least one.

Says Freer, "I have purposely foregone graduate degrees because they focus more and more narrowly on a particular specialization. They tend to constrain one's thought and exploration into the established consensual paradigm of the moment. It can bind one to tenure, peer, and

funding pressures." Well, you don't hear that everyday.

He wrote *God Games: What Do You Do Forever?* (Book Tree) in 1998 and *Breaking the Godspell: The Politics of Our Evolution* (Book Tree) in 2000. Both books explore the consequences on modern society of learning about and accepting the reality that humans are a genetically engineered species. He believes that accepting this new human historical paradigm resolves the creationist-evolutionist conflict.

And like a full-grown child eager to reconcile with its parents, Freer is eager to heal the wounds of humanities' genetically altered past by reconciling with its parent species. Then, and only then, he says, can humanity begin to embrace the knowledge and near-future reality of immortality on earth.



I got a chance to talk with Freer while at the Science, Spirit, and World Transformation Conference about the politics of first contact with an alien race and why humans need to sort out specific philosophical issues about soul, spirit, and reincarnation. For more information see www.neilfreer.com.

Leuder: There are so many big conferences out there. Why did you choose to speak here and what's special about this conference?

Freer: My focus always has to be leading edge. And the leading edge right now is to get past disclosure. All these things are really critical: Steven Greer's disclosure movement, Steven Bassett's political move to run on a let's-disclose-this-kind-of-alien-stuff platform, the MUFON groups who catalogue all the sightings, the database, all the stuff.

In *Breaking the Godspell*, my own thesis, I'm focused on pushing for us to recognize that we have to restore our true history to ourselves, get to be a unified, peaceful species and pass the SATs and matriculate into interstellar society. We've got to become exosocial. And exopolitics is what intelligent, exosocial people *do* because this is how the human species will act toward any other alien species that wants to show up here or is here already.

So that's my focus and that's why, with this conference, I got invited. I was at Kona and I talked about exopolitics and this leading-edge stuff. But this is boring. I mean, this is not a nice thing to say, but this is quite boring because I'm already at the point where I'm trying to live as the new human. I'm a practicing immortalist, and not to be facetious but it won't be long before the Avon Lady will be peddling immortality pills at parties.

Immortality will be a routine option and I think it is the next obvious, real evolutionary step in our development. And I say *real* because the Sitchin material and my own work resolves this perennial conflict that we have going between the quote unquote evolutionists and the creationists, whose newest ploy is intelligent design.

Because there is a third paradigm; that we are a genetically engineered species going through a rapid two- or three-thousand-year transition from being a slave race and having the Annunaki phase off and to having species-independence and maturity. And that's basically the biggest picture of the nature of the transitions we're making right now.

So exopolitics is why I'm speaking here and why I was speaking at Michael Salla's Kona conference five or six weeks ago or so. Still, most of the talk-radio shows are focused on alien presence, abductions, contact, let's get disclosure on the road, and I want to get past this stuff.

Leuder: I'm ready for that, too. But the gist of what I get is that we all have to be brought up to this basic level of knowledge before we can go further as a species. So a lot of this stuff is rehashing for me. But I think like you. I want to just see the dang thing land, and let's say hello and start there.

Freer: Well, we can see this piece happening right here in the whole overarching context of alien contact of any kind—for millions of years. We've got cave paintings with drawings of space craft on rock walls. We can see that the introduction of the aliens into our own consciousness as a species has gradually evolved over time.

From just landing in front of hunter-gatherer-level human beings and they say, "Oh, wow!" or being scared as hell, to modern times, for all practical purposes. What do they do? They come down and contact the military at the same time they are contacting individuals. But from a common-sense point of view, if you were going out there to explore new planets, you watch carefully how advanced they are and see if they're capable of hurting you.

Leuder: It's the art of war.

Freer: Yes, the art of war. And then you gradually teach them what kind of technology you have. You go down and you turn off their missiles, or you meet with them and you say, "This is what we've got and we'd like to investigate your planet and learn about your species and stuff. And we'll give you this little bit of technology." Obviously, it wouldn't be their most advanced technology, you know.

Leuder: We don't sell our best jets to Third World countries. We don't

want them to come back and hurt us.

Freer: No. And so you can see the psychology. It's universal, and we can learn from it when we go star-trekking. Look at the psychology of *Star Trek*.

We start out with the macho Reptilian-wrestling Kirk and also the alcoholic-warrior-type Scottie. But then, by the next generation we work up to people like Captain Picard: intellectual, drinks Earl Grey tea, the technology is better, the sets are better. Then there's a lady captain, a black captain, and oh my God! How stereotypical can you get?

“Immortality will be a routine option and I think it is the next obvious, real evolutionary step in our development.”

Leuder: What do you think is so special about this conference?

Freer: In polls, up to 85 percent of the people in the United States population say, "Oh yeah, there's gotta be other people out there." The churches influence of ter-racentic repression and control and the concept that the aliens are demons if they exist at all—that's gradually, totally dissipating. You can go to a conference where there are hundreds of people, and no one is afraid any more.

If they landed in someone's yard somewhere in the Midwest, the kids would say, "Oh, man. Way

cool.” They’re not going to be running down the street in panic. Now this is still boring for some of us who are ready to be out there interacting with some of them, hopefully on a mature and intelligent basis with another species, and getting along.

Because you know, I’d like to visit Mars instead of just rely on NASA’s ... adjusted ... information about it. You’ve got people like Ben Rich, former head of the Skunk Works where they made all of the Stealth bombers and the highest, most Black-project technology, and he said before he died—and in a public lecture—that we could go to the planets and the stars.

We’ve got the technology to do all this stuff and stuff you would not believe. But God knows when the Black-project people are going to get over it and get this stuff out for the benefit of humanity. Then you have Phil Corso who says in his book *The Day After Roswell* (Pocket Books, 1997) that he knows we have already been to Mars with craft and tech that we have gotten from one alien species.

Leuder: So they have some type of SG-1 team that has already gone there using a back-engineered craft, that sort of thing? When did you meet James Gilliland?

Freer: I was fortunate enough to meet James at the Kona Conference for the first time.

Leuder: How do you feel about the synchronicity of meeting him and a few weeks later you’re here at this unique conference?

Freer: Oh yeah. I can go with synchronicity any time, man. That’s good stuff.

Leuder: Why is sorting out the differences between a human soul and a human spirit so important for first contact? The two terms are often used interchangeably.

Freer: There are two basic elements here that need to be established. The first is identifying the assumptions, postulates, and the

starting convictions that I, you, or anyone begins with and on which we base our logic and thinking about the topic—in this case, the nature of spirit and soul. Secondly, there are the ramifications of the conclusions at which one arrives.

The understanding and definitions of soul and spirit span a broad spectrum. One extreme holds that there simply is no such thing as a soul or spirit separate from the body of the individual, and the other extreme holds that the body is just a discardable container for the essential person, the soul.

But among those holding for the soul as the essential person there are varying opinions as to what the *person*—soul—is. Further, there are varying opinions as to whether soul and spirit are the same thing, *i.e.*, identical in nature.

There are varying opinions as to whether soul or spirit are immortal. Some hold an opinion that there is a collective, a kind of universal participatory oversoul. The Western and Middle-Eastern religions teach varying doctrines about the nature and destiny of soul and body.

Buddhism and Eastern disciplines are not religions, but lifestyles promoting the development of the psyche and body so that one may live more consciously and with some, be better prepared to go through the cycles of their varying concepts of reincarnation or to cease doing so. It is interesting that some abductees or contactees who have been taught by seemingly advanced races of aliens have reported that the aliens often have taught and shown them that they consider the body simply a container for the essential person; *soul* is a term often used.

In one case a young woman contactee reported that when she was 17, quite ill with heart disease, she was taken aboard an alien ship and an alien scientist transplanted “her”—her essential soul—from her body to a clone of her body which was not diseased, and from that time she was healthy.

By interesting contrast, Phil Krapf, a thirty-year veteran copydesk editor at the *Los Angeles Times*, was taken aboard the ship of very advanced aliens, the Verdants, for instruction as an agent for them. He was informed that they could live 23,000 of our years, but in the course of instruction he was given, they mentioned that they had only identified one human—in the thousand years that they had been observing and examining humans—that they knew had reincarnated.

Several factors rapidly developing on our species’ horizon make it imperative that we use great diligence in learning about and finding definitive answers to these still open, very open, questions about death, dying, soul, spirit, immortality, and reincarnation because we are being invited to stellar society. Highly extended, quite possibly indefinite life spans are very close to achievement; these questions, especially in the religious realm, separate us radically.

Species unity and peace are the essential conditions for matriculation into stellar society. The simple, fundamental fact is that we must know who and what we are so that we can understand who and what the amazing variety of different alien species are so we can interact intelligently and safely for all our species’ sake. To these ends we obviously need to ascertain as much factual data and information about soul and spirit scientifically and arrive at a definition of the essential generically human.

We need to begin to examine ourselves and do this scientific research against the fact that we are a synthesized, genetically engineered species, a melding of *homo erectus* and Annunaki genetics, so that we can objectively appraise how a bicameral gene code may effect the essential nature—the soul if you hold that we have one.

We must pool as much information as we can from alien or alleged alien

sources on this general topic and develop criteria by which to evaluate, assimilate, or reject it. We might well devote some of this type of research and inspection to determine whether there is a type of animal soul, and if there is, how it differs from human.

We might address questions about the nature of alien souls if they have them—*are* them; how are they different and how can that knowledge increase our knowledge about ourselves? The paranormal should be reinvestigated and investigated further against what is determined, soul or no soul.

Reflection on our current gradual transition from the theological explanation and cosmified projections of the Annunaki as infinitized divine beings to an understanding of ourselves as a genetically created, engineered species now coming to self-realization and stepping out of racial adolescence into stellar society shows that the cumbersome medieval dogmas about soul, sin, and eternal punishment in hellfire are gradually being recognized for what they are and discarded.

This will help us, having cleared the outmoded baggage, to get to the basics.

Leuder: Please describe or compare a soul to a spirit? Your version.

Freer: Personally, after 77 years of introspection, study, meditation, experience, for what it's worth—with five bucks it'll get you a fancy cup of coffee at Starbucks—I tend to think about all this in terms of IQ, CQ, and EQ: intelligent quotient, consciousness quotient, and evolutionary quotient.

Consciousness quotient is the focal one in these matters. It's interesting that the Tibetan Buddhists hold that one has to work at it, develop one's consciousness to gain more and more control of one's existence and ability to reincarnate well. That's a bit tangential, but it speaks to the topic in general as I see it.

I tend to think of myself and others as a holistic integral organism, not a separate body and soul, and the integral organism has the potential to self-reflexively develop itself; self-evolve is a rather precise concept. So IQ is the information and information-handling measurement as we generally consen-

sually understand it.

CQ, consciousness quotient, is simply a measure of the scope of the dimensionality that the individual is able to perceive and operate in. We think of ourselves as comfortably, habitually operating in three dimensions. But we know that there are dimensions beyond our familiar normal three, and the concept of the paranormal I think can be very satisfactorily defined as operations in dimensionalities beyond and *trans* our usual three to the extent of nonlocal communication, remote viewing, out-of-body travel, or ESP.

We do not have to postulate some spirit component to ourselves to explain that the paranormal and the supernatural is being radically redefined. Alien species of the very advanced, evolved kind may well be superior—above—our current nature, even to being totally energy in make-

up. But that does not place them somehow outside of the universe. *Divine* is a word that needs a great deal of redefinition.

Leuder: This would imply that every individual must come to his own conclusion about these distinctions. So is there one answer that is shared by everyone? In other words, are there as many answers as individuals, or is there a concrete set of distinctions between soul and spirit that is common to all humans? So that as each human individually straightens out his soul/spirit distinctions, the collective human soul/spirit issues are resolved, demonstrating to an alien species that we are ready for first contact?

Freer: The key to understanding here, I think, subjectively and self-reflexively, is our self-reflexive self-awareness which gives us the ability to perceive and understand ourselves perceiving and understanding ourselves to the point where we can self-modify, see the trajectory of our personal and species evolution and actually self-evolve toward greater and greater intelligence, greater and greater consciousness and awareness, longer and longer temporal existence, eventual time-space travel, habitual telepathic understanding, perception, and communication, a perfected gene code, and genetic control—all beyond the relatively primitive racial adolescence most of us are coming out of now.

This is the most awesome universe I have ever known and I am a practicing immortal, signed up for cryogenic suspension to cover my bet, intending to self-evolve this integral person to higher and higher EQ and expanded experience and contribution without having to disengage or separate into parts, go through any more death or birth and growth patterns, ready and even a bit impatient for resolution with our parent species, the Annunaki, and looking forward to stellar society. Soon. UFO

“Then you have Phil Corso who says in his book ‘The Day After Roswell’ (Pocket Books, 1997) that he knows we have already been to Mars with craft and tech that we have gotten from one alien species.”



INTERVIEW WITH

Wendell Stevens

Wendelle Stevens is one of the veteran UFO investigators in the field today. He served in the armed forces when he was just out of high school in the early 1950s, including a stint as an Air Force fighter pilot. Stevens began by investigating the many strange occurrences in the Alaska area where he was stationed; those investigations would steer his life in a direction he never dreamed it would take. He has since become a world-renowned UFO researcher.

Over the years his reputation has grown. He is a detailed and thorough investigator, having published 22 volumes of reports which can be found at his web site (www.ufocongressstore.com). He says he has enough reports to publish fifty volumes. Stevens is also known for his UFO photograph collection, considered by many to be the top collection in the world, with over four thousand photos. He started the UFO Photo Archives in 1966.

He was the founder of the International UFO Congress in 1991 as a place to collect, study, and disseminate information to the world about UFO phenomena. For over 16 years, the congress has played host to one of the biggest UFO conferences in the world, the week-long International UFO Congress UFO Conference.

His presentation at the Gilliland Ranch in August 2006 was filled with incredible pictures of various kinds of craft. Some of these craft are regularly seen flying in and around the vortex above Gilliland's ranch. For example, the disk-shaped craft photographed by Ryan Powell mentioned in the main article is very similar to the disk-shaped craft widely photographed in the Billy Meier case in Switzerland, a case in which Stevens was a prime investigator. Could there be a connection?

Lastly, and possibly most important, Stevens is one of the pioneers of what today is known as exopolitics, or the study of the understanding and the development of protocols for human contact with another species

or ET nation. "We never used that term," said Stevens, "until Michael Salla started using it more recently."

But it is clear that Stevens was developing diplomatic strategies for first contact as far back as 1988 when he founded the Interplanetary Cultural Center and then the International UFO Congress in 1991. These groups are some of the earliest and most mainstream attempts at devising a concrete plan for first contact in the modern era.

I got a chance to talk with Stevens via telephone and ask him about James Gilliland and his Expo, exopolitics, and the Billy Meier case as it related to the daily events at the ranch.

Leuder: What is your impression of James Gilliland and the things he has going on?

Stevens: Well I think James Gilliland is a very serious man. He told me in considerable confidence that he has had personal, face-to-face contact with two women who projected into his home and talked with him several times.

He said that he expected them to come back again. He said they told him they had come from the Pleiades and that they looked like the contactors from the Billy Meier group, but that they were from a different group.

He told me that he feels they are responsible for most of the activity at his ranch; that they were doing some kind of monitoring for some reason. He does have some phenomenal displays. In point of fact, on one night while at the ranch [during the Expo], while everyone was out in the field looking towards Mt. Adams, Susie saw one extremely close that pulsed up three times and then flew away. There is something going on up there. Something is paying attention to what Gilliland is doing.

Leuder: I would agree. So what do you think has to happen for full-blown open contact to happen here on earth?

Stevens: We need somebody to speak for earth. We've run into that problem in other contacts: in contacts with the Aldebarrons that were advising the Germans way back before World War II. After observing the situation on earth, they thought they could help by enabling some of the humans to have the technology to travel everywhere anyone else could, for free; that our planet would be able to advance.

But when the Aldebarrons saw that the Germans were attempting to mount a Panzer gun turret on the bottom of one of the Hanaubu craft, they decided to abort the mission. They sabotaged the whole plan because they did not want the technology to be used to make weapons, and then they left. They came back, but that was later. The German engineers did manage to avert total sabotage and were able to produce two classes of craft, the Vrill craft and the Hanaubu.

Leuder: Paint a quick picture of the situation on earth today.

Stevens: I think that we are being visited by a vast amount of extraterrestrial intelligences. Surveys made by the Computer UFO Network (CUFON) and the Mutual UFO Network (MUFON) in 1979 showed that 70,000 events are occurring on this planet every year.

In my research of over a hundred cases which I have documented in great detail I've only found *two* that might have been coming from the same place doing the same thing. All the rest were different from each other.

So at least with my sampling, 98 percent of the visitors are different from all the others, with different technologies, different morphologies, different historical origins, and histories. My data implies that we are being visited by a vast amount of intelligences.

They have either found our earth and solar system accidentally or ... well,

every time they would show a map comparison from their planet to earth, it would always show earth in a remote part of the galaxy off all the space routes. We don't have regular traffic coming here. One reason for that is that we do not have anybody to speak for this planet, and until we get somebody to speak for the planet we can't get anyone to negotiate with us. So until we get someone who speaks for the planet, we probably won't get to join interplanetary society.

Leuder: I had an opportunity to interview J. J. Hurtak and his wife Desiree. We got to sit down to lunch in Los Gatos and it was very nice. In *The Keys of Enoch*, Hurtak talks about Semjase not

“But when the Aldebarrons saw that the Germans were attempting to mount a Panzer gun turret on the bottom of one of the Hanaubu craft, they decided to abort the mission.”

being Pleiadian but actually being Lyran. Can you tell me anything about that?

Stevens: Yeah. There's kind of a strange story to that, too. When we took the metal specimens out to Marcel Vogul of IBM for analysis, J. J. came in while we were there. He wanted to know more about the [Billy Meier] case, and we told him about Semjase and so forth.

He began to become incensed about what we were doing and told Vogul directly that he thought that we had a channel or something into his laboratory because we were getting a lot of information that was confidential in his files, and he wondered how we were doing it.

And then he pointed out that

the name *Semjase* comes out of his own book. It was a male émigré who came from Lyra a long time ago, about 60,000 years ago; he was an expeditionary by the name of Semjasa.

The story we had from Meier was that when he asked her about her name, she told him, "You can call me Semjase." Then later when he found out that that was not her name, he asked her about it, and she told him, "I can't give it to you. It cannot be written or pronounced." He said, "How is that?" And she said, "You can imagine an abstract geometric symbol suspended in space, vibrating and pulsating in color and changing form. That would be a Pleiadian name."

Now that can't be written down. It can't be pictured. It can't be illustrated. It can't be spoken. She said that was what their names were. And that was when he understood why she couldn't give her Pleiadian name.

The Pleiadians did give him a name for reference that would have some meaning to him. *Semjase's* name, he later found out, because he came here—Meier came here—60,000 years ago with that same expeditionary force under a leader named Aahrus who brought two hundred sub-gods with him.

They opened headquarters and fiefdoms all over the planet with the intention of upgrading the survivors of a previous cataclysmic event. Humanity had been reduced to savagery, and they were coming back to upgrade the civilization; to help it recover technology again.

They were all strictly forbidden to mix with the earth population.

But Meier—in that incarnation—took earth women into his household and became involved with them and bound his spirit here in evolution until such a time that all the offspring have made the choice as to whether they want to stay here or go back to their parent's place. So *Semjase's* name was the female version of the entity's name when it was the leader of this group 60,000 years ago. And that name was *Semjasa*, the male version of that name.

Leuder: So is it a sign with Billy Meier because of the work that he's doing now in this incarnation, the kind of contacts that he's having?



Stevens: He's been doing this for over 60,000 years. You know our Biblical history only goes back about 4,800 years. He was a major prophetic figure in our Christian Bible seven times that we have on record.

Now we don't have records that go back beyond roughly 4,000 years and they first came 60,000 years ago. So there is a huge time gap in there that we don't really know anything about. But the history of his incarnations as prophets is very interesting.

One of them was as Ezekiel; one was as one of the ones that never died. They were the ones that were taken into heaven in the wheels of fire. You know, I was at Billy's house one time, and he told me this story that he was picked up by Asket and prepared for the Pleiadian contact.

He didn't know what he was being prepared for, but she took him to the Great Pyramid where a tomb had been opened by the British some time before. To get into it they had to use blasting caps and blow the cap off the famous capstone, which started a fire in the tomb and it burned some of the objects in there.

It burned a box of sheets of papyrus, and she stirred her finger around in the burned pile of sheets, and she pulled one out, handed it to him and said, "I think you'll find this one interesting."

He said, "Why would I find this one interesting? I can't even read it?" She said, "Here, I'll help you." And she took the sheet and wrote German letters underneath about eighteen or nineteen of the alien symbols. She said that would be enough for him to work it out.

So he had it in his desk, and he had never worked it out. So one time when I was at his house I asked if we could see what we could find out. When we were done we could read the words but not interpret it.

So when we were copying the line of succession we found the name Ezekiel—not spelled exactly—but it was Ezekiel. The symbols then converted to Mohammed and right on down to the present incarnation. The symbols converted to "b-i-l-l-i."

When we got to that word we both let out a gasp, and he looked at me funny and said, "Sheez!" So from a document from a 2,000-year-old tomb that seems to indicate that he would be carrying on the line of prophecy again at some point in the future under the name "b-i-l-l-i." That was amazing.

Leuder: You know that James has written three books apparently channeled from an entity who calls itself Cazekiel, whom James identifies with

***"Humanity had been reduced to savagery,
and they were coming back to
upgrade the civilization"***

the Biblical Ezekiel? This would seem to link James with Billy Meier?

Stevens: I didn't know that, no. But that is an interesting connection. It must mean that James could have been a part of that original expedition 60,000 years ago. I'm not sure where I'm going with this but, it must mean that he is connected to Billy Meier somehow. It's like the two are both connected to the same soul group, or projection.

Leuder: Oh, yeah. Like in *Inanna Returns* (Thel Dar Publishing, 1995) by V. S. Fergusen. In it, Inanna from the Sumerian records has evolved so far that she can now project her energy, personality, and likeness to and upon any number of individual souls. She was doing this to try to repair the damage caused by the Annunaki and her brother Marduk in pre-Sumerian times. So maybe Billy Meier is merely one of the many soul projections incarnate on earth carrying out various facets of a larger mission? James Gilliland could be another one.

Stevens: Right. I believe that kind of thing is possible. It is definitely an intriguing connection, yes. I'll have to think more about that one.

Leuder: So you obviously believe in reincarnation?

Stevens: Yeah. I've studied it for a long time and I've become convinced that we do indeed reincarnate. When Billy first asked Semjase about reincarnation she told him to not pay any attention to that because that was ... not real valid.

Then later she started giving him some incarnational history for those that were around him. Then when she told him that he had had an experience as Mohammed and that his present wife was his first wife in the harem in Mohammed's time.

And yet another woman who was living in the house with them at the time was the second woman of that harem. I think a third one is there now.

And it is peculiar how well they all get along. There are some men that have come over from the Mohammedan experience too.

Leuder: So why has Semjase changed her story so many times?

Stevens: That has bothered me a great deal, because to me, she's lying. As I look at it now, they had an objective for Meier and they didn't want him to stray from their objective. So they told him what they wanted him to know and believe.

She would correct it later to something else that they wanted him to know and believe. He believed the Pleiadians implicitly and I think they really wanted him to believe what they were telling him. But then she would go aboard the mothership and have access to amazing information that could not be disputed.

So I think they have the entire truth but did not want him to be distracted by other interests. For instance, they told him that George Adamski was a man, but he was a charlatan and liar. Then later they told him that it wasn't Adamski's story at all, and he was borrowing the story from another man. And they gave him a name for who really had those experiences.

So Adamski was pirating the story. Then later still they told him that maybe he *did* have those experiences, but they weren't all very accurate. There are other examples. Every time he would find something interesting, she would discourage it.

Then later she would come along and say, "Well, maybe there was more to it than that, but you don't need to know anything about that." So I'm convinced that they don't always tell him the intrinsic truth. They tell him what they want him to believe.

Leuder: It's like how a parent would treat a child until he grows up?

Stevens: Yeah. UFO