



Toward an Exo Hierology: Extraterrestrials, Human Contacts with the Cosmos and a Deep Sense of the Sacred

Giorgio Piacenza Cabrera

ABSTRACT

The attitudes, ideals and feelings of specific Latin American individuals allegedly experiencing contacts with extraterrestrial beings who –judged by their actions within reasonable human terms – clearly seem to value conscious free will or self-determination are surveyed. Qualities associated with a recurrent “sense of the sacred” are recognized within the contact experiences narrated by these individuals who in the past were relegated as “pseudo-religious” and, thus, as “non-credible” by ufologists, intellectuals, scientists and other academically educated persons with a strict and dichotomous sense of reality. This “sense of the sacred” (perhaps thus far easier to accommodate in Latin American cultures) may be more suitable for an intuitive, holistic interaction with beings living under a more connective reality and technology. This would make an “exo-hierology” or study of a (shared) sense of the sacred valuable for politically appropriate human-extraterrestrial relations. It might show us how we can naturally accept the extraterrestrial presence without a falling into panic or attracting an interaction with less respectful extraterrestrial types. Contactees exemplifying peaceful ways to initiate and maintain mutually respectful forms of contact can be credible and should not be all dismissed by the same token. Their experience may be useful to propitiate a more easygoing, participatory and necessary exopolitics.

Introduction

Through non-self-deceiving, yet straightforward, common sense and critical analysis of consistent ET-human interaction histories we realize that some extraterrestrials displaying an actual behavioral benevolence through long term interactive activities seem to connect more specifically with some individuals connected with a pattern of regional, historical, cultural characteristics. In the case of contactees with benevolent ET groups these cultural characteristics include a marked SENSE of the SACRED for which the pride often associated with a sense of existence as a separate, self-affirming ego is sublimated for a grander cause. I also think that a minimum level this sense is also present in one way or another in almost all other “experiencers” that have finally grown used to what is happening to them and as much as it is present (with various degrees) in most – if not all – ET groups capable of transcending space-time and interacting with us. Acquiring a DEEP, consciously understood sense of the sacred would be necessary to be capable of participating in a “transdimensional” cosmic community and relating, interpreting and re-transmitting what a particular group of ETs is about.

Exo Hierology

While the word “sacred” derives from the Latin “sacrum” (meaning things pertaining to God or the gods), it is usually associated with the English word “Holy” derived from the Scottish word “hale” (meaning that which is complete and unharmed). These etymologies lead us to think about a sacred, holy connection with the Cosmos, a connection that might be necessary for all extraterrestrial groups (benevolent or not) if they are capable to operate outside of the restrictions of linear thinking and space-time.

How I’m trying to use the word “sacred” here is in the sense of a deep, instinctive, inner knowingness for which some aspects of life cannot be trampled upon or violated. They remain reserved to the Source that gives us existence. Also, by limiting our range of action our individuated consciousness connects beyond our separate sense of self and into the system in which we exist, a greater whole actualized by God, the Creator or the Source’s Universal Consciousness.

Many of the contactees with the more benign and spiritual-sounding extraterrestrial ‘guides’ or ‘elder brothers’ tend to be individuals sufficiently formed in Bible-based cultures which inherited a sense that some aspects of life are specially worthy of reverence as they are to be set apart. Two well-known contactees in the Spanish-speaking world expressing such a clear-cut sense of the sacred are Sixto Paz Wells and Luis Fernando Mostajo Maertens. This particularly intense sense of the sacred seems to be favored in Latin American nations as they still seem to harbor a minority of individuals who (even if also living within modernity) don’t excessively emphasize a deep sense of self-realization through individualism.

Contactees formed in these cultures often seem to relate with the most respectful and similarly inspired extraterrestrials providing them with lofty messages in which using the phrase “The Father” when referring to God is not felt passé or avoided. Neither is the word “Love” avoided. Furthermore, quite often the important cosmic organizing role of a universal, interpretive, spiritual intelligence like “the Christ” (even providing a local, earthly manifestation like Jesus) is unequivocally mentioned...with great respect or reverence. In a certain way this essay also deals with an **“exo hierology”**



or study of the “sacred” dimensions of life in terms of humanity’s relations with extraterrestrials, God, consciousness, spirituality and his creativity in the Cosmos.

As my (now deceased) friend scientist, alchemist and esoteric master Juan Leal taught: “Without the sense of the sacred, which is an inborn spiritual sense, limits to one’s actions are transgressed.” In fact, he described it as real as the need for food, shelter, sex, safety,

companionship and as a universally inborn sense or instinct which even some animals (like the lion) possessed in order to remain in balance with other creatures in the environment and not to exceed our exploitative activities in nature. In other words, to be an integral part of the whole where we live we would need this sense and it would inform us of our relationship with the whole. A heartfelt, pride and ego-taming sense of the sacred would be crucial to establish a healthy relationship with the Cosmos. Sacredness connects us with wholeness and wholeness deriving from God guides us to the most inclusive levels of Creation. It probably intensifies the downward causation we can intentionally promote or bring into the material and subtle worlds all the way from even more encompassing “causal” worlds functioning with the least ego-centered awareness. Only those beings consciously capable of giving up their self-centeredness and to live harmoniously for the highest wholeness will be able to escape from the constant need to manipulate others (through technology or any other means) and be subjects possessed suffer the consequences. Also, probably their technology would be less limited and also reflect their easier access to higher levels of downward causality.

While personal and cultural sensibilities associated to a great sense of the sacred seem to relate quite directly (and in an approximate local/regional manner) with different extraterrestrial groups and while (in some contemporary contact cases) an integral, esoteric sense of magic and of creation as sacred (usually combined with the mythic and miraculous ethos of a Bible-based and usually Catholic milieu) seems to relate well with some of the loftier, spiritually uplifting, benevolent extraterrestrials (that not only claim to work in association with “spiritual Masters” but with “God’s Will” and a need to restore or fulfill a major “Cosmic Plan”), all types of experiencers may end up inspired, “reformatted” or connected with a basic, general (even if more limited) sense of the sacred present in all ET groups. This may be why abductees often end up recognizing wise spiritual quality to their experiences. In fact any sufficiently intimate contact with service-to-self or with service-to-others beings organized under the next major level of consciousness might activate a minimum degree of the sense of the sacred (or of instinctively knowing we belong to a larger whole) in us. This may be correctly interpreted as a more “spiritual” awareness and may constitute a partial awakening in consciousness for abductees.

In my reading of Ken Wilber's Integral Theory (Wilber, 1995) and (Wilber, 2007), "holons" may be regarded not as fundamental "things" or "processes" but as simultaneous "part-wholes" universally structuring any event and-or entity (eventity) in existence across all levels and realms. "Holons" would be the fundamental constituents of reality and their dynamics would apply to all events and all entities at all scales of being along with their corresponding subjective perspectives. "Holons" are simultaneously complete and incomplete, and for them (for the structuring nature we share with all sentient entities at all levels of sentience, including ETs) it would be vital to "commune" and to connect or extend beyond with a context that contains them. In fact, this would be as vital as the need to self-protect, self-assert and to establish boundaries. I think that the sense of the sacred is in fact equivalent to that inevitable holonic "communion" of which all entities/events (or things which simultaneously are subjects at all levels of existence) partake.

When humans get out of touch with a natural lifestyle their self-preservation instincts and awareness operating with an intelligence focused on linear terms may disconnect them from the need to be in harmony with other beings and the environment. However intelligent ETs capable



of thinking and organizing themselves holistically and integrally beyond linear terms would consciously operate once again within the natural holonic order as conscious participants within the holonic requirements. They would know how much to self-assert without becoming pathological. Integral Theory would be a conceptual bridge to help humans to consciously link (conceptually and intuitively) with the connective order of the Cosmos which in instinctual terms also produces "the sense of the sacred." That would be the next developmental stage necessary to establish a more coherent planetary civilization and an intelligent role in the Cosmos.

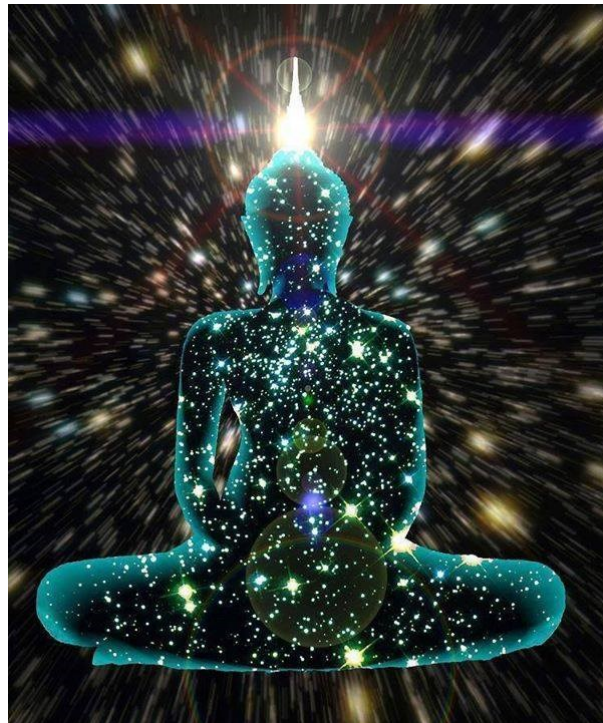
In fact, I suspect that a more sophisticated understanding of the sense of the sacred is necessary to become aware of and-or to rejoin a cosmic community in a conscious way or as conscious participants with a shared understanding. Perhaps the reason why India has kept such a lively ancient lore seemingly referring to humanity's association with a variety of extraterrestrial beings may be that the sense of the sacred allowing for those connections was particularly strong in that part of the world. This is why I think that (as the book Alien Identities shows) some understanding of how other planets operate has been preserved in Vedic literature (Thompson, 1993).

On the pragmatic side, according to Inca-Andean practices, a **purposeful sense of the sacred** applied by a more conscious human with **effort** (Llankay), depth of **feeling** (Munay) and **knowledge** that includes a process or method (Yachay) may open portals to higher worlds or between worlds that no amount of external technological approach may achieve. Interpreting various communications with extraterrestrials received within the Mission Rahma contact group (Paz Wells, 2000), not only the contactees act with a sense of sacredness in their missions but also some extraterrestrial types have a particularly profound (yet emotionally sober and restricted) sense of altruistic, self-sacrificial 'missionary sacredness'. These ETs also seem to want to learn (without manipulating us in order to forcefully extract) how the uniquely creative power of human sentiment and the human sense of the sacred can teach them to overcome their evolutionary stagnation and to be able to interact with the highest levels of God's Creation.

Perhaps a lofty sense of the sacred was partially lost during attraction to technology and materialism when - in the Northern Hemisphere - when modern Western democracies arose under a self-generated, influential mechanistic-materialist view of life accompanied by correlated religious persuasions (and a sense of the sacred) as that emphasized God a demanding lawgiver which was distant from the material world. In this cultural environment (and accompanying social systems) a guarded self-reliance and individualism became the necessary model for a person's self-realization under more formal or strict, agreed-upon laws rather than through a shared implicit sense of willingly participating in a sacred, living and more fluid Creation. The sense of God as a sacred transcendental other

not limited by contingency was divorced from the equally necessary and complimentary sense of God as sustainer of creation and Source of life as a whole. In other words, an influential sense of the sacred emphasized by some religions in leading, modern Western cultures lends itself to a non-holistic, materialist manipulation and resource extraction of the physical world. I just don't think that this is the understanding which (benevolent/light emitting or non-benevolent/light extracting) extraterrestrials capable of getting from their particular worlds to ours reason.

The idea is that, while the most advanced, benevolent extraterrestrials have a more obvious sense of the sacred all extraterrestrials capable of holistically connecting with higher dimensions in order to create “transdimensional” effects (such as collapsing or manipulating space-time) need to have a minimum sense of the sacred for their consciousness to maintain the link between dimensions. This may be one of the reasons why it is not easy to judge “good and evil” ETs with our limited concepts. I suppose that some civilizations not just connect with the whole to which



they relate through their sense of the sacred with a collective, ‘beehive’ mentality but by combining more of their individual free wills with that.

As is becoming increasingly clear in the worlds of Ufology and Exopolitics today (after 60-70 years of reading leaked government documents and considering an international vast array of abductee and contactee, CEIV “experiencer” reports), not all ET species behave alike towards us or appear to respond to the same motivations. While all seem to be appalled by how we treat our own planet (mostly because of lacking of a clear sense of the sacred), for some ETs what could be called their “instinctual operating systems” seems

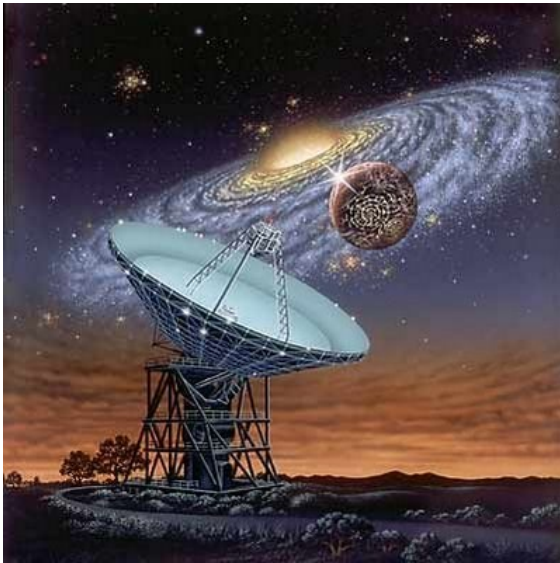
more programmed for exterior forms of reliance on manipulation and technology while others seem to be instinctively programmed for aligning themselves with interior, spiritual principles in a practical manner. However, once again, my thesis is that both kinds of ETs (those recognizing and emanating an interior light to serve others and those recognizing the light of others to serve themselves) already transcending rigid space-time limitations have a more advanced, “holistic” way of connecting their situated consciousnesses to the Cosmos as a whole. Whether service to others or service to self- oriented, they would have an instinctual respect (or sense of the sacred) for the harmonizing processes of that Cosmos as a whole and would not transgress (even if negatively inclined) certain limits necessary to maintain that equilibrium and respect.

If all transdimensionally functioning ETs possess a minimum level of respect for the whole through an effective sense of the sacred, why the more benevolent ones seem to “over emphasize it? Why do some contactees and extraterrestrials emphasize God, the Cosmic Plan, so much? For about 39 years I’ve also observed that the particular type of extraterrestrials guiding (and allegedly learning from) some of my Latin American contactee friends have truly (from a regular, human, experiential perspective) been respectful, encouraging, empowering and kind. They have demonstrated their higher physical-energetic vibrational presence to these friends only after preparing them for actual physical contact experiences. As far as I can tell, these extraterrestrials belong to a large collective of civilizations displaying different physical forms, communication and cultural and physical densities even if associated by shared values and shared levels of consciousness but – for extraterrestrial initiated or human initiated contact – those with human physical appearances have been normally assigned.

If through the gradual and respectful Mission Rahma contacts (that also respect conscious choices) we are indeed dealing here with the most advanced, protective and beneficent types of extraterrestrials contacting humanity at this time (perhaps the ones we should try to befriend the most) why would their mystical and religious-sounding accent on the sense of the sacred be so relevant? Could it be that the positive polarization toward service-to-others is, after all, more sacred than the polarization toward service-to-self allowed by the Creator.

Could it be that service-to-self (while a logical complement to its opposite) sides up with the illusion of independence from the Creator? Could it be that, in the end, only a return to a service-to-others orientation is more congruent with how the Creator operates...by giving life and being to “others” potentially existing within? This seems to be what The Ra Material (one of the more credible ‘channeled’ books) also seems to say (Elkins et al 1984).

The Re-Connecting Path



The re-connecting path to the cosmos is about finding ways to link our parochial, earth-bound selves with a much larger organization functioning under more expansive and inclusive premises. As exopoliticians, gradually becoming more credible and thus influential to guide policies toward the extraterrestrial presence in the “real,” formal world, should we focus on **WORLDVIEWS** and **TECHNOLOGIES** and interpret extraterrestrial agendas according to how we

already are inclined to interpret reality based on our worldviews or should we first understand why we want what we want and are as we are? Worldviews and "paradigms" are not the same. According to Ken Wilber, "Paradigms" = Worldviews + their associated Methods used to disclose and modify what we experience as “reality” but both would originally arise with particular levels of consciousness (Wilber, 2007). Then perhaps the issues to be considered in order to understand extraterrestrial types and ourselves as a species are not simply about which world views would be healthier to adopt. We would also need to question the fundamentals of why our consciousnesses accommodate and generate the worldviews and paradigms that excessively relate our existence to self-preservation, disconnection, conflict and lack of trust.

Is our sense of security or of acceptance of others still too primitive to understand how we should relate with a complex cosmic community capable of collapsing and manipulating

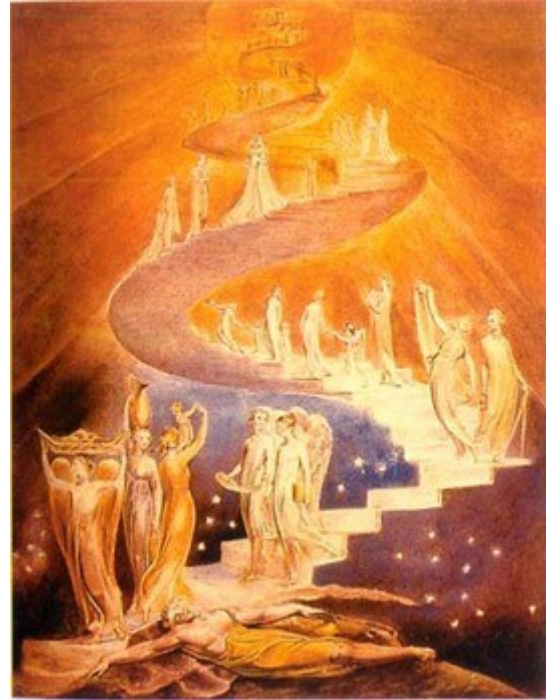
space-time? Why are we so galvanized by attention-grabbing scandals and negative events? Without reprogramming our self-centered, fear-and-survival-based programming disconnecting our individual consciousnesses from the whole we may not be able to access the non-local, universal, actualizing Consciousness that physicist Amit Goswami refers to (Goswami, 2009) and remain forced to choose uncreatively on what our sequential memory patterns give us. Without the sense of sacredness we cannot relate with nor creatively actualize the fundamental **uniqueness** of each experiential moment in conjunction with Universal Consciousness.

In the UFO-ET field much is enthusiastically discussed (and sold) about ETs that want to enslave us or that control secret societies; much is discussed about an escapist “ascension” or about solutions to human problems through advanced interdimensional technology; about the grays (whether benevolent or malevolent) and of their reptilian overlords. Much is blamed on financial-illuminati interests, or on an out-of-control secret government/national security apparatus. While there may be some truth to these particulars, we are still analyzing and interpreting them within the same old win-lose, blaming game of our old patterns, under the physicalist, materialist understandings that served us to survive in a world limited by space-time. Our minds and sentiments still veer too much toward “either-or” techno-materialistic or over-idealistic (and ascensionist?) interpretations of the meaning of extraterrestrial presence and perhaps all of these partial interpretations (whether they might be partially correct) are not what really matters most as per our cosmic participation and growth into the larger scheme of things. While dichotomies exist in the material planes, perhaps that emphasis on them thwarts our moving into the next stage.

Perhaps we need to evolve a more integral, integrative or re-connective approach toward a much larger reality beckoning us. Only like this we’ll first become aware of our potential or still largely unmanifest identities as participants in a planetary society and unique species. Our logics and sentiments need to be guided by a larger unit in the cosmos, one represented by a higher level of awareness in which other beings participate. The sense of the sacred is at the root of participating within any particular level of reality in equilibrium with context.

Perhaps we are not so much held captive by the progress of technologies modifying our production methods, habits, social relations, transactions and other experiential processes. Perhaps we are neither held captive by our particular (and seemingly mutually incompatible) worldviews (of which there are many competing for supremacy in the world today).

Perhaps we are really ‘held hostage’ by an insufficient sense of the sacred impeding us to understand complementarities in a connective way and correlated with this we are possessed by our attachments to old unconscious premises which seem to “make sense” to satisfy our limited self-identities and foregone, instinctive relationships with material reality. Perhaps our consciousnesses (as experiential interpretation spaces with an infinite potential) are populated by unconsciously incorporated mental objects that possess and freeze the possible range of our experiential subjectivities and the levels of inclusivity or of consciousness we can achieve (broadly defined as our perspective-taking capacities).



Perhaps these cluttered and frozen levels of consciousness reflecting how we prioritize our pre-verbally felt, instinct-related needs and how we adopt (willingly or adaptively), reject or modify worldviews (now more varied and openly available due to the globalization process) can be cleansed or, rather, “reformatted” by a simple yet radically connecting sense of the sacred, not unlike what is experienced by most contactees and, allegedly, by some of their (and our) extraterrestrial friends.

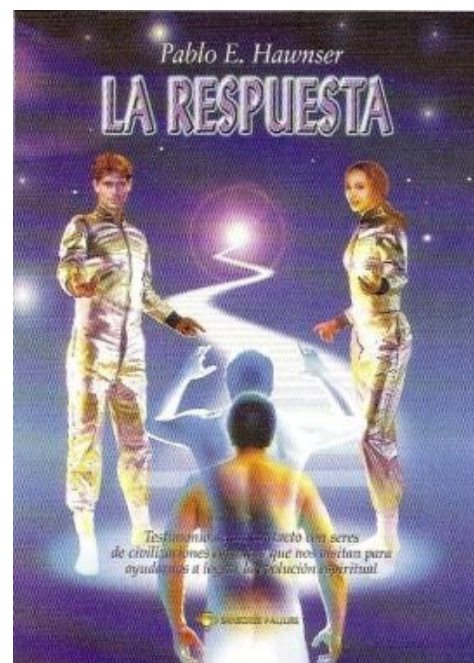
Good Examples of Citizen Diplomacy to Learn From

What would the role of a healthy, mutually empowering relationship with our extraterrestrial ‘family’ (itself promoting a sacred sense of duty in service for the greater whole of ‘The Father’s’ creation) be? There are some contactees like Luis Fernando Mostajo from Bolivia, and Sixto Paz from Lima, Peru who – through their expressed words and activities related to lofty “missions” exude a sense of the sacred. Others like Ricardo Gonzalez (who appears to be more pragmatic and not prone to encumbered flights of “spiritual talk”) also demonstrate a highly responsible sense of the sacred through responsible work, self-correcting critical thinking and an unrelenting sense of mission.

What follows is a series of excerpts focusing on experiencers that can be considered as having “positive” “respectful” or “benevolent” contacts. It intends to show that many more contactees other than the ones just mentioned (along with their alleged extraterrestrial friends) also possess an indispensable sense of the sacred even if it is expressed under different intensities and style. Since most references about them are in Spanish I provide translations whenever necessary.

Pablo Hawnser

In 1998 I met in Mexico City petroleum engineer Pablo E. Hawnser, a contactee gentleman claiming to have had physical contacts between 1989-1990 with polite and normal human extraterrestrial ‘persons’ from the Pleiades region (individuals that took him onboard a spacecraft after meeting with them in Mexico City as Nordic-looking, normally dressed humans capable of moving about town and even paying with human currency). He allegedly contacted an extraterrestrial ‘man’ named “Rahel” and an ET ‘woman’ named “Mirza” and after some conversations and an invitation was taken on board a



craft and to “Planet Milburbek” in which he stayed in an apartment and received an understanding on how to combine spiritual and scientific concepts. He was allegedly told that God is life itself and that the Cosmos is his (its/her) manifestation. He was told of the need earth humans also have to understand in a reasonable way through the intellect how spirit and matter stem from the same source and combine. By understanding this humans will understand their own make-up and dispel a sense of pride by becoming more able to contemplate God’s creative grandeur and immense goodness.

According to Hawnser, Truth reunites the spiritual and the scientific and both of them, including physical matter, universal laws and all of the planes of existence stem from God. For Hawnser to have ‘faith’ (which is light and not dogmatic fanaticism) is about dispelling metaphysical ignorance and taking a look with the spirit and this spiritual gaze is capable of reaching the truth. These extraterrestrials (who live as an ideal human society in a higher third dimensional level eat very light and delicious meals, have non-violent sports and work) told him that there was a community of civilizations that had reached a basic level of understanding on how spirit and physics intertwine and that this community was organized by more evolved beings which allowed them to interact in a limited fashion with incipient civilizations like ours. In fact they allegedly told him that these more evolved beings also “transported” them to Earth. For them to interact more openly with us we would have to “do our homework,” become aware of our “physical-spiritual duality” and learn to live with “love, charity, justice and patience...as God the Father taught you through Jesus of Nazaret” (The Reply, 2009). is really an interesting synthesis of science and spiritual laws pointing to the convergence of quantum mechanics and Einstein’s Relativity.¹

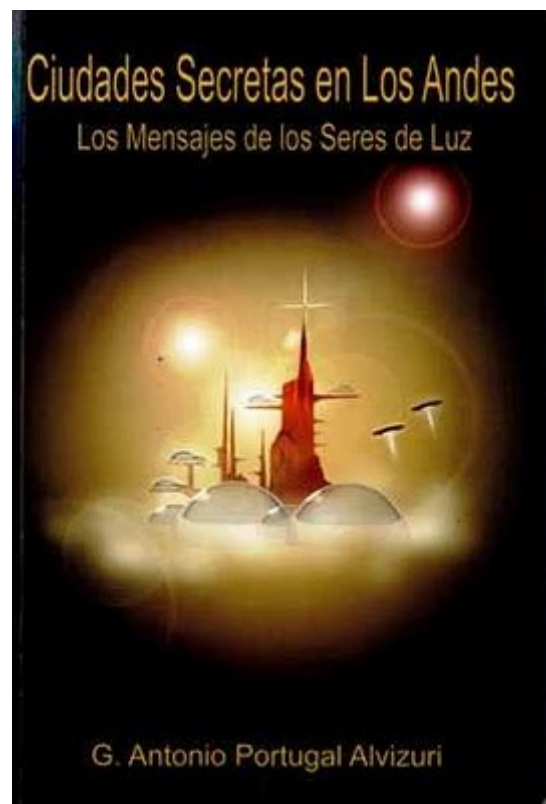
Antonio Portugal Alvizuri

Mr. Portugal is a Bolivian businessman living in La Paz and a long-standing member of Bolivia’s National Archeology Unit. In 1981 he and I and a friend were led by intermediary Aymara natives to the site of a “Chinkana” or underground tunnel connected to a physical underground “city” near the shores of what in the Andes is considered to be “sacred” Lake Titicaca. This tunnel allegedly functioned as an old (and longtime closed) ventilation duct for that city and he and his friend could only go so far due to a terrible stench and lack of

Giorgio Piacenza, “Towards an Exo Hierology”

oxygen. However, while being back home and planning to return for more thorough exploration he was contacted by normal sized robed beings that came through his room's walls displaying glowing blond hair, glowing skin and yellow-green eyes. They transmitted to him a joyful sense of peace and plenitude but told him not to pursue his explorations or to give away the location of the **"Chinkana"** since people and archeologists were not ready to go there for the right reasons. After this contact experience, Mr. Portugal was both developed astral projection abilities thorough which he visited physical and astral underground dwellings, including a "Illumined City" under Lake Titicaca. He also allegedly contacted descendants of a civilization arriving eons ago from the Star Sirius and which had adapted to Earth living conditions (and avoided attacks from ill-intended adversaries) living inside interconnected underground cities built since the time of "MU."

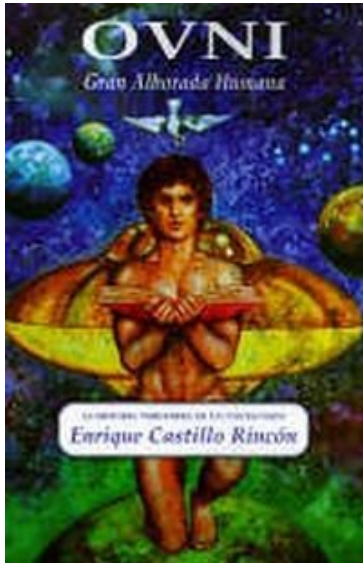
Mr. Portugal, author of Secret Cities in the Andes mentions the word "sacred" nineteen times in that book. He also mentions that spiritual masters and advanced astral beings custody the entrances to the network of physical and non-physical "cities" (including the "City of Light" underneath **"Wiñaymarka"** or the small portion of Lake Titicaca) preparing for a time in which humanity (perhaps after great upheavals) will be ethically ready to receive much stored knowledge. After being shown (in an astral state) the entrances to other dimensions used to illumine the underground city and for extraterrestrial space travel Mr. Portugal was



also told by his astral guides: "Lake Titicaca is the center for the Congregation of Underground Cities in South America and where the Temple of the Creator of the Cosmos is found" (Portugal, 2009, location 798). He also briefly met with the superior masters whom he describes as non-transparent or physical and emitting a giant, multicolored aura

sensing “an enormous flow of energy, kindness and wisdom coming from them...an enormous natural generosity” (Portugal, 2009, location 662).²

Enrique Castillo Rincón



Enrique Castillo Rincón is considered by many researchers a genuine contactee probably because (besides the witnesses and objective evidence provided) his straightforward style is also felt as more realistic. He is not prone to “grandiloquent spiritual talk;” however I also detect in him and in the approachable human ETs he met a sense of the sacred. For instance, during an important contact experience with an extraterrestrial leader called “Ciryl” he (along with an English-speaking contactee-witness called Eallyn) is allegedly told (after a long discourse on how humanity is destroying Earth) “Man’s Spirit has a star-based inheritance!

Return to your countries and think carefully before speaking. We are brothers. The time will come when we’ll have to appear before the eyes of the planet. This has been contemplated but the shifts have to be produced by you. I bid you farewell thinking in the good use of your intelligence and criteria to face the changes that will lead Man to recognize his interior essence and to learn and understand that his own essence is Eternity! (Castillo Rincón, 2000, p. 91).

Also, during another physical contact experience, the Pleiadian extraterrestrial “Krhamakan” allegedly told him “There is no power in the Cosmos similar to Love...Things of the spirit are led by the SOUL and LOVE is deathless because it flows from the deepest of the SOUL...Authentic LOVE has two great very important allies: a loving language and tenderness. Selfishness is a pernicious symptom that forces Man to cling to what he has and to increase it but that which is good in his heart reminds him that he only is one who has been lent those properties to maintain them with fairness” (Castillo Rincón, pp.118-123).³

Roberto Vargas de la Gala & Kandy Segovia

For several years I've known Roberto and Kandy and more than 10 years ago interviewed some witnesses that corroborated parts of Roberto's experiences. Roberto and Kandy are a married couple that – after Roberto's contact experience with a very tall extraterrestrial “guide” called GODAR in Tacna, southern Perú – actively pursue the activation of latent genetic codes that would turn current human beings into more spiritual and cosmically aware persons. Kandy and Roberto lead groups along the “**Capac Ñan**” or the Sacred or “Royal” Path physically aligning Inca temples along the “Inca Road.” They do this in order to help them activate the dormant Christ-aligned genes by interacting with cosmic energy-connected sites in the Earth's energy grid (also connected with higher levels of consciousness). They also teach that through experiences of love and empathy we can activate those dormant genes ready to generate a more spiritually aware human species. Moreover, they tell us that we all possess special “mirror genes” through which each person's genetic activation and awakening would also be re-transmitted to humanity as a whole. Furthermore, they teach that, by human beings reconciling conflicting polarities in their multi-extraterrestrial acquired gene pool, through the “mirror genes” shared with all of the extraterrestrials that contributed their genetic seed for us, spiritually benign extraterrestrials will learn how to experience necessary missing sentiments to continue evolving and negatively-oriented ones will also find out how to connect with a Cosmic Christ promoted path of evolution.

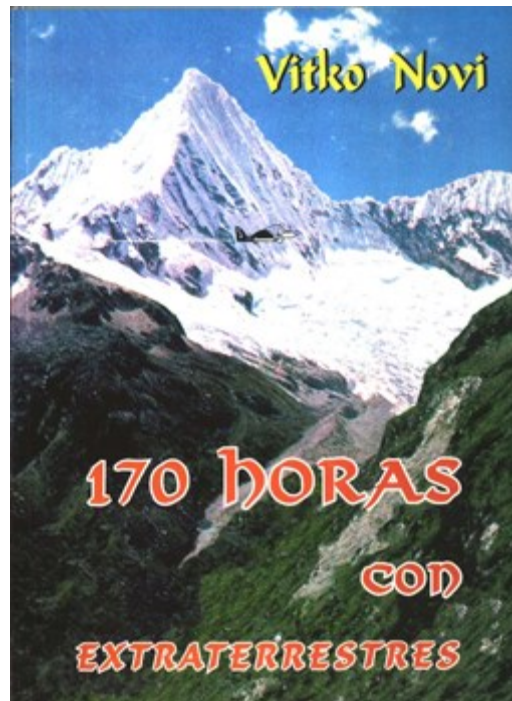
Their sense of the sacred and of service for loving, mystical reasons can be discerned in the following statements:

“The DNA in humanity contains programs that were designed by the high spiritual hierarchies and which, upon receiving information (as from cosmic energies, contact experiences) begins a transmutation process in different aspects (of life) such as speech, language, thinking, emotions, feelings, discernment...this is why we can now understand that, behind contact experiences with extraterrestrial and intra terrestrial beings there are two basic aspects for human beings to consider: The first is our “**action**” which through mirror DNA affects humanity and the second is “**understanding**” of our role in this cosmic plan based on an analysis that allows

offering a better service with love. Roberto and Kandy speak of (at least some) extraterrestrials as “companions” behind our veil of forgetfulness aiding us to remember and discover the role, task and commitment towards the higher purpose for which we were summoned; (aiding us to) feel that the message and the life of Jesus is the path that as a humanity we must take to seal the planetary redemption through a cosmic degree of forgiveness (of the wrongdoings committed against us in the past)” (Vargas de la Gala, 2009, pp. 99-100).⁴

Vlado Kapetanovic (pen name Vitko Novi)

For several years I knew this Yugoslavian electric engineer and contactee living in Perú and whose experiences started in 1960 in the mountains by the Huallanca Hydroelectric Plant and in nearby mountain villages. During his contacts he observed the sense of reverence high altitude villagers (living near Quitaraxa River) has for the “very powerful and kind” extraterrestrials from a planet called “Apu.” In one of my interviews he told me that the Apunians themselves do not want to be revered but that they revere all “cell-based life” so much that they didn’t want to force anyone to believe in them



because that could adversely affect their cells. He also told me that Apunians like to assist all people whenever possible as part of their sacred duty to assist all of life and that when they greeted you they said “All for others.” Moreover he told me in an account pertaining to his third contact experience:

GP- How was your third experience?

VK- On May 15, 1960, Quispe the technician and I went for a walk to the hills and we met with shepherds in huts near a campfire. Out of a hut came a crying boy and a crying lady. We asked this lady why she was crying and she responded that a week ago one of her boys

had fractured his spine and several ribs. Then we went into the hut to see her boy. He was about ten years old and his body had a deep blue color associated with gangrene. We asked her to allow us to take the boy to the town of Caraz for treatment.

She emphatically rejected this proposal because “the g-ds will come to heal him”. I was expecting them to dance naked and invoke the spirits when suddenly a small airplane descended vertically without any noise. Everyone around the campfire stood up when a woman stepped out of this craft, approached and went into the hut. Carrying the little boy in her arms, she took him into the airplane (a previously landed ET craft camouflaged as an airplane). Everyone around me kneeled down, but I remained standing until my companion told me to kneel. She then approached and said, “Please stand up. We don’t come to Earth to be thanked, paid, or worshipped on your knees because we have the *sacred mission* (my emphasis) of doing everything for others.”⁵

Alejandro González

Alejandro is a contactee from México who in 2011 decided to inform the public about his contact experiences. He is a regular, well-educated, professional and has only had a few TV interviews. I’ve befriended him online and we have exchanged ideas. He strikes me as sincere and balanced. He first refers to being contacted since childhood mostly by 5 dimensional, physical Sirians that have a service to others or “positive” orientation, dolphin-colored skin and are between 6 and 6’5” tall. These are part of what may be called by us a “Galactic Confederation of Light” but names don’t really matter as much as the intention we give to those names. These beings with a positive orientation seek the collective improvement of their multi-race group while the negatively oriented only seek to benefit their own race. Humans haven’t yet reached that sense of community as a single unit.

The positively oriented Alejandro knows about also include tall, blond Pleiadians with long hair, Martians similar to Earth humans but with a large head, highly protective Arcturians (who intervene only if we ask for assistance) and those with a fish-like skin. He says that both those with light and those of darkness reproduce sexually, except for the grays that

have serious problems because of having engaged in too much cloning. He says that the latter are on the way of not being able to produce bodies that can house souls with consciousness. Among negative ET races he mentions dinoids, insectoids, reptiles, dracos, and some non-physical which are vampire-like. A reason for the conflict in Atlantis was that some defended humans and some – like the reptilians – wanted to interfere with us and adversely modify our genetics.

Extraterrestrial races cannot lie and have to tell the truth when confronted and asked if they are from light or darkness because if they lie cause and effect manifests for them much faster. They don't have as much of an internal duality as we do and consider us primitive but also know that only old, experience souls volunteer to be born in the density of a world like ours. Both those of light and of darkness are waiting for humans to contribute their original wisdom to either polarity. They are waiting for human beings to become aware of who they are and what they can do. Humanity was created to bring harmony to duality and was originally placed in four living planets that once had water (besides Earth, Mars, Maldek and Venus). Dinoids, Reptilians and Sirians already lived on Earth but were forced to live (at least from the surface) and reptilians still claim the planet (and now humans living on it) as theirs.

Some of Alejandro's messages are: The main reason for experiencing contacts or sharing about them is to empower human beings; that we should know we are very powerful but gifted with an internal duality, while also being the newest race in the cosmic neighborhood. ETs are part of our history as much as we are part of theirs and that before choosing to become human beings we lived as extraterrestrials.

Humans live seven lives simultaneously as they are multidimensional, but we can hold those seven lives during one life. There is free will which extraterrestrials and humans have and there also are beings of darkness and beings of light and because none of them really violate human free will those of darkness (which can be distinguished by their vibration) pretend to be of light in order for us to accept them through our free will.

According to Alejandro, nothing can limit our actions besides our own consciousness of who we are and the most sacred and unique thing in the Universe is FREE WILL. Advancement cannot be measured by technological achievement. The least amount of technology a civilization has the more spiritually advanced it can be. Four dimensional ETs have a large amount of defined polarity and many negatively-oriented ones want us to move into their realm rather than into a more integrated 5th dimensional one.

We have been created in order to try to solve the long history of duality problems and conflicts which extraterrestrial races had among themselves. Those of darkness don't have emotions and use the energies of others if they can. Those with light have emotions but are overly structured and are trying to learn from those who – like us - are different from them. We are the race with the most intense emotions.

Where's the necessary sense of the sacred in all of this? Would it include the dark races placing a limit on their negative actions? Well, according to Alejandro those of light and those of darkness defend and protect their home planets and the Earth as a living entity and if she is in dire peril those of light "the elder brothers" intervene to help her and those of darkness do not interfere with them (the Earth is seems to be sacred to both types). Only humans seem bent upon destroying the loving being that is Earth and she knows in depth each and every human on the planet and loves even those that hurt



her. Humans are very important for creation and their relationship with Earth is direct and like that between a mother and her children. If her children are well by discovering who they really are she is well. In many ways the ET spaceships are a replica of their home planet and highly sentient humans onboard are more emotionally affected by the energies inside the spaceships. In the long run the principle of LOVE is accepted even by the dark

racers which know that they are experiencing a process but will eventually become of the light.⁶

Conclusion

All of the voices of the contactees I've briefly presented have transmitted in one way or another the importance of a "sense of the sacred" as an absolutely necessary element for seriously recognizing the universal context that links particular forms of existence with a harmonious whole. While in the last part of this essay I've focused on example from contactees which I consider to have contacted benevolent or beneficent extraterrestrials I reiterate that, to function transdimensionally, all beings (whether benevolent or nor) must have a clear sense that leads them to understand their limits. This is the sense of the sacred applied in a service-to-self or in a service-to-others mode.

Recovering that sense seems to be part of growing up as a unified planetary species and rediscovering who we are. Even among negatively-oriented ETs (as described by Alejandro Gonzalez), acting upon that consciously recognized sense might mean that they won't go beyond a certain threshold in their actions simply because – as previously posited – that sense places natural limits on an intelligent range of action so that we do not disrupt the harmony of the whole of which we (more fundamentally than and previous to our differences) are embedded as participants. In fact to be a four density (and-or four dimensional) physical being one would probably have to accept one's roles and limits in the overall scheme of things after incorporating a holistically harmonizing and non-locally, interconnecting sense of the sacred with all of reality. I think that among the complex set of "transdimensionally capable" extraterrestrials interacting with humanity right now there's a "balance of power" permitted by a necessary degree of respect for engagement rules and for each other's roles itself based upon a minimally shared sense of the sacred.

The sense of the sacred would connect individuals and species with a whole they need in order to maintain their way of being. Both benign and non-benign ETs would need to share different ways to go about sharing this same characteristic. We would need to reconnect with this instinctual sense in order to move into the next phase of human development as a

planetary species in relation with the transdimensional and complex set of cosmic civilizations that for various reasons interact with us (and have historically done so perhaps since our inception). We need to grow up and to become more sophisticated about how the Cosmos works. We need to decide what our role in the Cosmos is and who we are going to help and exchange more actively with.

In the case of the service-to-self ETs (barely discussed in this essay) the sense of the sacred may be particularly geared to benefit their own “race” as “whole.” Their concept of ethics would not be as crude as ours. They would know their place and know their limits inasmuch as they conform to their participatory sense of belonging to a larger whole (or sense of the sacred). Understanding that these ETs also partake of a higher consciousness even if negatively oriented (trying to take advantage of others if allowed) would give exopolitical analysis a greater degree of subtlety. Of course benevolent or positively-oriented extraterrestrials may be more expressive about their own sense of the sacred as in the case of those contactees related to the Andean region previously mentioned and which (whether four or fifth dimensional?) seem to hold on to an original healing vision for which humanity was created. That may be because through sublimating one’s ego, existence supporting light may be recognized and channeled from the depths of one’s essential being. Whatever the case may be, a solidly developed sense of the sacred in humanity might be a requisite to stop “uncreatively recreating” life under disconnected patterns and to non-locally connect our situated/embodied consciousnesses with a vast cosmic community capable of transcending the crudest limitations of space-time.





About the Author, Giorgio Piacenza

Giorgio Piacenza was born in Lima, Peru in 1961. At an early age he became interested in fundamental philosophical questions. Around the age of 12, he began to participate in Western, esoteric and Indian mystical groups and attempted to synthesize their knowledge. After a UFO experience at close range with other witnesses in 1975, he befriended contactees and began researching the UFO-ET phenomenon keeping in mind an interest for the cultural, political and scientific consequences which the presence of intelligent beings from other physical worlds and-or realms might have. In 1987 Giorgio earned a B.A. in Sociology from Georgetown University and received the Hoggson Award for Excellence in Sociology. In 1990, he earned two business certificates from John F. Kennedy University. By 2000-2001, Giorgio became one of the civilian advisors to OIFAA, the Peruvian Air Force's Office of Investigations of Anomalous Aerial Phenomena. Through the years, he has kept abreast of a wide-range of interests related to his inquiry on the nature of reality, interests such as the mind-body problem, shamanism, philosophy, cosmology and physics. He is particularly interested in philosophical, metaphysical and scientific integrative theoretical models including (since 1981), of Ken Wilber's evolving "Integral Theory." In 2009, Giorgio was awarded a Certificate in Integral Theory by John F. Kennedy University and is currently contributing culturally transformative essays on Exopolitics, Philosophy and on the convergence of Science, Consciousness and Metaphysics. Giorgio's Facebook page is: <https://www.facebook.com/giorgio.piacenza.58>

References

- Castillo Rincón, E. (2000). *OVNI: Gran Alborada Humana, tomo 2*. Caracas: Gráficas Tao.
- Cervantes, D. *El Caso Donato Cervantes: Un Mensaje de Amor Luz, Amor y Paz*. Retrieved from <http://www.dccervantes.com.pe/>
- D'Angelo, G. (2013). *Bitácora de un Contacto Extraterrestre*: Retrieved from <http://es.scribd.com/doc/160841590/Bitacora-de-Un-Contacto-Extraterre-Gino-D-Angelo>
- Elkins, E, Mc Carty, J.A. & Rueckert, C. (1984). *The Ra Material, book one*. Atglen: Whitford Press.
- Fisher, R. & Ury, W. (2011). *Getting to Yes: Negotiating Agreement without Giving In*. New York: Penguin Books.
- González, R. (2005). *Nuestros Lazos Extraterrestres*. Buenos Aires: ECIS Publicaciones.
- González, R. (2007). *El Decadrón: Principios de Vida de una Humanidad Subterránea*. Buenos Aires: ECIS Publicaciones.
- Goswami, A. (2009). *The Quantum Activist documentary video*. Los Angeles: Gravitas Ventures.
- Hardcastle, R. (2008). *Exoconsciousness: Your 21st Century Mind*. Bloomington: Author House.
- Hawnsner, P.E. (1997). *La Respuesta*. Mexico: Editorial Diana.
- Hawnsner, P.E. (2009). *The Reply*. Bloomington: Trafford Publishing.
- Kapetanovic, V (Vitko Novi) (1984). *170 Horas con Extraterrestres*. Lima: Editora Nueva Era.
- Mostajo Maertens, L.F. (2006). *Tres Dias con los Maestros en la Abadía de los Siete Rayos*. La Paz: Creativa.
- Paz García, J.C. (1980). *...Y Conocimos Gente de Otros Mundos*. Lima: Editorial Argos.
- Paz Wells, S.J. (2000). *The Invitation*. Fairfield: 1st World Library.
- Paz Wells, C.R. (2004). *Un Extraterrestre en Galilea*. Iquique: Golden Book Ltda.
- Portugal Alvizuri, G.A (2007). *La Chinkana del Titicaca: Los Túneles Secretos del Lago Sagrado*. La Paz: Central Gráfica S.R.L.
- Portugal Alvizuri, G.A. (2009). *Secret Cities in the Andes: The Message of the Beings of Light*. Amazon Digital Services.
- Salla, M.E. (2003, December 9). *Statement of Aspirations and Code of Conduct for Extraterrestrials Interacting with Earth*. Prepare4contact [online forum]. Retrieved from: http://www.bibliotecapleyades.net/exopolitica/esp_exopolitics_zn.htm
- Salla, M.E. (2013). *Galactic Diplomacy, Getting to Yes with ET*. Kealakekua: Exopolitics Institute.
- Thompson, R. L. (1993). *Alien Identities: Ancient Insights into Modern UFO Phenomena*. Alachua: Govardhan Hill Publishing.
- Vargas de la Gala, R. & Bendezú Alatrística, F. (2004). *Memorias del Futuro*. Lima: Imprenta Maquera.
- Vargas de la Gala, R. & Segovia Cuentas, K. (2009). *El Paititi y la Profecía Inca del Qoricancha*. Lima: Self Published.
- Wilber, K. (1995). *Sex, Ecology, Spirituality: The Spirit of Evolution*. Boston: Shambhala.
- Wilber, K. (2007). *Integral Spirituality*. Boston: Integral Books.

ENDNOTES

¹ Mr. Hawnser's current web site is <http://pablohawnser.ning.com/>

² Mr. Antonio Portugal Alvizuri's current web page can be found at <http://antonioportugalalvizuri.blogspot.com/>

³ An English-interpreted interview to Mr. Enrique Castillo Rincón (who has recently announced his retirement from public outreach activities) can be found at <http://www.youtube.com/watch?v=4xkITn4A24>

⁴ Roberto & Kandy's blog can be found at <http://qapacnan.blogspot.com/2010/04/mis-libros.html>

⁵ More information on Vlado's contact experience can be found at <http://exonews.org/contacting-friendly-apunians-in-the-andes-vlado-kapetanovic-leading-the-way/>

⁶ Alejandro's blog can be found at <http://alejandrog.ning.com/>